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COLLOQUIAL
ENGLISH-PERSIAN DICTIONARY
IN THE ROMAN CHARACTER

Containing

All English words in common use with
their meanings in modern Persian
with numerous examples.



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TO

THE RIGHT HONOURABLE THE EARL CURZON OF KEDLESTON,
G.C.S.I., G.C.I.E., P.C., F.R.S.,

AUTHOR OF "PERSIA AND THE PERSIAN QUESTION."

AS A SLIGHT MARK OF APPRECIATION OF THE STIMULUS
GIVEN BY HIM, WHEN VICEROY OF INDIA,

TO THE STUDY OF

PERSIAN.



PREFACE.

During a residence of two years in Persia, the need of a purely colloquial dictionary of modern Persian was frequently brought home to me. The Persian of Afghanistan and India differs from the modern Persian of Persia, not merely in accent and idiom, but sometimes in construction. Often Persian words that are in common use in India have either a different signification in the colloquial of Persia, or else they are objected to as being "book language." The use of a phrase, perfectly correct and colloquial in Afghan Persian, sometimes excites ridicule, and occasionally even causes offence. A few common examples of differences are: *Tankhwāh*, which means "goods," and not as in India "pay"; *taklīf* "duty, what is incumbent," and not "trouble": *balki* often means "perhaps," *chirā* "of course," *dil* "stomach," and *dimāgh* "nose": *tamīz* means "clean," *imtiyāz* "an order, medal," and *tanzīl* "interest": in Persia *shīr* is "lion" and *babar* "tiger," while in India *sher* is "tiger" and *babar* "lion"; *ishtibāh* is in Persia used for "mistake" and not *ghalat* or *ghalati*, which is too strong a word; *dastūr* or *dastūri* means "permission." Again, the common word *rukhsat* for "leave of absence" is seldom if ever used colloquially in Persia, the more cumbrous *murakhkhasī* being preferred. Occasionally a phrase is used in Persia where a single noun or adjective is used in India; thus for *baiza* when it means "windgall," the Persians say *asp rawqhan āvarda ast*. Again for "wool-gathering" they say *shutur mī-charānād*; for "wildness" *vahshī būdan*; for "glittering, gorgeous" *zarg u barq dārad*. (Hence in using this dictionary, the student should *look up all English words from or connected with the same root, and read the whole of the matter under each*). It is therefore natural that Indians, and those British Officers who learn Persian in India, are liable to make ludicrous slips on first visiting Persia, and even to be occasionally unintelligible. But it is in abstract nouns that difficulties chiefly occur. Dictionaries rarely give the shades of meaning of synonyms, or the difference in application of Persian terms that in English are represented by one only. In the present modest work, an attempt has been made to do this, with, it is hoped, a modicum of success. Peculiar constructions, or constructions that differ in India and Persia, are occasionally illustrated in the examples, which have often been chosen with a view to conveying information interesting to a beginner. A few medical and other technical terms that are not strictly colloquial, have been embodied for the benefit of medical missionaries, who are doing such excellent work in Persia. It must also be noted

that some terms which are hardly colloquial in English (such as ' primordial atom,' and ' incorporeal body ') are in Persia frequently in the mouth of even the illiterate.

It is a matter of much regret that the great expense incurred in the production of this book obliged me to discard the Persian character altogether.

The material for the book was originally collected in Persia with the assistance of Persian friends. Since then, during the course of seven years, it has been twice revised with the efficient assistance of my friend and late colleague Muhammad Kāzīm Shīrāzī, Persian Instructor of the Board of Examiners, Calcutta, who also assisted me in the correction of the greater part of the proofs ; and I seize this opportunity of expressing my indebtedness to him. The proofs of some of the earlier pages were corrected by the late Mr. R. F. Azoo, Arabic Instructor of the Board of Examiners. (The work has taken more than two years to issue from the Press.)

I have, as a matter of course, availed myself of the labours of previous lexicographers, in particular Wollaston, to whom acknowledgment is especially due.

A French author has remarked that, ' while the writers of all other sorts of books can aspire to praise, the writer of a dictionary can only aspire to freedom from blame.' If I escape blame, I shall deem myself fortunate indeed.

D. C. P.

CAMBRIDGE,

5th February, 1914.

ENGLISH-PERSIAN DICTIONARY.

Aar

Aaron, Hārūn.

Abandon, *vil kardan* (of things or habits); *tark k.* or *guftan* (of a habit or an office); *mallāh-hā jahāz rā guzāshtha gurīkhtand.*

Abandoned, *matrūk* (of habits).

Abase, *zalil k.*; *khwār k.*

Abasement, *zillat u khwārī*; *zabūnī.*

Abash, *khijālat dādan.*

Abashed, *sharminda (k.)*; *sar-a/ganda (k.)*; *khajil (k.)*; *mukhajjal (k.)*; *khijālat-zada (sh.).* Vide Ashamed.

Abate, *takhfīs (sh.)*; *yak pūl barāy-i man kam namī-kunad* or *bi-man takhfīs namī-dihad*; *tūjān qadr-i ārām shud* (or *ārām girift*), “the storm abated.”

Abbreviated, *mukhtasar (k.).* Vide Abridged.

Abbreviation, *ikhtisār (k.)* (by condensation and omission), vide Abridgment; *ijmāl* (by condensation; also a summary); *ijāz* (brevity as opposed to prolixity).

Abdicate, *takht guzāshtan*; *tāj az sar nihādan.*

Abdication, ‘*uhda rā tark kardan* or *guftan.*

Abdomen, *shikam*; *dil (m.c.)*; *kum*, vulg. (the whole); *mi‘da* (med.; the portion that contains the food).

Abduct, *i vā |* karda burdan; *gurīzāndan*; *zan-i fulān rā girift burd.*

Abel, *Hābil.*

Abet, *pushtī dādan.* Vide Aid.

Abhorred, *manfūr* (rare); *nafrat karda shuda.*

Abhorrence, *nafrat (k.)*; *tanafur (k. and dāshtan)*; *ān pārsā chashm-i dīdan-i gunāh rā na-dārad.*

Abide, *māndan*; *manzil k.*; vide Stay, Remain, Fulfill (promise); *qiyām k.*

Abo

igāmat k.; *chand rūz-i bā man tashrif dāshtha bāshid* (polite), abide with me a few days.

Ability, *qāibiliyyat*; *liyāqat*; *jurbuza* (m.c.); *tu ‘urza-yi īn rā na-dārī* (it is beyond your ability); *ū mādda-yi īn kār kardan rā na-dārad.* Vide Possible.

Abject, *khwār*; *zalil*; *haqīr.*

Able, *qābi‘i*; *lāyiq*; (as for me I am not able to do anything, but as for Husayn I cannot say), *az man kār-i sākhta namī-shavad*, *Husayn rā namī-dānam*; (can you do this?), *īn kār rā mī-tavānīd bikunīd?* *az dast-i shumā bar mī-āyad?* (he is an able or learned man), *ū ahl-i istī‘dād ast.*

Ablution, *dast-namāz* or *āb-dast* or *vuzū* (before prayers, etc.) and *tayammum* (with sand when water is not obtainable); *ghusl* (after impurity; in India, any bathing); *jān shustan* (bathing); *tāhārat k.* and *dādan*, intr. and tr., (purification). Vide Bath.

Abnormal, *khilāf-i qā‘ida.*

Aboard, *rūy-i kishlā.*

Abode, *manzil*, pl. *manāzil*; *mahall-i nishīman*; *jā-yi mu‘ayyan-i na-dārad.*

Abolish, *az miyān bar-dāshtan*; *bātil k.* (to make null and void, not by authority; also to reject). Vide Custom.

Abolished, *mansūkh k.* (cancel by authority); *īn daftar rā gāv khurd* (this has been done away with). Vide Abandoned.

Abominable, *nafrat-angīz*; *shani‘*; *makrūh*¹ or *karāhat dārad* (i.e., not forbidden, but better avoided, such as the flesh of the hare, the chough, etc.).

¹ *Mubāh* “indifferent” (i.e., the commission or omission are equal): *māl-ash halāl*, *khūn-ash mubāh* his property is lawful and there will be no retaliation if his blood be shed.’

Abominate, *manfūr dāshīan*; *nafrat burdan az*.

Abomination, *karāhīyat*.

Aborigines, *bāshīndagān-i aslī* or *qadīmī*.

Abortion, *Muhammad fārmūd tā bar siqt shuda namāz guzārand* (Muhammad is said to have ordered prayers to be said over an abortion); *ān zan rā isqāt-i haml shud* (she had an abortion, but *kard* she procured an abortion).

Abortive, *lā-hāsil*; *bī-samar*; *bātil k.* (to render abortive).

Abounding in, *pur*; *farāvān*; *bi-iṣrāt*¹ (in excess).

About, *dawr*; *gird* (around);² *dar khusūs-i*; *dar barāy-i*; *dar bāb-i*; *min bāb-i* (concerning); *takhmīn^a*; *taqrīb^a* (nearly); *muvāzī-yi dah rūpiya* ("about ten rupees"); prop. the exact equivalent of ten rupees); *hamīn bud sar-i zabān dāshīam* (this was what I was about to say; I had it on the tip of my tongue); *dar sadad-i raf-tan būdan* (to be about to go; be on the point of going); *mī-khwāhad bi-ravād*.

Above, *bālā*; *fawq*; *khusūs^a* or *bālātar az hama* (above all); *az īn kār 'ār na-dārad* (he is not above doing this).

Above-named, *mazkūr* or *mazbūr* or *maz-kūra-yī-bālā*; *marqūm* (lit. written); *sā-biq^u'z-zikr* (mentioned previously); *maz-kūr^u'l-jawq*.

Abrasion, *khirāsh* (med.); *sā'idagi* or *farsū-dagi* (of coins).

Abraham, (Abraham is called the friend of God), *Ibrāhīm rā khālīl'llāh mī-gūyānd* or *mī-khwānānd*.

Abridged, *vide Abbreviated*.

Abridgment, *ikhtiṣār* (k.) (the act); *mujmal* (summary, i.e., heads); *mukhtasar* (in which unimportant things have been omitted); *khulāṣa* (sum and substance). *Vide Compendium, Summary*.

Abroad, *bīrūn* (from house); *bi-safar*.

Abrogate, *mansūkh k.*; *vide Abolish*.

Abscess, *kūrak* or *dumbal*; *dāna* (small pimple or boil); *dast-am māddā shud* (of unbroken abscess).

Abscond, *dar raftan*; *fīrār k.*; *rū-pūsh sh.*; *panhān sh.*

Absconder, *fīrārī*.

Absence, *ghaybat*; *dūrī*; *dar 'adam-i-* (in the absence or non-existence of—).

Absent, (I was absent ten days) *dah rūz īnjā na-būdam*; *chirā īn sī rūz ghāyib³ būdī?* (familiar).

Absent-minded, *bad-havās*.

Absolute, *mutlaq*; *qādir-i* *muṭlaq* (of God only); *pādishāh-i* 'ala^q'l-ītlāq (an absolute monarch).

Absolution, *āmurzish* (k.); *bi-hill* (k.) (demanded from friends by a man on his death-bed or on the eve of a journey).

Absolve, *bārī k.*

Absorbed, *ghārq-i khīyāl*; *dar bāhr-i fikr*; *vide Abstracted*.

Absorption, *jazb* (k.); *nashf* (k.).

Abstain, *dūrī justān*; *ijtīnāb k.*; *ihtirāz k. az*; *mā bāyad az kār-i bad parhīz⁴ kunīm* (we should abstain from evil).

Abstemious, *parhīz-gār* (sp. relig.); *muhtāl*.

Abstinence, *parhīz* (k.).⁴

Abstinent, *vide Abstemious*.

Abstract, *mujmal*; *khulāṣa*. *Vide also Abbreviation and Abridgment*.

Abstract, to, *dar āvurdān* (steal).

Abstracted, *majzūb* (a term applied to absorption in contemplation of the Deity; of dervishes, etc.).

Abstraction, *tajarrud ikhtiyār k.* (to lead a recluse life); *ghārq-i fikr būdan* (being in deep thought); *majzūbiyyat* (of dervishes).

Abstruse, *mughlaq*; [*daqīq* means difficult to understand as Hāfiẓ; the language may be simple]; *mubham* (obscure; doubtful and faulty).

Absurd, *bīhūda*; *bī-jā*; (it is absurd to say so) *chunīn guftān bī-khud* (or 'abaṣ) *ast*.

Absurdity, *vide Impossibility*.

Abundance, *vufūr*; *farāvānī*; *kaṣrat*; *iṣrāt* (excess); (take as much as you want. I have plenty); *har qadr ki mī-khwāhid bi-gīrīd man ziyād dāram*.

Abuse, *dushnām* (d.); *fuḥsh* (d.) (filthy); *fuḥsh-i* 'irzī or *fuḥsh-i* *pidar* (or *mādar*) (obscene abuse.)

Abuse, to, *bī-jā* or *bī-mahall sarf k.* (to put to an ill use).

Abusive, *bad-zabān*; *bad-dahan*; *fahhāsh*.

Abyssinia, *Habash*.

¹ The antonym is *tafrīt* "deficiency."

² *Dawr-ā-dawr* "all round."

³ In "I have been absent from Persia for two years," or similar sentences, *ghāyib* cannot be used.

⁴ *Parhīz* would be the word to use for "diet" in such sentences as "What is the diet to be observed with this medicine?"

Abyssinian, "he is an Abyssinian slave," *ū ghulām-i Habashī ast* or *kākā siyāh ast*. Acacia, *akākiyā*; *gul-i abrīshamī* (the silk tasseled acacia).

Accede, *ānchi mī-gūyam qabūl mī-kunī yā na?* (do you accede to my request?).

Accelerate, *ta'jil dādan*.

Acceleration, *ta'jil* (*d.*).

Accent, *lahja-yi ū dar fārsī khūb nīst* (his Persian accent is not good); *talaftuz* (pronunciation).

Accept, *qabūl k.*; *pazīruftan*; *ijābat k.* Vide Approve.

Acceptable, *maṭbū'*; *pasandīda*; *marghūb*; *pasand āmadan* (to be—); *maṭbū'-i tab'*; *in bi-mizāj-i pādīshāh sūzgār-tar ast*; *maṭlūb* (desired).

Acceptance, *qabūlī* or *qabūliyyat*.

Accepted, "he immediately accepted what I said," *ū fi'l-fawr¹ sukhān-am rā qabūl kard* or *pazīruft* (or *harf-i marā shanīd*). "The prayers of the oppressed are heard even though they be infidels," *du'ā-yi mazlūmān mustajāb ast va nālā-yi sitām-dīdagān maqbūl, agarchi kāfir bāshand*.

Access, *rāh* (gen.); *tagarrub* (to big persons).

Accessible, *sahl²'l-bāb* (easy of access; of persons). *Mī-shavad bi-ū rasīd?* = *dast-ras bi-ū ast?*

Accessibility, *sahl²'l-bābī*.

Accession, *jułūs* (*k.*) (to throne); *bar takht bar āmadan*.

Accessory, *sharīk*. Vide Accomplice.

Accidence, *ṣarf*.

Accident, *ittifāq* (gen.), pl. *ittifāqāt*; *hādisa* (bad); *vāqi'a* (gen.; good or bad); vide Disaster, Misfortune, etc.

Accidental, *ittifāqī*; *ārīzī* (an attribute; implied; also incidental).

Accidentally, *ittifāq^a*; *bi-nādānistagī*; *bi-'amd sahv-i kardan* ('accidentally on purpose').

Acclamation, *āʃarīn k.*; *marhabā guftan*.

Acclamatory, *bā-āʃarīn*; *tahniyat-āmīz*.

Acclimatize, *khū dādan*.

Accommodate, *jā dādan* (house-room); *khidmat k.* (oblige); *khwāhish bar āvurdan* (meet your wishes in price; of a shopman); *islāh* or *ta'dīl-i munāza'a k.* (accommodate the dispute).

Accommodating, *bā-ta'āruʃ* (obliging).

Accompany, *hamrāh* (or *ham-pā* or *bi-ma'iyyat*) *raftan*; *hamrāhī k.²* (also = to assist);

rīfāqat k. (but with *dāshṭan* = friendship). "I will not go unless you accompany me," *bidūn-i shumā namī-ravam* or *namī-ravam tā shumā hamrāh-i man na-yāyūd*; *bi-sahābat-i ū raftam*; *in jūr abrāh hamīsha dar 'aqab bārān dārad* (this sort of cloud is always accompanied by rain); *bū-sāz hamrāhī k.* (in music).

Accomplice, *ham-dast* (on equal footing); vide Accessory.

Accomplish, *sar u sūrat dādan*; *bi-jā āvur-dan*; "I failed to accomplish what I wanted," *bi-murād-i khud na-rasīdām* or *ummīd-i khud rā bi-anjām na-rasānīdām* or *maqsūd-am hāsil na-shud*; *rāh bi-maqsūd yāftam* (I accomplished what I wanted).

Accomplishment, *ikhtitām* or *takmīl* (completion).

Accord, *khud bi-khud* or *bi-pā-yi khud* (of its own accord); *mutābiq sh.* (to agree with); *muttafiq^a'r-rāy* (with one accord); *muttafiq^an* (all together; of action).

Accordance with, in, *muvāfiq*; *bar viṣq*; *bi-mūjib*; *binā bar*; *bi-hasb-i*.

According to, *az qarār-i ki imrūz dar akhbār didam* (according to what I saw in the papers); *hasb^a'l-hukm* (according to order).

Accordingly, *binā bar in* (or *ān*); *li-hāzā*; *li-zā* (m.c.); *az in rū*.

Accost, to, *bā kas-i mukhātib sh.*

Account, *gufta*; *bayān* (narration); *hisāb* (of money); "his accounts are quite clear" (to the understanding), *hisāb-ash rawshan ast*; *ilm-i siyāq* (a very complicated system of keeping accounts); *muvākhaza k.* (to call to account).

Account, to be of, vide Formidable.

Accountable, *masūl*.

Accountant, *muḥāsib*; *mustawī* (mil.).

Account-book, *daftar*; *rūz-nāmcha* (daily).

Accounted, "whoever is accounted the most intelligent, let him come forward," *khūb! har kudām ki bā 'aql-tar maḥsūb mī-shavad pīsh bi-yāyad*.

Accoutred, *musallaḥ* (armed); vide Ready.

Accoutrements, *yarāq*. Vide Arms.

Accrue, to, *'ā'id-i hāl sh.* or *vārid-i hāl sh.* (of benefit, profit, misfortune).

Accumulate, *farāham āvurdan* and *shudan*; *andūkhtan* (of wealth); *jam' k.*

Accumulation, *ijtīmā'* (being collected).

Accumulative, *jam' shudanī*.

Accuracy, *sīhhat*.

¹ Ar. *fi* = "in," pron. /i—.

² *Hamrāhī* gen. means "assistance," but also "accompanying."

Accurate, *sahīh*.

Accurately, *sahīh^{an}*; *bi-durustī*.

Accursed, *la'īn*; *mal'ūn*; *mardūd* (lit. rejected).

Accusation, *taqṣīr* or *jurm* (*nihādan*) (true); *tuhmat* (*bastan* or *zadan*) (false); *ilzām* (true or false); *vide* Calumny, Backbiting, Slander; *māya barāy-i kasī zadan* (to brew mischief against, or make false charges against in secret).

Accuse, *mutaham* k.; *iftirā bastan bar-* (false); "he was accused of stealing from his master," *jurm-i duzdī az āqā-yash zadand* or *jurm bar ān shakhs nihādand ki māl-i āqā-yash rā duzdīda ast*; "I am accused of breach of promise, levity, and feebleness of judgment," *man bi-bad-qawlī va lā-ubālī va manqaṣat-i rāy mansūb shuda am*. *Vide* Impute.

Accused, *mujrim*. *Vide* Defendant.

Accuser, *muddā'i* (in law); *malāmat zan* (not in law).

Accustom, 'ādat *dādan*; *khū* d. (of things that are natural to one); "accustom yourself to read and write," *mashq-i khwāndan va navishtan rā bi-kun*.

Accustomed, to be, *āmūkhta*; 'ādī; *mu'tād* (rare).

Ace, *ās* (in cards).

Ache, *dard* (*giri*/*tan*) (any pain).

Achievement, *kār*; *fi'l*; 'amal (gen. deed); "one of them said the credit of this is with me," *yak-ī guft ki chunān kār-ī sivāyi man ki mī-tavānad bi-kunad?* or *īn fath bi-ism-i man ast*—(Prof. S. J.)

Acid, *tursh* (or sour; of fruit, vinegar); *dibsh* (acrid, q.v.).

Acidity, *turushī*; *turushī-yi sīna* (acidity of the stomach).

Acknowledge, *mu'tarif sh.*; *iqrār* k.; *i'tirāf* k.; *pīsh-i shumā ī v'Allāh dārīm* (we admit your superiority); *vide* Surrender. "Had he acknowledged his fault I would have forgiven him," *agar chunānchi bi-taqṣīr-i khud qā'il mī-shud* (or *shuda būd*) *ūrā mī-bakhshīdām*.

Acknowledging, *mu'tarif bi*.

Acknowledgment *izhār-i tashakkur* or *imtinān* (thanks).

Acme, *ū muntahā-yi kamāl ast* (she is the acme of perfection).

Acorn, *bālūt* for *ballūt*; *jaft-i ballūt* (prop. the cup). *Vide* Oak.

Acquaint, *āgāh* k.; *mutali'* k.; *i'lām* k.; *khabar* d.

Acquaintance, "he has many acquaintances," *ū khaylī āshnā* (or *rāfiq*)¹ *dārad*, "have you an acquaintance with any one here?" *bā-kasī salām 'alayk dārī*? *āgāhī*; *ilm* (knowledge).

Acquainted, *masbūq* (of matters); "I am acquainted with them all," *man hama rā mī-shināsam*; "he has made us acquainted" *mā rā bi-ham āshnā karda ast*, "until the *dārūgha* is fully acquainted with the business he cannot carry through," *dārūgha tā sar-ash tū-yi hisāb na-bāshad namī-tavān īn kān rā pīsh bi-barad*.

Acquiesce, *rīzā dādan*; *rāzī shudan*; *qabūl* k. or d.

Acquiescence, *rīzā* and *rīzāmandī* (d.); *izhār-i qabūliyyat* (k.) (expression of).

Acquire, *andūkhtan*, rt. *andūz* (stores, wealth, knowledge); *hāsil* k.; *ū ilm-i-ziyād tāhsīl karda* (or *fārā girifta*) ast, (he has acquired great knowledge); *bi-ham rasānīdān*; *kasb* k.; *iktisāb* k.

Acquisition, *tāhsīl* (k.) and *iktisāb* (k.) and *kasb* (k.) (of knowledge, science, money); *nayl* (of object).

Acquit, "he was tried and acquitted," *murāfa'a-ī yū tamām shud va chīz-ī bar ū sābit na-shud = tāhqīq-i ūrā kardand va likin chūnki chīz-ī sābit na-shud *khalāsī yāft*; rū safid shudan.*

Acquittal, *rihāzī* (*yāftan*); *ibrāz* (y.).

Acquittance, *ibrāz-nāma* or *āzād-nāma* (deed of acquittal); *mafrūq-i hisāb* (of accounts); *vide* Receipt.

Acquitted, *mubarra'* (rare); *mustakhlas*.

Acrid, *dibsh* (of fruit; also of tea); [*tursh* or *turush*, acid or sour]. *Vide* Acid.

Acrobat, *bāzīgar*; *band-bāz* (rope-dancer).

Across, *ān tāra-jī*.

Acrostic, *muwashshah*.

Act, *majlis* or *parda* (of a play). *Vide* Action.

Act, to, *kardan*; *kār* k.; 'amal k.; *harakat* k. (to do, behave, etc.); *vide* Treat; *kār* k. (of medicine); "they acted the play of the Vazir of Lankuran" *Bāzī-yi Vazīr-i Lankurān rā dar avurdānd* (or *bīrūn avurdānd*).

Action, *fi'l*, pl. *af'āl*; 'amal; *kār*; *kirdār*; *raftār* or *harakāt* (of horse); "good acts

¹ *Rāfiq* is properly a companion.

² In m.c. *bar* is still used with reference to persons or societies: *rū* or *rūy* for things.

- deserve commendation," *kār-i khūb lāyiq-i ājārin u tāhsīn ast.*
- Active**, *fīrz*; *chābuk* (in movement); *ziring* (in brain); *chust u chālāk* (action); "he is exceedingly active in that business," *dar ān kār bīsīyār chust u chālāk ast*; *muta-'addī* (gram.).
- Activity**, *chābukī*; *ziringī*; *chustī*.
- Actor**, *taqlīd-chī*;¹ *muqallid* (also means 'mimic'); *bāzīgar*.
- Actual**, *vāqī'i*; *haqīqē*; vide Hypothetical.
- Actually**, *fi'l-vāqī'*; *fi'l-haqīqat*; *dar ma'nā*.
- Actuate**, *tahrik* *k*.
- Acute**, *tīz-hūsh* or *ziring* (in intellect); *shadīd* (of pain); *kār-bur* (in business).
- Ad**, 'Ād.²
- Adam**, "the Angel of God expelled Adam and Eve from the garden of Eden," *Firishta-i Khudā Ādām va Havvā rā az bīhišt bīrūn kard.*
- Aden**, 'Adan.
- Adapt**, *munāsib* *k*.; *muvāfiq-i tabī'at* *k*.
- Add**, *jam'* *zadan* (of figures); [with *kardan* = "to collect"].
- Adder**, *Afī*; *mār-i ja'fari*.³ Vide Viper.
- Addition**, "an addition to his salary has been granted to him," *dar mavājib-ash ajsūda and*; [*ū izāja-yi mavājib-i khud rā girifta ast*, "he has drawn more pay than he was entitled to, or his increment]; *jam'* (arithmetic).
- Addle**, **Addled**, *gandīda*; "that's an addled egg" *ān tukhm-i murgh laq ast*; *shift* (vulg.).
- Address**, "can you give me his address, Sir?" *āqā, mī-tavānīd nishānī-yash rā bi-man bi-dihid?* *sar-nāma*; 'unvan (of a letter); *ādris* (Eur., often used in newspapers).
- Address, to**, "tell him not to address me as father when speaking to me," *bi-gū miyān-i suhbat bi-man pidar khitāb na-kunad.*
- Addressing**, "were you addressing me?" *āyā bā man būdīd?* "No" *bā shumā na-būdam*; *mukhātīb* (part.).
- Adduce**, *istidlāl* *k*.; *az dalā'il istikhrāj* *k*.; *īrād*⁴ *k*. (cite); *dalāl āvurdan* (—proof).
- Adept**, *māhir*; *kirm-i kār*; *ustād-i kāmil*; *in kār bar ū khatm ast*.
- Adhere**, *chaspīdan*; *chasp dāshṭan*; *īstādan bar* (of opinion).
- Adherence**, *payvastagī* (to opinion, etc.); *vā bastagī* (to persons).
- Adherent**, *dam-dār*; *havā-khwāh*; *az vā bastagān*. Vide Followers.
- Adhesion**, *chaspīdagī* (of things); *pay-ravī* (following); *vā bastagī* (to persons).
- Adhesive**, *chaspnāk*; *chasbū* (vulg.).
- Adieu**, *Khudā hāfiż* (*guftan*); *al-vidā'* (*k*.); "to bid adieu," *Khudā hāfiż k*.; or *vidā' k*. or *guftan*.
- Adjacent**, *muttasilbi*—(joined to); *dar jamb-i* or *dar pahlū-yi*—(by the side of, close to). Vide Near.
- Adjective**, *ism-i sıfat*.
- Adjoined**, *munzamm bi*.
- Adjoining**, *muttasil bi*. Vide Adjacent, Near.
- Adjourn**, *multavī k*.; *bi-ta'khīr andākhtan*; "the meeting is adjourned," *majlis ta'īl* (or *mawqūf*) *shud*. Vide Postponement.
- Adjournment**, *iltivā*.
- Adjudicate**, *insāf* *k*.; *faysala* *k*.; *hakam shudan* (to be umpire).
- Adjure**, *qasam dādan*.
- Adjust**, *tasfiya* and *tasviya* *k*.; *musālahā* *d*. (reconcile persons); *islāh* *k*.; "let us first adjust this matter," *bi-guzār avval raf' va rujū'-i īn kār rā bi-kunīm*.
- Adjusted**, *islāh shuda*; *tasfiya yāfta*.
- Adjutant**, *Ājūdān* (Fr.); *Ājūdān-Bāshī* (Adjutant-general).
- Administer**, *idāra* *k*. (gen.); vide Rule.
- Administration**, *siyāsat* (*k*.); *hukūmat* (*k*.); *iyālat* (*k*.); *nāzm* (*d*.) (management); *mulkrānī* (*k*.) (of king or minister).
- Administrator**, *nāzīm*.
- Admirable**, "this is admirable writing," *īn khatt ta'rīf dārad* or *mumtāz ast*; [*īn kitāb khush khatt ast*, but *īn mārd khush navīs ast*]; *gharīb* (rare or admirable).
- Admiral**, *daryā-beğī*; *amīr'l bahr*; *amīrāl* (Eur.).
- Admire**, *tahsīn* *k*. (lit. to praise); "he admired this book," *īn kitāb rā khaylī pasand kard*; "I admire his learning," *az ziyādīyi 'ilm-ash ta'ajjub mī-kunam*.

¹ *Taqlid* *k*. "to imitate."

² The Arab tribe of 'Ād was destroyed for infidelity and for turning a deaf ear to the Prophet Hūd, by a suffocating wind.

³ These are two species of poisonous snake; the latter is popularly supposed to be blind and to have two horns.

⁴ But *īrād giriftan* in m.c., "to object to an argument," etc.

Admission, *dukhūl*¹ (d.) ; *rāh* (d.) ; *iqrār* (k.) ; *i'tirāf* (k.) (confession).

Admit, *mu'tarif shudan bi-* ; *pazīruftan* ; *qabūl k.* ; "I do not admit it," *ānchi mī-gūyī qabūl na-dāram* ; "I admit I am somewhat to blame," *man khud-am qāyil-am bar īn ki juz-e-i tagsīr dāram* ; *izn-i dukhūl dādan* (to allow to enter) ; *qabūl mī-kunam ki*—, or *giriftam ki*— (I admit that—).

Admitted, *musallam* (of an argument) ; "is a stranger, an outsider, admitted?" *bīgāna murakħħhaṣ* (or *maż-żūn*) *ast ki dākhil bi-shavad?*

Admonition, *nasīhat*, pl. *nasā'ih* (k.) ; *pand* (d.) ; *andurz* (d.). *Vide Advice.*

Adopt, Adopted, *rabīb* ; *mutabanna* (*kardan*²) (law term; of children) ; "he adopted him," *ūrā bi-farzandī bar-dāsh* ; *az sar-i rāh bar dāshtan* (to pick up and adopt) ; *ikhtiyār kardan* (of customs, opinions, etc.) ; *ū rāh-i bad-i pīsh girifta*.

Adoration, *parasīdan* or *parastish kardan* (adore God or human beings; to love adoringly).

Adore, *'ibādat k.* (of God) ; *sujūd k.* (a special prostration in prayer) ; *tasbīh khwāndan* (praising God).

Adored, *ma'būd* (worshipped).

Adorn, *ārāstan*, rt. *ārāy* ; *ārāyish* d., *zīnat*³ d. ; *zīb u zīnat* d. ; *jīlva* d. (all gen.) ; *vide Decorated, Appareled.*

Adorned, *muzayyan* (of persons or places) ; *ārāsta* (gen.) ; *pīrāsta* (of persons) ; *ārāsta u pīrāsta* (gen.).

Adornment, *zīnat*³ (d.) ; *ārāyish* (d.) ; *tazīyin* (k. or d.).

Adrift, *rū-yi āb vil shuda*.

Adult, "he is an adult," *ū bi-hadd-i bulūgh* (or *taklīf*⁴) *rasīda ast* ; "a school for adults has been opened," *madrasa-i az barāy-i javānhā-yi bāligh bāz shuda ast* ; *khud rā shinākhta ast* (gen. refers to a child of about 12 years of age).

Adulterated, *khālis nīst* ; *makhlūt* (k.) (lit. mixed) ; *magħshūsh* (also alloyed).

Adulteration, *āmīzish* (lit. mixing).

Adulterer, *zāni-yi muħsana*⁵ (of married man with any woman, married or not) ; *zāni*

(also fornicator) ; *zinā-kār*, adj. (fornicating or committing adultery).

Adulteress, *zāniya* ; *zinā-kār* (or adulterer) ; *zāniya-yi muħsana* (married woman with any man, married or not).

Adultery, *zinā* or *zinā-kār* (also fornication) ; *zinā-yi muħsana* (k.) (of a man with a married woman).

Advance, *taqdīm* k. (of a present, or an opinion) ; "he got ahead of me in study," *dar dars az man pīsh ustād* ; "will you advance me this money?" *īn pūl rā pīshakī mī-dihid?* *pīsh raftan* (of an army) ; *jilo raftan*.

Advance-guard, *pīsh-qarāvul* ; *muqaddama-tu'l-jaysh* ; *yazak*.

Advancement, *taraqqī* (promotion in rank) ; *pīsh-raft* (in business).

Advantage, *sūd* (also interest) ; *ṣarfa* ; *fā'idā*, pl. *fā'iḍid* ; *manfa'at*, pl. *manāfi'* ; *bahra* (lit. share) ; "what is the advantage?" *az ān chi fā'idā mī-rasad* ; *bi-chi dard-i man mī-khurad?*

Advantageous, *nāfi'* ; *mufid* ; *sūd-mand*.

Adventure, *vāqi'a*, pl. *vaqā'i'* ; *sar-guzash*.

Adverb,⁶ *zarf-i makān* (of place) ; *zarf-i zamān* (of time).

Adversary, *raqīb* (in love) and *harīf* (in games, trade, war) (opponent, rival, qq.v.) ; *mudda'i* (legal) ; *mubāriz* (in duel) ; *mukhālif*. *Vide Enemy.*

Adverse, *mukhālif* ; "fortune is against me," *bakht-i man basta ast*.

Adversity, *nakbat* ; *bad-bakħti* ; *idbār* ; "she has for long been in adversity," *ān zan muddat-i madīd-i 'st ki dar musibat ast*.

Advertise, "you had better advertise the sale,"⁷ *bihtar ast ki farūsh-i ān rā shuhrat bi-dihid* ; *i'lān k.* ; *ikħbar namūdan* (publish) ; *khud-farūshī k.* (to advertise oneself).

Advertised, *i'lān shuda*.

Advertisement, *isħtiħar* (rare) ; *i'lān*.

Advice, *savāb-did* ; *mashwarat* (d.) (prop. consultation) ; *īn rā bi-harf-i man kard* (he did this at my advice) ; *az harf-i kas-i bīrūn raftan* (to neglect the advice of) ; "what is your advice?" *dar īn mu'āmalā chi salāħ mī-dānīd* or *chi maslahat mī-binīd* ; *salāħ-i bā savāb* (good advice).

¹ *Dakhil*, "an intruder; one who seeks refuge or protection."

² *Tabannī* k. "to adopt" and *mutabanna* (k.) "adopted" are not used in ordinary speech.

³ *Zina* in India "stairs."

⁴ *Taklīf*, i.e., the age at which he is bound to perform religious duties.

⁵ The word *zinā* legally includes fornication; *zinā-kār* can be applied to a male or female.

⁶ No word exactly corresponding to the English term.

⁷ *Harāj* "auction."

Advisable, “do you think it advisable to do so?” *āyā shumā chunīn kār kardan rā mī-pasandīd* or *munāsib mī-dānīd* or *salāh mī-dānīd*?

Advocate, *qaraʃ giriftān* (take the side of a person).

Adze, *tīsha*.

Afar, *az dūr*; *az ba'īd*.

Affability, *khush-khulqī*.

Affable, *khush-khulq*.

Affair, *kār*; *amr*, pl. *umūr*; *bāb*; *mu'āmala*; *mādda*; *kār u bār*; *pā-yi man ast* (that is my affair).

Affect, to, *asar k.*; *zuhd farūkhtān* (to affect piety); *'ilm farūkhtān* (to affect learning); “his speech affects his audience,” *dahanash garm ast* [*sard* the opposite]; vide Effective. “He has affected you too, has he?” *nafas-i* (or *bū-yi*) *ū bi-shumā khurda ast?* (gen. used in a bad sense).

Affected, *muta'assir*; “he affected great kindness for us,” *zāhir^a* *mihrbānī-yi bisyār vā namūd kard* (or *izhār kard*); *khwāh sākhta khwāh rāstīn* (whether real or affected).

Affectionately, *bi-sākhtagī*. Vide Oblique.

Affecting, *mu'assir*; “this is an affecting story,” *īn qissa dar hama kas asar mī-kunad*;¹ *andūh-nāk ast*, it is a sad story.

Affection, *mahabbat*; *mihr*; *dil-bastagī*; *uns*; *ulfat*; “natural affection did not permit that—,” *hubb-i shīr va taqāzā-yi nutfa² na-guzāshīt ki*—.

Affianced, *nām-zad* (of man or of woman).

Affinity, *nisbat*; *barq āshiq-i āhan ast* (lightning has an affinity for iron); *āhan tab^a āshiq-i maqnātīs ast*; *āb bā rūghan ulfat na-dārad*.

Affirm, “he affirmed the truth of it,” *ū bi-tawr-i yaqīn guft ki* *īn sukhan saḥīh ast*; *bi-tawr-i muhāqqiq guftan*.

Affirmative, *muğbat*.

Affix, *iħħaq k.* (at the end). Vide Append, Place, etc.

Afflicted, *muśībat-zada*; *āzār-dīda*; *għam-zada*; “he was much afflicted (upset) on hearing the news,” *az shunidān-i īn kħabar bisyār parishān* (or *muztarib*) *shud*; *dilash khayli sūkħt* (grieved); *giriftār* or *mubtalā* (by disease, pain, etc.)

Affliction, *għamm* (*khurdan*). Vide Grief, Misfortune.

Affluence, *taħavvul-i ziyād*; *qarvat-i ziyād*; *ziyādati-yi māl*; *dawlat-i hanguʃt*.

Affluent, n., *shākh* or *shu'ba* of a river); adj. *mustaghħni* (of wealth; also = independent of—).

Afford, *dādan*; *maqdarat dāshtan*; “I cannot afford to give such high wages,” *az quvvat-i man bar nāmī-āyad ki*—; or *maqdūr-am nist ki*—; or *imkān-i* (or *iqtidār-i* or *tavānā-yi*)—*nadāram*; “kindly afford me your assistance,” *marhamat farmūda mārā kumak bi-farmāyid* or *iltifat karda himāyat* (lit. protection) *bi-farmāyid*; “a poor man cannot afford meat,” *faqir dast-ash nāmī-rasad ki gūsht bi-khurad*; *man tadāruk-i nigāh dāshtan-i chār asp na-dāram* or *kharj-i nigāh dāshtan-i chār asp rā nāmī-tavānam mutahammil shavam* (I cannot afford to keep four horses); *az man nāmī-āyad ki sad tūmān żarar bi-kunam*. Vide Means.

Affront, *khiffat dādan*; “I don't wish to affront him,” *man nāmī-khwāham bi-ū zillat bi-diham*; or—*ki az man ranjish-i hāsil kunad* (offend him). Vide Slight.

Afghan, *A/ghān*, pl. *A/ghāħina*.

Afghanistan, *A/ghānīstān*.

Afraid, to be, *kħawf* or *tars dāshtan*; “I am afraid to go there,” *az tars ānjā nāmī-ravam* or *mī-tarsam ki ānjā bi-ravam*; *zahra-at na-ravad* (do not be afraid); *jān-am mī-larzad* (m.c.). Vide To fear.

Afraid, (adj.), *tars-nāk*; *kħāsif*.

Afresh, *az sar-i naw*; *mujaddad^a*; *mukarrar*.

Africa, *Afriqā*.

After, *pas az*; *ba'd*; *ba'd az* (of time); *dar 'aqab*, or *'aqab* (of place); *dumbāl*; *pay* or *az pay* (following); *pushti ham* (closely following, one after the other); *ba'd az ān-ki* (after that, when).

After-birth, *mashīma* (gen., of humans or animals).

Afternoon, *ba'd az zuhr*; *ba'd az zavāl*; *'asr* (2 to 4 o'clock).

Afterwards, *ba'd az ān*; *pas az ān*; *min ba'd*.

Again, *bāz*; *dīgar*; *du-bāra* (a second time); *yak bār-i dīgar* (once again).

Against, *bar-żidd-i*—; *bar khilāf-i*—.

Agape, *dahan-bāz*.

Age, “that girl's age is not more than ten,” *ān dukħtar dah sāl bīsħtar na-dārad* or

¹ For joy or sorrow.

² Nutfa “sperma hominis” is in m.c. often used for “stock, descent.”

'umr-i ān dukhtar bishtar az dah sāl nīst (the latter, however, might signify that she would not live beyond ten); "he said four of them are of middle age and one is young," *gufst chahār kāmil-and va yak-i javān*¹; *vide Turned*; *az farṭ-i shaykhū-khiyyat* (or *zigādatī-yi sinn*) *az chashm nā-binā gasht* (he lost his sight through age); *zamān*; 'ahd, pl. 'uhūd; 'asr (time), *vide Ages*.

Aged, *sāl-khurda*; *musinn*; *mu'ammar*. *Ham-'umr*; *ham-sinn* (adj.; of the same age).

Agent, *vakīl*; *kār pardāz*²; *vakīl-i siyāsī* (Political Agent); *fā'il* (gram. term).

Agés, *duhūr*, pl. of *dahr*; 'uhūd, pl. of 'ahd. *Vide Age*.

Aggravate, *ażūdan* or *ziyād* *k.* (to make more); *bad-tar sākhtan*.

Aggregate, in the, *sar-i ham rafta* or *rū-yi ham rafta*; *majmū'ān*.

Aggression, *aval dast-darāzī* (or *darāz-dastī*) *k.*; *igdām* *k. bi*—.

Aggressive, *ū hamīsha hamla mī-kunad*.

Agile, *firz*; *chālāk*; *chust* (active, q. v.)

Agility, *firzī*. *Vide Activity*.

Agitate, *vide To shake*; *khud rā parīshān* *k.* or *bi-tashvīsh andākhtan* or *dast u pā z.* (to agitate oneself).

Agitated, *parīshān*; *muztarib*; *bā-talāsh* (m.c.); *dast-pācha* (m.c.) (to lose one's head); *dil-ash tapīdan girişt*; *tars bar ū mustawīl shud* (fear overcame him).

Agitation, *parīshānī*; *talāsh* (m.c.); *iztirāb*; *tashvīsh* (anxiety of mind); *dast-pāchagi*; *āshuftagī* (of anger); *jumbish* (of things); *jūsh* (of water); *tamavvuj* (of water, air).

Agitator, *fīma-angīz*; *mufsid*.

Agony, *sakarāt* or *jān-kandanī* (of death); *naz'* (ditto).

Agree, to, *rāzī shudan*; *muvāfaqat namūdan*; *sāzgār sh.* (of climate, food, etc.); "I agree," *ānchi mī-gūyī qabūl mī-kunam*; they agreed upon a rendezvous, *bā yak-dīgar mī-ād-i guzāshand*³ (or *garār dādand*); *ittifāq-i kalima ast* (all agree); *muttafiqū'l-kalima and bar īn ki*—.

Agreeable, *pasandida* (gen.); *khush-maza* (of taste, or of companion, or story); "he's an agreeable companion," *rafiq-i khush-*

suhbat-i 'st; *muṣāḥib-i khūb-i 'st*; 'ālam-i *khush-ī būd* (it was very agreeable; of a party, etc.).

Agreement, *qawl u qarār* (oral); *qarār u madār* (gen.); "what agreement did you make with him?" *bā ū chi qarār guzāshta būdīd* (gen.);—*chi qarār-nāma-i navishta būdīd* (written only); *qarār dād* (oral or written); *ittifāq* (opp. to strife).

Agriculture, *kisht-kārī*; *zirā'at*; *fatāhat*; *kisht-varzī*; *vazir-i zirā'at* (Minister of Agriculture).

Agriculturist, *dihqān* (villager); *za'im* (vulg.); *kisht-kār*; *fallāh*; *zāri'*.

Ague, *tab-i larz* (vulg., *tab-u larz*); *nawbāyi duzda* (a kind of ague: slight).

Ah, *āh* or *akh* (for pain). *Vide Alas*.

Ahead, *jilo*; *pīsh*; *dar pīsh*.

Aid, *madad* (*k.*); *imdad* (*k.*); *kumak* (*k.*); *yārī* (*k.*); *dast-girī* (*k.*); *pushti* (*k.*); *musā'adat* (*k.*); *i'anat* (*k.*).

Aide-de-camp, *nāzīm-i khalvat* (A.D.C. in waiting); *nā'ib ājūdān* (Shah's Diary); *yāwar T.* (or a Major?).

Aider, *yāvar*; *dast-gir* (in good sense); *nāśir* (gen. of God); *ham-dast* (sp. in a bad sense); *mu'in* (good or bad). *Vide Ally*.

Aigrette, *jīqa*⁴ (of Shah); *tīta* (a jewelled ornament worn in the hair by women).

Ailment, *illat* (slight); *nā-khushī* and *maraz* (sickness, q. v.).

Aims, *vide Object*.

Aim, *nazar bastan*; *nishāna giriftan*; *nishān bastan*: *tīr bi-tārīkī andākhtan* or *tū-yi būta andākhtan* (to fire without any aim, aimlessly).

Aimless, *bī sar u pā zindagī* *k.* (to lead an aimless life; also, to be not respectable).

Aimlessly, *mīl-i shutur-i bī-mahār*, *vide To aim*.

Air, "The air (climate) of the city is unhealthy," *havā-yi shahr khaylī nā-sāzgār* (or *nā-sālim*) *ast*; "the weather has cleared," *havā bāz shuda ast*; *navā* (melody). *Vide Face, Appearance, State*.

Airs, "from the airs you give yourself one would suppose you were the vazir," *ān qadar bād bi-khud mī-dihī ki gūyā vazir-i*; *qārt u qūrt* (commanding airs; lording it); *vide Bag*.

¹ *Javān*, between 16 and 40 for a man, and 12 to 25 for a woman.

² But *kār-guzār*, a foreign office official.

³ *Mī-ād*, "place or time of promise"; more common, *jā-yi mu'ayyan* (for place), and *vaqt-i mu'ayyan* or *maw'id-i mu'ayyan* (for time).

⁴ *Bi-jīqa-yi salqānat agar az sar-i īn bi-guzaram*, "I swear by my royal aigrette I won't forgive him. (Shah's oath). Governors often take an oath "bi-jīqa-yi Shāh."

Air-gun, *tufang-i bādī*.

Air-tight, *havā-khālī* (m.c.; for tinned stores); *bī-manfaz*.

Airy, *bā rawh*; *khush-havā*; *havā-gīr* (of room, etc.); *vide Light*.

Akimbo, *dast bi-kamar* (with both arms); *kaj u chūla* (one arm akimbo and body leaning to that side).

Alabaster, *rukhām-i narm*.

Alarm, *vide To frighten*; *khabar dādan*; *sadā zadan*; *bīdār kardan*, etc., (to give the alarm).

Alarming, *pur az khawf*; *haybat-angiz*.

Alarum (clock), *sā'at-i shammātā*; *sā'at-i bīdār-kun* (vulg.).

Alas, *hayhāt*; "alas for him," *hayf-i ū*; "what a pity this is not true," *afsūs ki īn hama rāst nīst*; "I pity thy knowledge," *hayf bar 'ilm-i ki bā tust* (proficient in learning but deficient in morals).

Albino, *tīqūn* (prop. the 'white goshawk' but applied also to the albino of any species of bird; *vide Hawk*).

Alchemist, *kīmiyā-gar*.

Alchemy, *kīmiyā* (but in mod. Persian usually "chemistry"); *'ilm-i makhfi-yi kīmiyā*; *san'at-i ḥall u 'aqd*.

Alcohol, *alakūl*.

Alcove, *tāq-numā*; *suffacha* and *suffa* and *shāh-nishīn* (a bench and sometimes an alcove).

Alembic, *al-ambīq* or *ambīq*; *qarambīq*.

Alert, *hushyār* (also 'sober'); *bīdār*; *hamīsha dār kār-ash bīdār ast*; *vide Clever*.

Alexander, *Iskandar* or *Sikandar*.

Algebra, *al-jabr*; *jabru muqābala*.

Ali, *'Alī*: 'Alavī (descendant of Ali).¹

Alien, *khārijī* (of religion or nation).

Alienated, to be, *bigāna sh.*; *judā sh.*

Allight, to, *nuzūl k.* (from heaven; also of a big person).

Allighting, *piyāda sh.* or *pāyīn* (or *farūd*) *āmadan* (from horse or carriage).

Alike, *mushābih*; "these two are very much alike," *īn du bā yak dīgar khaylī shabīh and* (or *shabāhat dārand*) or *mīgl-i ham and*; *hama yak-sān and* (they're all exactly alike, the same).

Aliment, *ghīzā*, pl. *aghzīya*.

Alive, *zinda*; *jān-dār*; *zī-hayāt*; *mutanaffis-i bāqī na-mānd* (not a soul remained alive).

Alkali, *qalīyā*.

All, *hama* (pl. *hamgīnān* and *ham-kunān*²), *tamām* (the whole, q.v.); *az chahār tarā sharīrān va mu'sidān sar bar-dāshīān*—Prof. S. T. (sedition appeared on all sides); *hamagī raftīm bi-bāgh* (we all went to the garden); *jamī*; *sā'ir* (also means "others, the rest"); *az tah pūl na-dāram* (I've no money at all); *īn ast va bas* (and that's all).

Allayed, *taskīn-yāfta*.

Allegation, *da'vā* (may be true or false); *tuhmat* (false charge); *vide Charge*.

Allegiance, *farmān-bardārī* and *ītā'at* (k.) (obedience); *haqq-i namak* (*dāshīān*); *bay'at* (k.) (oath of allegiance).

Allegory, *masal bi-ṭariq-i ramz* *va mabnī bar murā'āt-i nazīr*.

Aleppo, *Halab*.

Alleviate, to, *takhīf* k. or d.; *taskīn d.*

Alley, *pas-kūcha* (a back-street); *kūcha-yi bun-basta* or *kūcha-yi basta* (a blind alley); *kūcha-yi dar na-rāw* (ditto).

All-fours, on, *bi-chār dast u pā*.

Alliance, *mu'āħada* (k. or *bastān*); *muvāṣala* (k.) (in marriage); the two kings made an alliance, *har du pādishāh ham-'āhd* *va paymān*³ *shudānd*; *vide Treaty*.

Allies, *vide Ally*.

Alligator, "alligators are common in the Nile," *timsāh dar Rūd-i Nīl farāvān ast*; *ndhang* or *nīhang* (prop. shark, q.v.).

Alliteration, *'saj'* *u qāfiya*; *tajnīs-i qāfiya*.

All-knowing, *'ālim-i kull* (of God only); *vide All-wise*.

Allot, *qismat d.*; *taqṣīm k.*: *vide Divide*.

Allowed, *mu'ayyan* (fixed).

Allow, *rukhsāt* or *iżāzat* or *izn* d.; *vide Admit*; "allow me to accompany you," *bi-gūzār hamrāh-i shumā bi-yāyām* (but *hamrāh-i ū bi-ravām*); "don't let him be late," *na-gūzār bi-ta'kīr bi-yūstād*; *īn du nafar rā*⁴ *bi-gūzār bi-ravānd* (allow these

¹ *Sayyid*, a descendant of the Prophet through his daughter Fāṭima and 'Alī; and 'Alawī, a descendant of 'Alī by any of his other wives.

² *Ham-kunān* is properly the plural of *ham-kun*.

³ *Ham* understood before *paymān*.

⁴ There is no corresponding word. *Saj'* is properly rhymed prose and *qāfiya* is rhyme. *Māl u hāl* and *sinn u sāl* would both come under the terms used.

⁵ Note the *rā* after a numeral, *nafar* being made definite by *īn*. *īn du nafar rā raftān dīshīd* (Afghan).

- two men to go); [*hargiz tan dar namīdiham*, I won't agree or submit].
- Allowable, *mujāz*; *maṣṭūn*; *ravā*; *mubāh* (relig.).
- Allowance, "I give him an allowance of three tumans a month," *si tumān māhāna bi-ū mī-dihām*; *vazīja* or *mustamarri* (pension); *najāqa* (a subsistence in money or food); *vajh-i kafāj* (money sufficient to live on); *vide Share*.
- Allowed, *vide Allowable*.
- Alloy, *dākhilī* (*guzāshṭan* or *k.*); *chāshnī* (*guzāshṭan*); *hār* (a jewellers' word); *āmīzish* (*k.*); *ālāyish* (*k.*).
- Alloyed, *makhlūt*; *magħshuš*; *khālis nīst*.
- All-sufficient, *mustaghnī* (gen. of God; also independent).
- Allude, *ishāra* (*k.*); "by this expression I think he alluded to you," *az īn 'ibārat khiyāl mī-kunam kināya bi-shumā āmad* or *az īn taqrir gūsha bi-shumā zad*.
- Allure, to, *farīstan*, rt. *farīb*; *pā-yi mullāyān rā nīz bi-dukān-i khud kushūd* (he allured, attracted, even Millas to his shop); *bi-dām kashidān*.
- Allured, *farīb-khurda*; *vide Deceived*.
- Alluring, *jālib* (of *sūrat*); *dil-farīb* (of men or women); *dil-rubā* (of women); *vide Attractive*.
- Allusion, *kināya*; *ishāra*; *talmīh* (rhet.).
- All-wise, '*Allām'l-ghuyūb*; *vide All-knowing*.
- Ally, *muttafiq* (gen.); or *ham dast* (sp. in bad sense) (i.e., assistant, etc.); *duval-i mutahabbā* (allies); *qushūn-i muttahida* (the allied armies); *vide Aider*.
- Almanac, *taqvīm*, pl. *taqāvīm*.
- Almighty, *Qādir-i muṭlaq*.
- Almond, *bādām*,¹ [*bādāmī*, the colour of almond-skin, i.e., the colour of English bridle-leather]; *chaghāla* (green and unripe); *bādām-i kāghazi* (Jordon almond); *nuql-i bādām* (sugared almond); *bādām-i talkh* (bitter almond).
- Almost, *qarīb*; *kam mānd* or *mānda būd ki*—(followed by Pres. Subj.).
- Alms, *sadaqa* (cash or kind); *khayrāt* (all kinds of good works); giving alms wards off calamities, *tasadduq raf'i balā 'st²*; *zakāt* (legal).
- Aloe, *darakht-i sabr*.
- Aloes, *'ūd* (wood, for burning); *sabr-i zard*; *sabr-i³ saqūṭrī* (Socotra aloes).
- Alone, *tanhā*; *mujarrad*; I and my mother are alone, *man-am va mādar-am*; *tan-i tanhā* (all alone); *bu-guzār!* (let me alone!) = *dast az sar-am bi-kash*; *dast az dil-am bar-dār* (said by one in grief).
- Aloud, *buland bi-gū tū bi-shnavam* (speak up so that I may hear) [*zīr-i lab⁴ guftan* (to speak low and indistinctly or to grumble); *jāviḍan* (to speak indistinctly)].
- Alphabet, *hurūf-i tahajji*; "I have not yet learnt the alphabet, *hanūz alif bā rā yād na-girifta am*.
- Already, *pīsh az īn*; *hālā*; *hanūz*; "have you come already?" *bi-īn zūdī āmadī?*
- Also, *ham*; *nīz*; not only—but also, *vide Both*; *ayz⁵*.
- Altar, *qurbān-gāh*; *mazbah* (also that part of the throat that is cut when slaughtering animals); *mihrāb* (the arch in a mosque).
- Alter, Alteration, *taghyīr⁶ dādan*; *tabdīl k.* (to-change for or exchange); *mubaddal sh.*, intr.
- Altercation, *munāza'a* (*k.*); *qīl u qāl* (*k.*); *mujādala* (*k.*); *vide Fight and Quarrel*.
- Altered, "it is now finished and cannot be altered," *hālā tamām shud taghyīr dāda namī-shavad*.
- Alternately, *nawba bi-nawba* (in turns); *yak-i ba'd-i dīgar-i* (one after the other); *īn davū rā yak ruz ba'd-i yak rūz bi-khur* (take this medicine every other day = *yak rūz dar miyān*—).
- Alternative, *chāra*; *ilāj*; *shagg-i dīgar*.
- Although, *agarchi*; *ra-law*; *har chand*; *bā vujūd-i ki*; *harchi gasht paydā na-kard* (search as he would he could not find it).
- Altitude, *bulandī*; *irtifā'*.
- Altogether, *jāmī'an*; *bi-kullī* (wholly); *tamāmān*; *az sar tā pā*.
- Alum, *zāj-i safid*; vulg. *zāq-i safid*; *shabb* (med.).
- Always, *hamīsha*; *hamvāra* or *hamāra*;

¹ A mistress's eyes are compared to a *bādām*.

² *Qadam-i shumā raf'i balā ast* is said to a holy person.

³ Properly *sabir*.

⁴ *Zīr-i lab* or *yavāsh*, "in a low voice."

⁵ To abuse the reply may be *aiżan* = "to you also."

⁶ تغییر but تغیر *tagħayyur*, "rage."

dāyimān; *hamīsha awqāt*; *hama vaqt*; *mudām*; *payvastu*; *vide Continually, Continuously.*

Amalgam, *malgham* (an admixture of mercury and another metal); *malaghma*.

Amanuensis, *kātib*; *rāqim*.

Amass, *jam' k.*; *farāham āvurdan* (to collect); *andūkhtan* (for wealth); *tūda k.* (lit. to pile in heaps).

Amassed, *andūkhta*; *farāham āmada*.

Amateur, *tafannunī* (adj.); *'akkās-i tafannunī* (amateur photographer); *dars khwāndan-ām tafannunī'st* (I study for pleasure only).

Amazed, *mutahayyir* (*sh.*); *māt* (*sh.*); *māt-am mī barad* (I am amazed); I am amazed at your account, *az jam'-i hisāb-i shumā khaylī māt shudam*; *dang-am girift*; *hayrān* (bewildered); *az dar āmadan-i shab dar ān bigābān hayrān u sar-gardān māndam*.

Amazement, *hayrat-zadagī*; *hayrānī u sar-gardānī* (bewilderment); *vide Wonder*.

Ambassador, *safīr*, pl. *sufārā*; *īlchī* (minister); *safīr-i kabir* (Ambassador Extraordinary).

Amber, *kāh-rubā* (lit. "attracting straw"); *kāh-rubāñ*, adj.

Ambergris, *'ambar*; *mu'ambar*, p.p. (perfumed with—).

Ambi-dexter, *du-dastī*, adj.

Ambiguity, *ibhām*.

Ambiguous, *mubham*; *mushtabih*.

Ambition, *buland-himmatī*; *'uluvv-i himmat*; *hawṣala-yi buland dārad* (all in a good sense).

Ambitious, designing and ambitious men, *mardumān-i mudabbir* *va dunyā-ṭalab*; *buland himmat*; *'ālī-himmat*; *buland-nazar*.

Amble, to, "this donkey ambles well," *īn ulāgh khūb yurgha mī-ravad*.

Ambling, subs., *yurqa* or *yurgha raftan*.

Ambush, *kamīn*; *dar kamīn-i āhū nishista būdānd*; *kamīn-gāh* (place of ambush).

Amend, to, *īslāh* *k.* or *bi-īslāh* *ā.*; *tashīh* *k.* (to correct); *ta'dil* *k.* (for law or writings); *tahvīr* *k.* (a law term).

Amends, *mukāfāt* (*d.* or *k.*); *'ivaz* (*d.*); *talāfi* (*k.*).

America, *Yangī¹-Dunyā*.

Amethyst, *yāqūt-i kabūd*; *jamasht*.

Amicable, *khush-akhlāq* (civil); *shafiq*.
Amidst, *vide Among*.

Amity, *dūstī*; *mihr*; *mavaddat* (affection); *ittihād* (unity); *bāham bi-sar burdan* or *bi-ittifāq zistān* (to live in amity).

Ammunition, *ātash-khāna* (prop. magazine); *gulūla u bārūt*; *asbāb-i jang* or *ālāt-i razm* (arms and ammunition); *yaraq* or *tadāru-kāt-i jang* (munitions of war).

Amnesty, *'afv-i 'āmm*; *amān*.

Among, *dar miyān-i*— or *miyān-i*—; *mā-bayn*.

Amorous, *zūd 'āshiq*; *'āshiq-mizāj*; *'ishq-bāz* (of gestures, actions, etc.).

Amount, *miqdār* (quantity); "the amount is altogether 500 rupees," *hisāb² tā pānsad rūpiya mī-rasad*; "what is the total amount," *jam'-i hisāb-at chīst* or *jumla chi qadr shuda ast?*

Ample, *farāvān*; *vasī'* (of space); *vide Much and Sufficient*.

Amplification, *bast-i kalām* (*k.* or *d.*); *tawṣī'i-kalām* (*k.* or *d.*); *vide Exaggeration*.

Amplitude, *jarāvānī*; *vujūr*; *zīyādatī*; *kushādagī* and *vus'at* (of space).

Amputate, *burīdān*; *qat'* *k.*

Amputated, *maqtū'*.

Amputation, *qat'*.

Amulet, *du'ā*; *ḥirz*; *ta'vīz*; *hamā'il* (suspended from neck).

Amuse, *tamāshā* *k.* (amuse oneself by seeing); *īn jūr chīz-hā īshān rā mashghūl mī-dārand* (these things amuse them); *sāzanda u navāzanda muṣarrīh-i qulūb-i hama mardum ast* (singers and dancers amuse all ranks); "amuse yourself a little by walking in the garden," *qadr-i dar bāgh tafarruj bi-kun*, *gardish bi-kun*.

Amusement, *tafarruj*; *mashghūliyyat*; *tafarruj-gāh* (place of amusement); *tamāshā-khāna* (theatre, etc.).

Amusing, *khush-maza* (of people).

Anagram, *taqlīb*; *tahrīf*; *vide Palindrome*.

Analize, *vide Analysis*.

Analogy, *qiyās* (also a syllogism).

Analysis, *tajziya* (*k.*).

Anarchist, *fauzavī* (mod.).

Anarchy, *īkhīlāl*; *harj u marj*; *bī-siyāsī*; *fawṣa*.

Anathema, *la'nat* (*k.*) (of God, high priest, etc.); *nafrīn* (*k.*) (ordinary curse).

¹ *Yangī*, T. "new."

² *Barāt* (properly *barā'at*), "bill of exchange."

Siyāha "list."

- Anatomy**, *'ilm-i tashrīh*; [*tashrīh* alone, dissection; *tashrīh-i murda*, 'skeleton'].
- Ancestors**, *ābā u ajdād*; *aslāf*, pl. of *salaf*, which is Collec.
- Ancestral**, *ajdādī*; *ābāfī*.
- Ancestry**, *nasab* (family, lineage); *asl* (origin).
- Anchor**, *langar* (*andākhtan* and *bar dāshṭan*).
- Ancient**, *qadīm*.
- Ancients**, *pīshīniyān*; *mutaqaddimīn*; *bāstāniyān* (rare).
- Anecdote**, *qīssā* or *hikāyat* (story); *latīfa* (a witty or amusing story); *naql*.
- Anemone**, *shaqāiq* (a name also given to the poppy).
- Angel**,¹ the Angel of Death comes to all, '*Izrā'īl* (or *Malak*) 'l-*Mawt*) *jān-i hama kas rā mī-girad* or *ākhīr ajal-i hama kas mī-rasad* (*ajal* is the appointed time of death); *fīrishta*; *malak*, pl. *malā'īka*; *Munkar u Nakīr*, or dual *Nakīrayn* (the two angels who visit the corpse in the grave).
- Angelic**, *fīrishta-sīfat* (i.e., sinless).
- Anger**, *khashm* or *ghayz* (anger); *ghażab* (wrath); *qahr* (anger; also sulks).
- Angle**, *gūsha* (corner); *kham-gird* (vulg.); *zāviya*; *zāviya-yi qāyima* (right angle); *zāviya-yi hādda* (acute angle); *zāviya-yi munfarija* (obtuse angle); 'amūdī' (adj., at right angles).
- Angler**, *māhi-gīr* (gen.); *sayyād* (gen. of any sport).
- Angry**, *mutaghayyir* (sh.); does this anger you? *īn sukhan shumārā khashm-nāk mī-kunad?* *ghayz dārad*.
- Angry**, to get, *kaj khulq sh.* (be put out, cross); *az ū qahr-am* (I'm angry with him); *khashm-nāk sh.*; *bar āshufta sh.*; *bi-ghayz āmadan*; *darham sh.*; *az jā dar āmadan* (get angry, get excited, upset).
- Anguish**, *dar ghāyat-i 'azāb būdan*.
- Aniline**, vide Dye.
- Animal**, *jānvar*; *hay(a)vān*: *bī-zabān*; *zabān-basta*; *hay(a)vān-i ahī* (domestic); *ān rūz jānvar-hā dar takallum khwāhand āmad*; *daranda* (beast of prey).
- Animate**, *zī rūh va ghayr-i zī rūh* (animate and inanimate).
- Animate**, to, *zinda* k. (lit. and met.); *rūh* d. (to restore to life).
- Animating**, *ummīd-i pūl muharrik-i īn sārgarmī ast*; *rūh-bakhsh*.
- Animation**, *garm mī-gūyad* (he speaks with animation); vide Coldness.
- Animosity**, *bad-khwāħī* (ill will); *bugħż* or *kīna*; *hiqd*² (rare) (malice); 'adāvat (enmity, q.v.).
- Aniseed**, *bādiyān* or *rāziyāna*; *anīsūn*.
- Ankle**, *mūħiġ-i pā* (just above ankle bone); *qūzak* (ankle bone).
- Anklet**, *khalkħāl*; *pā-zib* (foot ornament); *pā-baranjan*.
- Annals**, *tavārīkh* (pl. of *tārīkh*).
- Annexation**, *iħħaq* (k.); *żamīma* k.; vide Append.
- Annexed**, *mulhaq*; *munzamm*.
- Annihilate**, *nīst u nā-būd*³ k.; *fanā* k.
- Annihilated**, *ma'dūm* (k.).
- Anniversary**, no special word; "the 10th of *Muharram* is the anniversary of the murder of Husayn," ('āshūrā-yi *Muharram rūz-i qatīl-i Imām Husayn ast*); *jashn-i sālāna-yi*.
- Annotate**, *ħāshiya* (pl. *ħavāshī*) *navishtan*; [*ħāshiya* = margin of a book, and also a marginal note].
- Annotated**, *muhashshī* (for *muhashsha*).
- Annotator**, *ħāshiya-nāvis*.
- Announce**, *khabar dādan*; *ittilā'* *dādan*; *i'lān namūdan*. Vide Inform.
- Annoy**, *āzurdan*, rt. *āzār*; *ranjānidan*; *ranj* d.; *jir āvurdan* (to tease); *azīyyat rasāni-dan*; "does this annoy you?" *āyā īn awqāt-i shumārā talkh mī-kunad?*
- Annoyance**, *kudūrat* (d.); *ranj* (d.); *ranjish* (d.); *pariħānī* (d.) (lit., bewilderment).
- Annoyed**, *mukaddar*; *ranjīda-khātīr*; *dil-gīr*; *malūl*; why are you annoyed with me? *chirā az man dil-khur hastīd?* *Sukhan-am bad-ash āmad* or *zīr-i pūz-ash khurd* (he was annoyed at what I said).
- Annual**, *har sāla*; *sāliyāna*; *sanavī*.
- Annually**, *har sāl*; *sāl bi-sāl*.
- Annuitant**, *vażīfa-khwār*.
- Annul**, *mansūkh* k. (cancel); *bātil* k. (render void).
- Anoint**, to, *charb* k.; *tadhīn* k.; *marham* or *rawghan zadan* (a wound); *tsilā* k. (paint on a wound); *mash* k. (relig.).
- Anonymous**, *bī-imzā*; *majhūl*.

¹ Muslims believe in angels (*Malā'īka*) who are impeccable beings created of light. The *Jinn* are peccable beings created of smokeless fire; some are Muslims.

² In Arabic *hiqd* is rancour and *bugħż* is animosity.

³ Lit., to make "is not" and "was not."

Another, *dīgar-i* (another, a second); *yak dīgar* (one another); *yak-i dīgar* (another, i.e., one more); *in maṭlab-i dīgar ast* (this is quite another matter); *in asp ān nīst* (this is quite another horse).

Answer, to, *javāb d.*; *pāsukh d.*; this will answer my purpose, *in bi-dard-i man* (or *bi-kār-i man*) *mī-khurad*, *āy dukhtarak bī-rū-yi man mī-īstī* or *bā man mukābara mī-kunī?* (girl! do you answer me back?); *bulbul-zabānī k.* (of inferior to superior, in pertness).

Ant, *mūr* or *mūrcha*; *mūrcha-yi savārī* (large black ant); *mūrcha-yi par-dār* (flying ant); *mūriyāna* or *tarda* (white ant); *dvīak* (rare; white ant); *lāna-yi mūr* (ant-hill).

Antagonism, *mu'āraza* (*k.*); *mukhālafat* (*k.*). Vide Enmity.

Antagonist, *taraf-i muqābil*; *hariṣ* (opponent, in war, games and trade); *raqīb* (a rival in love). Vide Enemy.

Antecedent, *muqaddam*; *mawsūl* (of a relative pron.); *savābiq* (former actions).

Antechamber, *pīsh-utāq*; *kafsh-kan* (an ante-room or cloak-room where shoes are removed and kept); *utāq-i pażīrātī* (drawing room).

Antelope, *ghazāl*; “the antelope (“ravine deer”) bounded out of sight,” *āhū binā kard bi-khīz zadan va ghāib shud*—(Prof. S. T.).

Antenna, *shākha*.

Anterior, *pīshīn*; *jilavī*.

Antics, *harakāt-i mužhika*; *bāzī*.

Antichrist, *Dajjāl* (also term of abuse; = “impostor”).

Anticipate, *pīsh dastī k.*; *dast-i pīsh girīstan* vulg.; *az man sabqat girīst* *va kitāb rā kharid* (he forestalled me and—); *gumān burdan* (to expect); *az pīsh dānistān*.

Antidote, *pā-zahr* (bezoar stone); *tiryāq* (but *tiryāk* opium); *dāfi'-i samm.*

Antimony, *surma* (powdered); *sang-i surma* (unpowdered); *chirā khud rā migl-i sag-i chār¹ hashm kardī?* (said to a man who has put too much antimony in his eyes).

Antiquarian, *kuhna-pizhūh*.

Antique, *antīka* (Fr.); *in qāli khaylī chīz-i antīka-i 'st* {this is a really fine carpet; vulg.}²

Antiquities, *āśār-i qadīma*.

Antiquity, *kuhnāgī*; *qadāmat*.

Antithesis, Antithetic, *naqīz*; *zidd*; *tibāq u tazādā* (Rhet.).

Antler, *shākh*; *shākh-dār* (antlered).

Ant-lion, *shīr-i mūr* (mod. trans.).

Antonym, *mutazādd* (adj.); *zidd*; *naqīz*.

Anus, *kūn* or *chūn* (vulg.); *maq'ad*,³ vulg. *maqat*; *guqba-yi maq'ad* (med. term); *sufra*; *nishīman-gāh* (polite); *mā-tahī* (facetious); *pīzī* (slang); *makhraj* (in a certain facetious contest).

Anvil, *sindān*.

Anxiety, *taraddud* (prop. uncertainty); *ghūssa*; *tashvīsh*; *fikr*; *andīsha*; *khadēshā*; “this causes me some anxiety,” *in asbāb-i khīyāl ast*.

Anxious, *dil bi-fikr*; *andīsha-nāk*; *fikr-mand*; I am very anxious to go there, *man dil-am khaylī mī-khwāhad ki ānjā bi-ravam*; vide Desirous; *dil-am barā-yash shūr mī zanad* (I am very anxious about him).

Any, *hīch*; (with negative verb = “none”); *dīgar* (any longer, or any more); *kas-i* (any one); *chīz-i*.

Anything, *har chīz* (*bāshad*).

Anywhere, *hīch jā* or *jā-i* (with negative verb = nowhere).

Anzali, vide Lagoon.

Aorist, *muzāri'*.

Apart, *judā*; *'alā-hida*; *sivā*; vide Fact.

Apartments, *mardāna* (men's apartments); *andarūn* or *zanāna* (women's apartments); vide Room.

Apathy, *bī-hissī*; *kāhili* (laziness); *sardi*.

Ape, ‘*antar* (with short tail, the species usually led about by *lūṭis*); *būzna* or *būzīna* (a monkey with a long tail); vide Monkey.

Aperient, *davā-yi kār-kun*; *mus-hil* (subs. and adj.); *jullāb* (subs.).

Aperture, *sūrākh* (sp. round); *shīgāf* (long); *rawzan* (for light).

Apex, *awj*.

Aphorism, *masal*.

Aphrodisiac, *muqavvī-yi bāh*; *mubahī*.

Apocopated, *jazm k.*

Apocopated, *majzūm*.

Apocopation, *jazm*; *tarkhīm* (of vocative case only).

Apologist, *'uzr-āvar*.

¹ *Sag-i-chār-chashm* is a dog with a black spot over each eye.

² The word *antīka* is often vulgarly used for “fine”, being applied to even brand-new articles.

³ Ar., lit., “place of sitting.”

Apologize, *iżħār-i khijālat k.*; *ma'żarat khwāstan*; *vide Apology*.

Apologue, *qissa-yi naṣīḥat-āmīz*.

Apology, he made no apology for his bad conduct, *az barāy-i bad-raftārī-yi khud hīch 'uzr-khwāhī¹ na-kard* (or *ma'żarat na-khwāst*).

Apoplexy, I heard he died of apoplexy yesterday, *shaniḍam dirūz sakta shud mard*; also *sakta-ash zad*.

Apostacy, **Apostate**, he is an apostate from Islam, *az dīn-i Islām iṛtiḍād namūd*; *čunki az dīn murtadd shud shar^an zan-ash talāq ast* (being an apostate from the faith his wife is *ipso facto* divorced).

Apostle, *murid* (follower of any spiritual guide); *ħavārī*, pl. *ħavārīyyūn* (of Christ); *paygħambar* and *rasūl* (any prophet).

Apostleship, *risālat*.

Apothecary, *davā-sāz* (compounder); *'attār* and *davā-farūsh* (seller); *ajzā-chi*, Turc., (rare).

• **Apparatus**, *asbāb*; *ālāt*; *dast-gāh* (plant, etc.).

Apparel, *vide Dress*.

Appareled, *mulabbas*.

Apparent, *zāhir*; *numāyān*; *huvaydā*; *āsh-kārā*; *vāzīh*; *paydā*.

Apparently, *'ala'z-zāhir*; *zāhir^a*.

Appeal, he appealed about his case, *ū bi-hukumat barāy-i tajdīd-i murāfa'a rujū' kard*; *maħkama-yi istlānāf*, T. (court of appeal).

Appealable, *qābil-i rujū'* (legal).

Appear, *padid-āmadan*; *paydā shudan*; *nazar āmadan* (to come in sight); "he will not appear in the matter," *dar īn kār khud rā makħfi khwāhad kard*; "this appears strange," *bi-nazaram khayli 'ajib mi-āyad, khayli khayli*; *namūdan* (to seem).

Appearance, *manżar*; *sūrat*; *zuhūr* (of Prophet, etc.); *vide Far and Beginning*; *zāhir^a* (in appearance); *sīrat^a* *bad ast sūrat^a* *khūb* (his deeds are bad though his face is good); "this bright colour detracts from the other colours," *īn rang rangħā-yi digar rā az jilva mi-andāzad*.

Appease, *ārām d.*; *taskin d.*; *farū nishāndan*.

Appellant, *musta'niż* (mod.).

Append, *ilħaq kardan*; *żamm namūdan*; *żamīma k.* *Vide Annexation*, etc.

Appendage, *az lavāzimāt-i*—; *żamīma*.

Appendix, *żamīma*; *tatimma*; *mulhaqāt*, pl. (appendices).

Appertain, **to**, *muta'alliq būdan*; *ta'alluq dāshtan*.

Appetite, *ishtihās*; *jū^a'l-baqar* (an enormous appetite); *mayl na-dāram* (I have no appetite) = *raġħbat bi-ghażza na-dāram*.

Applauded, *mustaħsan*; *mamdūh*.

Applause, *tahsin* (k.); *āfariñ* (*guftan*); *marħabā* (*gustan*).

Apple, *sib*.

Applicable, *vide Fit*, Suitable.

Application, *'arż* (k.) (oral petition); *'arīża* or *'arż-dāsh* (k.) (written); *mudāvamat* and *muvāżabat* (k.) (assiduity). *Vide Attention*.

Apply, *musħtan* (to apply oil, paint, etc.); *vide Use*; *mashghūl sh.* (oneself to business); "don't apply this (taunt, etc.) to yourself," *īn rā rū-zi khud ma-yāvar*; *īn gufta rā bar khud ma-band* or *ma-khar* or *bi-rish-i khud na-ġir*.

Appoint, *ta'yin* k.; *nasb* k. or *ma'mūr* k. (to an office); *bi-kār gumāštan* (rt. *gumār*) to a work or business).

Appointed, *mansūb* (k.) opposite to *ma'zūl* ('dismissed'); *ma'mūr* (for some special thing); *mu'ayyan* (sh.); *nām-zad* (sh.) (as member of a committee, etc.).

Appointment, *ma'mūriyyat* (sp.); *ta'ayyun* (gen.); *mansab* (office); *va'da* (assignment, etc.).

Apportion, **to**, *qismat d.*, (but *qismat k.*, to divide); *tawzi'* n. (distribute); *īn bi-hissayi man rasid*. *Vide Give*, Entrust.

Apposite, *bā-mahall*; *bi-jā*; *munāsib*; *javāb-i bā savāb* (apposite answer); *ism-i bā musamma* (an apposite name; *vide Appropriate*). *Vide Apropos*.

Apposition, *badal* (gram.).

Appraise, *qīmat guzāštan*; his effects will be appraised and auctioned, *ba'd az takħmin asbāb-ash harāj mi-shavad*.

Appreciate, *qadr dānistan*; *ghażalhā-yi Hafiz rā musħtarī nist* (he does not appreciate the odes of Hafiz).

Appreciative, *qadr-dān*.

Apprehend, *giriftār* k. (arrest); *bim dāsh-tan*, etc., (vide Fear); *taṣavvur* k., etc. (vide Suppose); "I apprehend you are wrong," *dar kħiyāl-i banda isħibbā² karda id*; he was apprehended and imprisoned, *ū rā giriftār kardand va mahbūs shud*.

¹ But 'uzr āvardan, "to make excuses."

² *Għalax*, too strong a word; it means erring and straying.

Apprehended, *giriftār* (*sh.*) or *dast-gīr* (*sh.*) (seized).

Apprehension, *giriftārī* (seizure); *vide Fear and Supposition and Suspicion, etc.*; *quvva-yi idrāk* (intellect).

Apprentice, *shāgird*. *Vide Beginner and Carpet*; *kūchak abdāl* (to a dervish).

Approach, subs. *rāh*.

Approach, to, *nazdīk sh.*; *tagarrub namūdan*.

Approachable, *qābil-i tagarrub* (of persons); *dast-ras* (generally of places).

Approval, *tahsīn*; *ājarīn*; *bi-savāb-dīd-i* (or *istisvāb-i*) *ū īn kār rā kardam* (I did this with his approval).

Appropriate, *ism-ash Khiradmand*,¹ *va ism-i bā musammā būd*—Prof. S. T. (“his name was Khiradmand, a name that was a just index of his qualities); *īn kalām-i mawzū-i guftid* (you spoke appropriately to the occasion); *bā mahall*. *Vide Apposite and Apropos.*

Appropriate, to, he has appropriated all his property to this end, *hama-yi milkiyyat-i khud rā makhsūs-i īn kār guzāshta ast*; *vaqf k.* (for religious purposes). *Vide Give and Appoint.*

Appropriated, *mukhtass* (*k.*).

Appropriation, *takhsīs*.

Approval, *vide Approbation.*

Approve, *qabūl k.*; *pasand k.* or *pasandīdan*; do you approve of what I say? *ānchi mī-gūyam bi-nazar-i shumā pasand mī-āyad?* *tasdiq k.* (to confirm).

Approved, *pasandīda*; *manzūr* (*dāshtan*); *maqbūl* (*uftādan* or *sh.*; but *qabūl k.*).

Approximately, *takhminā*; *tagribā*.

Apricot, *zard-ālū* (small yellow); *zard-ālū-yi shirīn* (with sweet kernel); *zard-ālū-yi talkh* (with bitter kernel); *tursh-ālū* (dried and sour); *qaysī*² (dried, small and white, better than *zard-ālū*); *mūrī* (the best kind of apricot).

April, *Avril*, Fr.; *āb-i naysān*³ (April showers for 30 or 35 days after the *Naurūz*; if the drops fall in shells they produce pearls; if on snakes they produce venom; Persian children are not allowed out in the rain

during this period lest the rain entering their eyes should produce *āb-i-marvārid* or cataract).

Apron, *pīsh-band*; *fūta* (apron and wrapper for bath); *lung* (worn in the bath and by bakers as an apron).

Apropos, *bā-mahall*; *bā-mawqi'*; *hā! khūb khātīr āmad* (Oh! apropos of —). *Vide Appropriate and Apposite.*

Apt, *māyil* (liable to, inclined to); *qābil*; *ziring* (clever, etc.).

Aptitude, *tab'i-at-ash bi-naqqāshī mawzūn ast* (he has a natural aptitude for painting); *tab'-i mūzīkī dārad* (he has a natural aptitude for music).

Aquarius, *dalv* (Zodiac).

Aquatic, *ābī*.

Aqueduct, *qanāt* and *kārīz* (an underground channel with light shafts at long intervals; it conducts water from the hills).

Aqueous, *āb-nāk*.

Aquiline-nosed, *shāhīn-bīnī*. *Vide Nose.*

Arab, ‘*Arab* (subs., a man of Arabia); ‘*Arabi* (adj.).

Arabia, ‘*Arabistān*; *Yaman* (Arabia Felix); *Hijāz* (Arabia Petræa).

Arabic, He teaches Persian and Arabic, *ū zabān-i** *Fārsī* *va 'Arabī yād* (or *dars*) *mī-dihād*.

Ararat, *Āghīr tāgh*.

Araxes, *Rūd-i Aras*. *Vide Caspian.*

Arbiter, *miyānī*; *munṣif*; *hakam*; *sālis*.

Arbitrariness, *tahakkum*.

Arbitrary, ‘*alā'l-i'lāq* (of kings); *faysala-yi amr bi-ta'jil u tahakkum mī-shavad* (prompt and arbitrary decisions).

Arbitration, *miyānī-garī* (*k.*); *muḥākama* (*k.*).

Arbor, *chār-tāq* (in gardens; made of trees).

Arc, *gaws*; *nisf-dā'ira* (semi-circle).

Arch, *gawdī-yi kaf-i pā* (of foot); *hilāl*, *tāq-i nuṣrat* (triumphal arch); “this building has two arches,” *īn 'imārat du tāq mī-khurad*; this veranda has five arches, *ayvōn-i*⁵ *īn khāna panj-darī 'st* (or *panj dahana dārād*); *chashma*⁶-*yī pul* (of a bridge); *mīhrāb*⁷ (in mosque or fire temple).

¹ *Khiradmand* means “possessed of wisdom.”

² *Naysān*, a Syrian month corresponding to April.

⁴ The plural *zabānhā* here would be incorrect: it would signify all the various dialects in these languages.

⁵ Or *tālār* or *gālār*.

⁶ *Chashma* is also the hole in a w. c.

⁷ In a mosque the *mīhrāb* shows the direction of the *qibla*; in a fire temple it is the place where the sacred fire is.

² *Khūbānī*, Afghan.

Arched, *muqavvas* (of a roof, etc.); *hilālī* (crescent-shaped).
 Archer, *tūr-andāz*;¹ *kamān-dār*; *tūr-zan*.
 Archery, *tūr-andāzī* (k.); *kamān-dārī*; *tūr-zanī* (k.).
 Architect, *mi'mār*.
 Architecture, *mi'mārī*; 'ilm-i *mi'mārī* (science of—).
 Archives, *daftār*, pl. *dafātīr*; *daftār-dār* (keeper of—).
 Ardent, 'āshiq-i *pur-zūr* (of a lover). *Vide Zealous.*
 Ardour, *dil-garmī*; *shawq*.
 Arduous, *mushkil*; *sa'b*; *sakht*; *dushvār* = difficult, q.v.; *ishkāl dāshṭān* (to be difficult).
 Area, *sāth* (surface); *vus'at* (expanse); *sāhat* (area).
 Arena, *maydān*; 'arsa; *gawdāl-i kushti-girī* (a wrestler's pit; like the arena in a circus).
 Argue, *mubāhaga* or *bahs* (k.); *radd u badal* (k.); *bahs* (also = discussion); *khar-i mā dum na-dārad* (= I give in or well we won't argue any more).
 Argument, he uses sound arguments, *ū khaylī datā'il-i mustaqīm* (or *muhkam*) *mī-āvarad*. *Vide Proof.*
 Argumentative, *kāfir-mājarā*.
 Arid, *bā'ir* (uncultivated; also unwatered, of any small portion of land); *khushk*; *bī āb u 'alaf*; *tishna*.
 Aries, *Hamal*.
 Arise, *barkhāstan*, rt. *barkhīz*; *pā shudan* (to get up on one's feet); *nāshī shudan* (to grow from); *sar zadan* or *burūz kardan* (to happen from).
 Aristocracy, *nujabā'* (pl. of *najib*) and *shurafā'* (pl. of *sharif*) (nobles by birth); *umarā'* (by wealth).
 Aristotle, *Aristū* (vulg. *Arastū*).
 Arithmetic, 'ilm-i *a'dād*; "I am studying arithmetic," *hālā 'ilm-i hisāb mī-khwānam*.
 Arithmetician, *hisāb-dān*.
 Ark, the, *kishti-yi* (or *safina-yi*) *Nūh*.
 Arm, *bāzū* (prop. upper arm); *dast* (whole arm); *sā'id* (fore-arm; also wrist); *zir-i baghal* (under the arm); *bāzū bi-bāzū dāda* (arm in arm).
 Armed, *musallāh* (k.); *bā sāz u yarāq*.

Armenia, *Armīniyā*; *Armanistān*; *bilād-i Arman*.
 Armenian, *Armanī*, pl. *Arāmina*.
 Armistice, *muhlat dar jang*.
 Armlet, *bāzū-band*; *dast-band* or *alangū* (bangle); *shākha-yi daryā* (of sea).
 Armour, *zirih*; *jawshan*; *chahār ḥīna* (plate armour of four pieces). *Vide Breast-plate.*
 Armoured, *zirih-dār* (for man); *zirih-pūsh* (also for ship).
 Armourer, *asliha-sāz*.
 Armoury, *chi vaqt bi-yā'īm qūr khāna rā tamāshā kunīm?* (what time shall we go and see the armoury?) *Vide Arsenal.*
 Armpit, *baghal*; *zir-i baghal*.
 Arms, *asliha*, pl. of *silāh*; *ālāt-i harb*.
 Army, *lashkar*; 'askar, pl. 'asākir; *qushūn-i hāzir-i dā'imī* (standing army); "the king himself led the army," *khud-i pādīshāh ra'iś-i* (or *sipāh sālār-i*) *qushūn būd*; *tamām-i lashkar miśl-i galla'i ki gurg² dār ān uftāda bāshad az ham pāshīdānd* (the army scattered like sheep attacked by a wolf);—Prof. S. T.
 Aroma, *khush bū'i*; 'itr.
 Aromatic, *khush-bū*; mu'attar.
 Around, *dawr*; *pirāmūn*; *gird-ā-gird* or *dawr-ā-dawr* (all around a thing); *dar aṭrāf* (all around; in the district).
 Arouse, (az *khwāb*) *bīdār* k.; *barkhīzānīdān* (to make to get up); *bi-kār tahrīk* k. or *angīkhtān*, rt. *angīz* (incite); *tashīq dādān* (to encourage).
 Arrange, *chīdān*, rt. *chīn* (to pluck flowers, arrange them, etc.); *murattab namūdan* or *tartīb dādān* (to put back in their proper places; of things, affairs); *nazm dādān* (of things, plans, business). *Vide Decide, Settle.*
 Arranged, *murattab*; *vide Settle*; *kār-sāzī sh.* (to be managed).
 Arrangement, *tartīb* (d.); *qarār* (d.) (verbal *paymān n*; *nazm* or *intīzām* (k.) (of a plan); *vide Plan, Preparation, Agreement*; *hārī būd ki fardā bi-ravīm* (it was arranged, settled, that we should go to-morrow).
 Array, the armies drew up in battle array opposite each other, *qushūn-i tarajayn muqābil-i ham saff kashīdānd*; *pirāstan* (of humans) and *ārāstan* (gen.) (to attire, etc.)³; *saff ārāstan* (of battle). *Vide Dress.*

¹ In m.c. this might mean 'a good shot with a gun.'

² Or *gurg-i*.

³ In *bāgh khūb pirāsta ast*; with this exception *pirāsta* seems to be used only for humans.

Arrears, *baqāyā*, pl. of *baqiyā*; *bāqiyāt*, pl. of *bāqī*; *kārhā-yi pas mānda* (of work).

Arrest, to, *asr k.*; *dast-gir k.*; "Qāsim had him arrested for debt," *māhz-i qarz bi-tavassut-i Qāsim giriftār shud* (but *bi-dast-i farrāsh*); *sar-i rāh giriftān* (to stop, q.v.). *Vide Hindrance.*

Arrested, *dast-gir*; *vide Stopped*; *giriftār* (local and Indian).

Arrival, *vurūd*; *dar avval-i* (or *bi-māhz-i*) *vurūd-i ū* (just as he arrived); *bi-mujarrad-i rasidān-i ū* (ditto); *rasmāna vārid na-shud* (his arrival was private, non-official). *Vide Enter, Come.*

Arrive, to, *rasidān*; *vārid shudan*; *vurūd k.* **Arrogance**, *nakhvat*¹ (in Persian in a bad sense); *wjb* (conceit); *fis* (show) (vulg.); *takabbur* and *ghurūr* (pride); *iddi'ā-yi bījā*; *buland-parvāzī* (*k.*) (in words).

Arrogant, *bā nakhvat*; *fisū* (vulg.); *kalla pur bād* (puffed up); *mutakabbir*; *maghrūr*.

Arrow, *tīr*; *paykān* (head); *sūfār* (notch); *tīr-bārān* (a shower of arrows); "better had you pierced my heart with an arrow than said this," *agar tīr-i bi-dilam mī-zadī bīh-tar az īn harf būd ki bi-sūrat-am* (or *bi-rūy-am*) *zadī*²; he buried the arrow in it, *tīr rā tā par farū kard*.

Arsenal, *asliha-khāna*; *jabba-khāna* or *qūr-khāna* (a magazine for making and storing rifles and ammunition); [*qūr-chī* is the man in charge and *qūrchi bāshī*, "the head man"]. *Vide Armoury*. *Kār-khāna-yi tūp-rīzī* (for casting big guns); *kār-khāna-yi asliha-sāzī* (for manufacture of arms).

Arsenic, *marg-i mūsh* or *sammūl-fār*; *zarnīkh* (yellow).

Art, I am not acquainted with that art, *ān hunar* (or *fann*) *rā na-dāram* (or *namī-dānam*) = *az ān hunar sar-rishta* (or *vuqūf*) *na-dāram*, *qan'at* (profession). *Vide Skill, Science, Artifice.*

Artery, *shiryān*; *shāh-rag*.

Artful, *hīla-bāz* or *pur hīla* (crafty); they are very artful (or smart), *ishān khaylī naqlī*³ *dārand*; *ziring* (smart, dexterous, and vulg. clever). *Vide Crafty.*

Artfully, *bā kamāl-i ziringī harf rā pīchīdam* (I artfully turned the conversation).

Artfulness, *Vide Dexterity, Craftiness, Smartness, Foxiness, etc.*

Artichoke, *kangar-i farangi* ("European thistle"): the Jerusalem artichoke is called "sweet earth-apple," i.e., "sweet potato."⁴

Article, *matā'*, pl. *amtī'a*; or *jīns* pl. *ajnās* (goods for sale); *daʃ'a* or *māddā* (clause) = *band* (a new word); *maqāla* or *lā-iha* (lit. article in newspaper); *maqāla-yi makhsūs* (leading article); *harf-i tankīr* (the indefinite article); he retails various articles, *khurda farūshī*⁵ *mī-kunad*, "he sells various articles," *mutafarriqa mī-farūshad*; [*pīlavār* (pedlar who visits villages); *baqqāl* sells butter, rice and fruits, fresh or dried; *saqat-farūsh* sells sugar, tea, coffee and spices].

Articulation, *īn tīfl durust adā namī-kunad* (this child cannot articulate properly).

Artifice, *tadbīr* (plan); *hīkmat* (ingenuity); *hīla* (trick); *bahāna* (pretence).

Artificer, *san'at-gar*; *sāni'*; *dast-kār*; *ahl-i hīrfa*.

Artificial, "this pearl is not real, it is artificial," *īn marvārid asl nīst sākhtagī st*: *masnū'i*; *'amatī*; *badal*; *ja'lī* and *naqī* (counterfeit, forged, not real).

Artificially, smiling artificially he advanced to meet his guest, *bā tabassum-i ghayr-i tabī mihmān-ash rā istiqbāl kard*; *giryā-yi sākhtagī* or *darūghākī* (false tears; also artificial, on the stage).

Artillery, *tūp-khāna*: for 'horse-artillery' *vide To man.*

Artist, *musavvir* (who sketches and paints); *naqqāsh* (painter, inferior to *musavvir*); *ustād* (a past master).

Artizan. *Vide Artificer.*

Artless, *sāda*; *sāda-dil*; *sāda-lawh*; *rāst*; *sāf u sādiq*.

Artlessness, *sādagī*; *sāda-dilī*; *sāda-lawhī*; *rāstī*.

As, has he repaired the carriage as I told him? *chunānki guftam kāliska rā ta'mīr karda ast?* *hamchi* (vulg.); as she is a

¹ *Nakhwa* in Arabic *Esprit de corps*.

² But *naghī* (m. c.) "a bastard."

³ A *khurda-farūsh* sells buttons, needles, tea cups, etc.; this word is also applied to a retail dealer as opposed to a *jumla farūsh*: the word further means a pedlar in a town as opposed to *pīlavār* a pedlar who travels to villages. *Bazzūz* is a retail cloth-seller in the bazar and not in the caravansera; the latter is styled *tājir*.

⁴ Said by a person whose feelings have been hurt.

⁵ *Sib-i zamīnī*. "potato."

woman she is useless, *ān ham zan ast az dast-ash chi bar mī-āyad?* *bi-tawr-i ki*—(in the manner of); *mīl* (like); *ammā* (as for —). *Vide Because.* For “as far as” *vide Far.*

Asafcetida, *angūza*; *bārija* (local).

Ascend, to, let us now ascend the hill, *biyā bi-raīm hālā bālā-yi kūh*; *su'ud* *k. bar*; *'urūj k. dar*; *bar takht bar āmadan* or *julūs kardan* (to ascend the throne); *bi-havā raftan* (of balloon, bird); *bālā raftan* (of bird, soul after death).

Ascendency, *ghalaba*.

Ascension, *'urūj* (*dar*); *su'ud* (*bar*); *mi'rāj* (gen. used for the Prophet's ascension, but fig. of others).

Ascent, *vide supra*; *nishb u farāz* (descent and ascent); *tamām-i rāh sar-bālā mīravad* (it is an ascent the whole way).

Ascertain, *tahqiq* *k.* or *sh.*; *dar-yāft* *k.*; “from what you say it is ascertained that you deny the advantages of travel,” *az taqir-i ki kardid mushakhhaṣ shud ki munkir-i javā'ed-i safar-id*.

Ascertained, *majhūm* (*sh.*); *muhaqqaq* (*sh.*); *mustam̄bat* (*sh.*).

Asetic, *zāhid*, pl. *zuhhād* (a true devotee); *darišh-i sālik* *va majzūb*¹—Prof. S. T.; *riyāzat-kash* or *murtāz* (doing penance); *parhīz-gār* (abstaining from what is unlawful).

Asceticism, *riyāzat-kashī*.

Ascribe, *nisbat dādan*; *mansūb kardan*; *haml namūdan*. *Vide Impute.*

Ash, *zabān-gunjishk* (lit. “sparrow-tongue”).

Ashamed, *sharmanda*; *khaljil*; *khijalat-zada* or—*kashīda* (adj.): *khijalat kashīdan* (to feel ashamed); “arn't you ashamed at not having yet started?”, *qabāhat na-dārī ki harakat na-kardī?* *Vide Abashed.*

Ash-coloured, *khākistarī*; *bukhārī* (smoke coloured); *kabūd* (slate grey).

Ashes, *khākistar*; [*bābul*, Afghan]; *taklīs* *k.* (chem., to reduce to ashes).

Asia, *Āsiyā*.

Aside, “take him aside and whisper it to him,” *ū rā kinār kashīda bi-najvā hālī-yash kun*; “turning his face away,” *rū-yash bi-kinār girifta*; *āhistā* or *yavāsh* (in a stage sense); *yak taraf*; *dar khālvat* (in private).

Asinine, *khar-mānand*.

Ask, *khwāstan* (rt. *khwāh*) or *khwāhish* *k.* (to ask for a thing); *iltimās* *k.* (to beg, entreat that); “ask him what his name is,” *bi-rāw az ū bi-purs ki* “*ism-i shumā chist?*” (or *ism-ash chist*, indir. narr.); *suval* (prop. *su'āl*) *k.* (to question; also to beg, of beggar); *istifṣār* *k.* (to make enquiries).

Asked, *bā-vujūd-i takrār-i suval* (though often asked).

Asker, *sā'il* (also beggar).

Askew, *kaj*; *ūrib* and *ūrūb*² (on the slant, sideways); *yak-bar* (to one side).

Asking, *sar-vaqt* (*raftan*) or *ahvāl-pursī* (*k.*) (asking after the health); *az hāl-i barādar jūyā shud* (he began asking after his brother); *mustafsir shudan* (to make enquiries).

Asleep, *khwābida* (also lying down, crouching); *khufta*; *dar khwāb*; *khwāb ast* (he is asleep); *bi-khwāb uftādan* (to fall asleep unwillingly).

Asparagus, *mārčūba*; *isjanāj* (Eur.).

Aspect, *manzar*; *sīmā* (of people only; lit forehead); *vide Appearance*; *havā-yi kār* or *sūrat-i hāl* (aspect of affairs); *rū bishmāl dārad* (it has a N. aspect).

Asperity, *talkhī*; *tundī u tīzī* (irritation).

Asperse, *bad-nām* *k.*; *tuhmat* *z.* (falsely, *vide Accusation*, Charge).

Aspirant, *tālib*.

Aspire, *tālib* *sh.* (to desire, seek for); *havā* or *himmat dāshtan*.

Aspiring, *tālib*; *buland himmat* (ambitious). *Vide Desirous.*

Ass, *ulāgh*; *khar*; *chārvā*³; *himār*, Ar. (rare); *narrā-khar* (jackass; also a term of abuse). *Vide Donkey.*

Assailant, *hamla-var*.

Assassin, *qātil* (lit. ‘killer’); *qātil-i maṣjur* (hired assassin).

Assassinate, *qātl* *k.* or *kushtan* (to kill).

Assassinated, *kushta* or *maqtūl* (killed); “martyr” is sometimes applied to a great man (Muslim) after assassination.⁴

Assassination, *qātl*⁴.

Assault, *zad u kūb* *k.* (assault and battery); *hamla*, or *yūrīsh* (*k.*) (of army, etc.);

¹ *Sālik* prop. “travelling.” *Majzūb* who has attained the *Sūfī* stage of abstraction.

² To cut cloth on the slant or tilt a table to get it through the door would be *ūrūb tarāshīdan* and *ūrūb burdan*.

³ Perhaps a corruption of *chahār-pā*.

⁴ *Nāsiru'd-dīn Shāh* is always styled *Shāh-i Shahid*.

shabī khūn (*zadan* or *kardan*) (night assault). *Vide Attack.*

Assay, to,¹ *'iyār k.* (in mint); *chāshnē giriftan* (on a stone). *Vide Test, Try.*

Assayer, *'iyār-kun.*

Assemble, the villagers assembled, *ahl-i dihāt jam'* *shudand* or *āmadand*; *farāham āvurdan* and *āmadan*; *mun'aqid shudan* (of a court); *majlis bar pā shud.*

Assembled, *mujtami'*; *farāham āmada.*

Assembly, *majlis*, pl. *majālis*; *anjuman*; *majma'* (concourse); I saw a large assembly of people, *jam'iyyat-i ziyyād-i dīdam*; *majlis-i mu'ayyan bi-jihat-i islāh-i umūr yā idāra-yi mahāmm² az umarā-yi mamlakat yā rukālā-yi ra'iyyat yā ru'asā-yi millat dar Irān nīst* (there is no assembly of nobles, no popular representation or ecclesiastical Council, in Persia).

Assent, I assent to your proposal, *ra'y-i shumā rā qabūl mī-kunam*; *ba---muvāfaqat k.*; *rāzī shudan.*

Assert, he asserted that it is so, *bi-yaqīn* (or *bi-tahqīq*) *gūft ki hamchunīn ast*; *bi-tawr-i qat'i gūftan*; I did not assert myself, *shūkasta naṣī kardam* (I was purposely rather humble; took a lower seat than I considered my due, etc.).

Assertion, *bi-zūr gūftan* or *tahakkum* (mere assertion without proof); *īn maṣlab rā tahakkumāna gūft.*

Assessment, *bar-āvard* or *takhmīn k.*; *qīmat guzārdan.*

Assets, *mā yumlak.* *Vide Property.*

Assiduity, *mujāhadat* (constant trying); *muwāzabat* or *mudāvamat* (sticking to).

Assiduous, *sū'i va jāhid* (always trying); *muwāzib* (sticking to).

Assign, to, *havāla k.*; *tahvīl dādan*; *vajh pīsh kardan* (to assign a reason; give money). *Vide Entrust.*

Assignment, *vide Negotiate and Assignment*; *mī'ād-gāh* (place of—; in good or bad sense); *va'da kard ki dar fulāna jā dar fulāna vaqt turā mī-binam.*

Assignee, *havāla-gir.*

Assignment, *īn mablāgh rā havāla bar māliy-ya-yi jā'i karda barāt mī-dihand* (is paid by an assignment on the revenue).

Assist, *madad k.*; *yārī k.*; *pushtī k.*; *ta'yīd k.*; *pahlū d.*; we should assist each other, *bāyad ki yak digar rā kumāk bi-dihim*; assist me, *marā dast-girī kun.*

Assistance, *pusht-bandī (k.)*; *mu'āvanat (k.)*; *mu'āvanat-i vajhī* (pecuniary—) = *i'ānāyi pūlī.*

Assistant, *kumak-kār*; *mu'in*; *kumak-dih*; *madad-gār*; *mu'āvin*; *nāyib* (deputy); *shāgird* (in shop, etc.); *dast-gir* or *yārī-kun* (sp. of God, or to help with money); *pā-daw* (in bath, etc.).

Assisting, *mumidd.*

Associate, to, *āmīzish k.*; *sharīk shudan*; *nīshast u barkhāst k. bā—*; *bā—rāh raftan*; why do you associate with the low, *bā lūtīhā chirā mī-nishīnīd* (or *uns mī-girīd* or *ulṣat mī-girīd* or *mu'āsharat mī-kunīd*); *dūst shudan*; mix with fools and you'll become one, *agar bā ahmaqā iktīlāt kūnīd ahmaq khwāhī shud.*

Association, *shirkat*; *shirākat* (in a company, etc.); *musāhabat* (companionship).

Assuage, *taskīn d.* (of hunger, thirst, anger, pain): *takhfīf k.* (to lessen); *farū nīshāndan* (of fire, anger, etc.); *ārām d.* (of pain); *tasallī d.* (of grief).

Assume, *giriftan* or *tasavvur k.*; *pindāshṭan*, rt. *pindār* (suppose); *hads zadan* (to conjecture); *multazim sh.* (become liable or responsible for); *uhda g.* (of office); *law faraṣnā ki*—(let us suppose that); *īsm bar khud giriftan* (assume a name).

Assumed, *maṣhūm ast ki*—(I conclude, suppose that—).

Assumption, *bi-farz-i—.*

Assure, *iṭmīnān d.*; *khāṭir jam'i d.*; *iqrār k.*; I assure you there is no danger, *sar-i shumā ki khāṭar nīst* or *man bi-shumā iṭmīnān mī-diham ki—.*

Assurance, *vide Confidence, Promise, Impudence, Insurance, Certainty, etc.*; *bi-tawr-i qat'i iṭmīnān dādan* (to give a positive assurance).

Assuredly, *yaqīn ast ki īn rāst ast*; *yaqīn^a*; *bi-shakk u-shubha.*

Aster, *gul-i mīnā.*

Asthma, *tangī-yi naʃas*, *zīq^a 'n-naʃas.*

Astonish, to, *dar ta'ajjub* or *hayrat andākh-tan*; *māt zadan*; *vide Amaze, Bewilder.*

Astonished, to be, *vār* (or *vā*) *raftan*; *dar ā'ina bi-zu'l^a abīl-i khud vā raft*, “he lost himself in contemplation of his curls and moustache; in admiring himself in the mirror]; *muta'ajjib sh.*; *hayrat-zada sh.*; *mutahayyir.*

¹ *Dāru'l-'iyār* (or *zarrāb khāna*, “mint”). ² In speaking the reg. fem. pl. *muhimmāt* is always used.

Astonishing, *hayrat-angīz*; *mahall-i ta'ajjub ast ki*—(it is astonishing that—).

Astonishment, he evinced great astonishment, *ta'ajjub-i bisyār-i iżhār namūd*; *hayrat*. *Vide* Amazement, Wonder, Bewilderment, Astounded.

Astounded, to be, *vā māndan*; I was astounded, *māt-am burd*¹ or *māt māndam*. *Vide* supra.

Astrakhan, *Hājī Tarkhān* (the place).

Astray, *gum-rāh* (*k.*); I was led astray, *marā bi-rāh-i ghalaṭī burdand* (lit.), but *az rāh dar burdand* (fig.).

Astride, *pā-kushād*; *dar Inglishtān mard-hārāst va zan-hā yak-varī savār-i asp mīshavand*.

Astringent, *zumukht* (gen.) (of taste; appearance); *dibsh* (of tea, coffee, fruit); *qābiz* (med.).

Astrolabe, *usturlāb*.

Astrologer, *munajjim*; *nujūmī*; *rasad-band-i daqīqa-yāb* (a skilled astrologer); *sitāra-shinās*; the astrologers said that the prince was born at such a lucky moment that he would rival Alexander in greatness and Nūshīrvān in justice—provided that he saw neither the sun nor the moon for the first ten years of his life, *munajjimān javāb dādand ki bi-fażl-i ilāhī tavallud-i shāhzāda dar chunīn sā'at-i nīk va qirān-i sa'id shuda ast ki bāyad misl-i Sikandar saltanat kunad va hamchī Nūshīrvān 'adālat numāyad va līkin shart ān ast ki tā dah sāl na āftāb va na māhtāb rā² bīnad*—(Prof. S. T.)

Astrology,³ *'ilm-i nujūm*.

Astronomer, *falakī* (mod.).

Astronomical, *nujūmī*

Astronomy,³ *'ilm-i hay'at*; *tanjīm* (not colloq.).

Asunder, *az ham*; *sivā* or *judā* (*k.*). *Vide* Apart.

Asylum, *panāh* (gen.) (*justan* or *giriftan bi*—); *ma'man* (place of safety); *yatīm-khāna* (—for orphans); *bast*⁴ (sanctuary); *bastī*, one who has taken refuge in any sanctuary. *Vide* Sanctuary.

At, *dam*; *dar*; *hīch* (at all).

Atheism, *dahri-garī*; *zandaqa*. *Vide* infra.

Atheist, *dahri*, pl. *dahriyya* (one who believes in the eternity of matter); *lā mažhab* (without religion); *zindīq*, pl. *zānādiqa* (lit., one who believes in the Zand). *Vide* Infidel.

Athlete, *pahlavān* (sp. wrestler).

Atmosphere, *havā-yi mujāvir* (i.e., the air close to the earth); *jāvv* (space in vault of heaven); *ātmūsfür* (Eng.).

Atom, *zarra*, pl. *zarrāt*; *zarrāt-i shamsī* (the atoms in a sunbeam, in a darkened room); *juz'-i lā yatajazzā*⁵ (the indivisible or primordial atom).

Atone, *kaffāra-yi ī gunāh rā chi ṭawr bi-dihām* (how can I atone?).

Atrocity, *amr-i faziḥ*; *ghāyat-i ijhāf ki mūjib-i inzijār-i qalb mī-shavad*.

Attach, *mulhaq k.*; *payvand d.*; *vide* Affix.

Attachment, *ta'alluq-i ziyād*; *dil-bastagi* (of heart); *vide* Affection; *payvastagi* or *chaspidagi* (sticking together).

Attack, *duzd bar sar-i qāfila rīkht* or *qāfila rā duzd zad* (robbers attacked the caravan); *hamla kardan* or *burdan*; *yūrīsh* (vulg. *yūrush*) or *tākht āvurdan*; *hujūm k.*; *shabī khūn zadan* (night attack); *vide* Assault; *bar man hamchu purkhāsh kard ki sar-i majlis khijālat kashidām* (he attacked me and put me to open shame); *ham dar hamla pusht dādand* (they fled at the first attack); *'ilm-i yūrīsh u dijā' va qal'a-gīrī u qal'a-dārī hanūz dar Irān qadam bi-qadam mī-ravād* (in Persia the science of attack is not more advanced than that of defence).

Attain, to, *vide* Acquire, Reach.

Attainable, *yāftanī*; *mumkin*⁶ *'l-husūl*; *hāsil shudanī*.

Attainment, *husūl*. *Vide* Learning.

Attempt, *kūshish* (*k.*); *sa'i* (*k.*); *jahd* (*k.*); *qasd-i jān k.* (to attempt a person's life); “he makes no attempt to learn,” *hargiz tan-i khud rā bi-ta'līm dar namī-dihad* or *bi-kullī sa'i dar khwāndan namī-kunad*.

Attend! *bāsh!*; *gūsh-at bā man!*

Attend, *rasīdagī* (*k.*) (to look after a child, any work, etc., etc.); *gūsh dādān* (to

¹ *Māt shudan* in the language of falconry is applied to a goshawk when she crouches on the fist on spying quarry.

² Note that *rā* only occurs once.

³ The distinction between astronomy and astrology is not carefully observed.

⁴ *Bast*, a sanctuary where a criminal cannot be arrested. The houses of mullas, a stable, a telegraph office, a consulate, etc., are all *bast*.

⁵ A not uncommon m.c. term.

listen to); *iltifāt* *k.* (pay attention to); *chi* *vaqt fardā hāzir-i khidmat bi-shavam* (what hour shall I attend to-morrow); I have received notice to attend the court at ten o'clock, *hukm-i ihzār az Hākim-i Shar¹* *āmada ast ki dar sā'at-i dah hāzir bāsham*. Attendance, your attendance is necessary, *huzūr-i shumā vājib ast*; *khidmat* (service, q. v.); *hagg²-l-qadam*, attendance fee (med.—); *dar rikāb būdan* (to be in attendance).

Attention, *iltifāt* (with neg. verb); *dil d.*; *gāsh d.* (heed); *awqāt rā masrūf-i bāghā mī-kunand* (their chief attention is devoted to gardens); *bi-kār mubālāt na k.* (to pay little attention to; vide Carelessness); “he pays attention to his book, *ān pisar bi-'ilm khayli tavajjuh dārad, mahall na guzāshтан* (to pay no attention to, to ignore the presence of).

Attentive, *mutavajjih*; *multafit*. Vide Assiduous.

Attentively, *bi-diqqat asp rā vā rasid* (he looked attentively at the horse); *bā tavajjuh mī-khwānād*.

Attest, to, *gavāhī* or *shahādat d.*; *tasdīq k.*

Attesting, *shāhid* (sh.).

Attire, *libās*; *rakht* (gen., good or bad); *ārāstan* (gen.); *pirāstan* (of people); *tajammul k.* (ornament, etc.); *pūshidān* or *bar kardan* or *dar bar k.* (to put on). Vide Array.

Attired, *ārāsta* (gen.); *pīrāsta* (adorned, of people); *malbūs* (Pers.) or *mulabbas* (dressed).

Attitude, *vaz'*; *hālat*.

Attorney, *vakīl-i murāfa'a*; *vakālat-nāma* (power of attorney).

Attract, to, *jazb k.* (also to suck up, as blotting paper); *jalb k.²*

Attraction, *kashish* or *jāzib* (charm); *quvva-yi jāziba* (the power of attraction); *maqbūliyyat* (prettiness of things or people).

Attractive, *jāzib* (of things; of beauty); *chang bi-dil zan*; *āvāz-ash chang-i bi-dil namī-zanad* (her voice is not attractive). Vide Alluring.

Attribute, *sifat*, pl. *sifāt*.

Attribute, to, *nisbat d.*; *haml k.*

Attributed, *mansūb*.

Attrition, *farsūdagī*.

Attune, *ham-āhang k.*

Auction, *hārāj*; *līlām* (Indian).

Auctioneer, *harrāj* or *harāj-chī*; *līlām-chī*.

Audacity, *jasārat*. Vide Bold, Impudent.

Audibly, *buland*.

Audience, *hāzirīn* (of any assembly); *sāmi'iñ* (hearers; gen. relig.); *tamāshā-bināñ* or *tamāshā-i yāñ* (spectators); *iżn-i hużūr dādan* (to give audience); *dīvān-i āmm* (general audience chamber); *dīvān-i khāss* (special —). Vide Interview.

Audit, to, *muḥāsaba k.*

Auditor, *mustamī* or *sāmi'* (hearer); *muḥāsib* or *muḥāsaba-chī* (of accounts).

Auger, *mata* or *barma* (gen. with bow); *dānayi khashkhash rā mata mī-kunād* or *mata bi-kūn-i khashkhash mī-guzārad* (he is terribly particular; vide Particular).

Augment, *afzūdan*, rt. *afzā*; *ziyād k.*; *izāfa k.*

Augmentation, *afzāyish* or *izdiyād* (*k.* or *d.*); *izāfa* (*k.* and *sh.*).

Augmented, *afzūda*.

Augur, *fāl-gir* (gen.); *ghayb-gū* (revealer of what is hidden); *kāhin* (from signs).

Augur, to, Augury, *fāl-girīstan*; *tāja³ul z.* (from Hāfiẓ, Sa'dī, etc.); *istikhāra k.* (rosary, Qur'an); *shugūn* (*girīstan*).

Aunt, *khāla* (maternal); 'amma (paternal).

Auricular, *samā'i*.

Auspices, *sāya*.

Auspicious, *mubārak*; *maymūn*.

Aurangzebe, *Awrangzib*.

Austere, 'abūs (in appearance); *durusht* (severe); *riyāzat-kash* (in habits). Vide Ascetic.

Austria, *Uṭrīsh*.

Authentic, *sahīh*; *muhaqqaq* and *musaddaq* (of statements).

Author, *musannif-i* (or *mu'allif-i*) *īn kitāb kīst*⁴ (who is the author of this book?).

Authority, by whose authority, *bi-hukm-i ki?* the schoolmaster has no authority over the boys, *ān mu'allim pashm tū-yi kulāh-ash nīst*⁵; *vakīl-i mutlaq* (a represen-

¹ The *Hākim-i Shar¹* is a *mujtahid* that administers civil (and religious) law; the *Hākim-i 'Urī* administers criminal law.

² In Arabic *jazb* is inherent attraction, and *jalb* is to bring.

³ Not *būd* as it is not known whether the author be living or dead; but *āyā Sa'dī mu'allif-i Gulistān būd* (or *būda ast*? In modern Persian *ta'mīf* is generally “a song,” but *ta'līf* is any composition. *Navisanda* = *kātib*, “scribe or copyist.”

⁴ *Bi-mu'allim bi-gū nazdīk-i zamīstān ast qadr-i pashm tū-yi kulāh-ash bi-guzārad* is a catch message sent by the parents of a boy who is making poor progress at school.

- tative with full powers); *dastūr* and *ijāra* (permission). *Vide* Awe and Dignity.
- Autobiography**, *savānih-i ‘umri-yi khud navishta ast*.
- Automaton**, *lu’bat-i janarī* (toy).
- Autumn**, *pā’iz*; *khazān*; *barg-rizān* (= the fall).
- Auxiliary**, *mumidd*; *mu’āvin*; *a’āl-i mu’āvin* (auxiliary verbs).
- Avail**, *mustafiz sh.* (to avail oneself of—).
- Avalanche**, *bahman* (local word).
- Avarice**, *tama’* (greed); *hirs* (avarice; for money or anything); *bukhl* (miserliness).
- Avaricious**, *tamnā’* (greedy); *dandān-gird* (exorbitant in his prices); *haris* (avaricious); *bakhil* or *kanis* (m. c.) or *mumsik* (miserly).
- Avenge**, *intiqām kashidān* (avenge or revenge); *qisās giriftān* (to take the exact blood retaliation allowed by the law, but colloquially used of any revenge. *Vide* Revenge).
- Avenger**, *muntaqim* (or revenger).
- Avenue**, *khiyābān* (a street or garden path lined generally with poplars¹); *chahār-bāgh*² (cross avenue).
- Average**, *rū-yi ham* or *rū-yi ham rafta*; *takhmin*³⁴ (on an average). *Vide* Subscription.
- Aversion**, *tanaffur* (*dāshṭan* or *k.*); *ikrāh*⁴ or *karāhat* (*d.* or *k.*); *nifrat* (*d.* or *k.*), for *nafrat*.
- Avert**, to, *daf’ k.*; *dūr k.* (of evil threatened or arrived).
- Avidity**, *hirs* (in eating); *bā kamāl-i shawq* (or *mayl* or *raghbāt*, etc.).
- Avoid**, to, *ijtināb namūdan*; *parhūz k.*; *az kār pahlū tuhī mī-kunad* (he avoids work); I cannot avoid going, *namī-tavānam az raftān bāz bi-mānam*⁵; *namī-khwāstam du chār-i ā shavam, khud rā bi-kūcha-yi Hasan chap zadam* (I did not want to meet him, so I avoided him by a detour); *az suhbāt-i zanān kināra mī-kashad* (he avoids the society of women).
- Avow**, *iqrār k.*; *mu’tarif sh.*; *qā’il būdan*.
- Avowed**, *murid-i bā-ism u rasm* (avowed disciple).
- Await**, *Awaiting, muntażir būdan*.
- Awake**, *wake me early, marā subh-i zūd būdār kun*; *qadrī khwāb-ālūd būdam* (I was not quite awake); *az khwāb pā k.* (m. c.).
- Aware**, *vāqif*; *āgāh*; *bā khabar*; *multafit* (rare); *masbūq* (modern); I was not in the least aware of this, *az īn ittilā’-i nādāshtam hīch*.
- Away**, *dūr*. *Vide* Absent.
- Awe**, *ru’b* (awe or fear of man or lion); *haybat* (awe of man or God). *Vide* Fear. They do not stand in awe of him, *hinnā-yash rang-i na-dārad* or *zahra-yi chashm na-dārad*. *Vide* Authority and Stuff.
- Awful**, *muhib* (prop. *mahib*); *makhūj* (frightening); “how awful is the state of those who despise God,” *hālat-i ān kasān-i ki khudā rā hīch mī-shumārand ān qadar hawl-nāk ast ki ma-purs*.
- Awhile**, *dam-i*.
- Awkward**, *shirtī* (one who dashes at things); *ū shutur bar nardabān ast* (rare); *jīrat-ghūz*; *dast u pā chiliftī* (or—*mūmī*) *ast*; *chulāq-dast* (butter-fingered); *bad-tarkīb* (ill-shaped, of animals).
- Awl**, *dirafsh*.
- Awning**, *sāya-bān*; *āftāb-gardān*.
- Awry**, *kaj*.
- Axe**, “bring an axe and chop this wood,” *tabar-i bi-yāvar īn chūb⁶ rā khurd kun*.
- Axioms**, *qazāyā-yi avvaliyā* (of Euclid); *musallamāt* (postulates).
- Axis**, *mīl⁷*; *mīhvar* (in m. c., of Earth).
- Axle**, *tīr*.
- Ayisha**, ‘Āyisha (the Prophet’s wife; amongst the Shī’ahs also used as a term of abuse).
- Azerbaijan**, *Āzarbā’ījān*.
- Azof**, *Bahrū’l-Qirim* (Sea of Crimea).
- Azure**, *lājawardī*.

B

Baal, *Ba’l*.

Baalkak, *Ba’labak*.

Babbler, he’s a babbler, *ū ki pur-gū ast*; *fazūl* (also a meddler); *chāna-zan* or *farākh-dahan* (talks too much and foolishly); *charand-gū* (who talks rot); *yāva-gū* (ditto). *Vide* Blabber, etc.

¹ If without trees it would be called *kūcha*.

² Also the name of a celebrated royal garden at Isfahān.

³ In India *awṣat* (adj.).

⁴ In Arabic *ikrāh* used only in the sense of compulsion.

⁵ But *i’tirāz k.* “to object to.”

⁶ *Kunda*, logs for burning, etc., *hīzam* or *hīma*, small wood for burning. *Shikāftan*, “to split.”

⁷ *Mīl*, mile-stone, etc.: *mīl-i zūr-khāna*, “Indian clubs”; *mīlcha*, “a collyrium needle.”

Babel,¹ *Bābil*.

Baboon. *Vide Ape*.

Baby, *tīf-i shīr-khwāra*; *ražī*; *bābā* (by father or mother to tiny child).

Babyhood, *shīr-khwāragī*.

Babylon, *Bābul*.

Bachelor, *zan na-girija* or *'arūsī na-karda*; *dāmād na-shuda*; *azab*; *mujarrad* (m. c.).

Back, *pusht*; *pusht-i kārd* (—of knife); “what has he got on his back?” *rū-yi pusht-ash chi dārad?* *bi*—*pusht k.* (to turn the back on); *vide Rear*; *bāz*; *vāpas*; *vide Again*; *pīsh* or *kuhna* (of numbers of a paper).

Backbite, to, *bi-pūstīn-i kasī uftādan*; *ghībat k.* or *gufstan*; *pusht-i sar harj zadan*.

Backbiter, *ghībat-gū*; *chughī-khur* (tale-bearing).

Backbiting, *sukhan-chīnī* (tale-bearing); *ghībat-gū-i*.

Backbone, *tīr-i pusht*; *māza* (also the groove in the back); *muhra-yi pusht* (one bone or joint of the backbone).

Backgammon, *nard* (*bākhtan*); *takhta-bāzī* (*k.*).

Background, *zamīna* (of picture; carpet).

Back-handed, *pusht-i dastī*, adj.

Backward, *'aqab uftāda* (of a child); *kund* (dull).

Backwardness, *sustī* or *kundī* (dullness); *kam-rū-i* (shyness).

Backwards, he retired from the Shah's presence backwards, *az huzūr-i Shāh pusht-i arakī bīrūn raft* or *qahqarā bar-gasht*.

Back-water, *murdāb*.

Bat, *bad*; *na-khūb* (in Persian Gulf); *zabūn*; *qibīh* (of people, things, words); *fāsid* (gone bad, of food, etc.); *ganda* or *bad-bū* or *muta' affin* (stinking); *sag-i zard barādar-i shaghāl-i siyāh* or *kahar kam az kabūd nist* (one is as bad as the other); *bud-zabānī* (*k.*) (bad language). *Vide Name*.

Badge, *nishān*.

Badger,² *gūr-kan*; *gūr-shikan*; *khūk-i dih*(?).

Badness, *badī* (gen.); *qabāhat* (of actions, words)

Baffle, to, *sa'i bī-kār k.* *Vide Deceive*.

¹ The angels *Hārūt* and *Mārūt* are suspended head downwards in a great pit near Babel. They teach magic.

² The Persian belief is that the more the badger is beaten the fatter it gets.

³ The pl. *pūl-hā* is often used, if there is more than one piece.

⁴ *Ham rikāb* only used for accompanying people.

⁵ Corruption of Ar. *milwāh*. *Mullā* is in India also used for a live insect (mole, cricket, etc.) used to snare birds that are insect-feeders.

Baffled, *mahrūm* or *ma'tyūs* (*sh.*) (disappointed or despairing of—); *hayrān* (*sh.*) or *gum* (*sh.*) (of a scent).

Bag, *līf* (a hand-bag for washing): *ū khaylī līf dārad* (he gives himself the airs of a swell); put this money in the bag, *īn pūl³ rā tū-yi kīsa bi-guzār*; *chanta* (dervishe and beggars; of carpet); *jawz-bandī* (a dervish's bag suspended under the arm and from the shoulder); *tobra* (nose-bag): *vide Bale*; he's alone and without bag and baggage, *ū lūt u lāt ast va bī-asbāb* (vulg.).

Bag, to, *pūfidan*, intr., (fill with wind; of sail).

Bagdad, *Baghdād*.

Baggage, *buna*; *sarbāz-hā hamrāh⁴-i asbāb-i khud-i shān raftānd*; *bār u buna*; *rakht-i safar*; *sāmān*; *khurda-rīz* (small et ceteras for journey, etc.). *Vide Bag*.

Bagpipe, *nay-ambān*; *nay-ambān-chī* (player on—).

Bahrain, *Bahrayn*.

Bail, *mī-khwāhīd zāmin-ash bi-shavīd?* (of a person); *zamānat* (d. or *k.*) (the security itself); *kafālat* (personal only).

Bait, *dāna*; *chīna*, *tu'ma* (for fish); *mullā⁵* (a live bait, and also a decoy bird); *chidām-i barāy-ash bi-nihām ki gīr-ash bi-yāram* (with what bait can I allure him?).

Bake, to, *dar tanūr pukhtan*; *khabbāzī k.* (of bread only).

Bake-house, *khabbāz-khāna* (also a place where bread is sold).

Baker, *nān-vā*; *khabbāz*.

Baking, *khabbāzī* (*k.*).

Baku, *Bādkūba*.

Balance, “what is the balance of my account?” *mīzān-i hīsāb-am chīst* (for credit or debt); *baqīyya* (gen.); *tatimma-yi bī-dīh* (bal. debt); *tatimma-yi tālab* (bal. credit); *qāpūn* (large scales); *tarāzū* (small scales).

Balance, to, *vide Weigh, Adjust*; *langar k.* (—oneself, on a tight-rope, etc.).

Balcony, *bālā-khāna* (also an ‘upper storey’); *ayvān* (with covering; above the *tālār*); *mahtābī* (on roof of house; has no covering or awning; *vide Terrace*).

Bald, *tās*; *kal*, *kad*, or *kachal* (from favus).
 Bale, open the bale of cotton, *kīsa-yi pamba rā vā kun*; *basta* (for cloth; also a parcel); *jāvāl-i gandum* (sack of wheat); also *bār-i gandum* (sack or load of wheat); *linga* (half a load); *'idl* (m. c.; for cloth).
 Balkh, *Balkh*.
 Ball, *tūpa*, and *gū* or *gūy* (for playing); *majlis-i* (or *mīhmānī-yi*) *bāl* (dance, Eur.); *gurūk* (of thread).
 Ballast, this ship came in ballast, *īn jahāz khālī āmada*; *pār-sang* (make weight).
 Bamboo, *chūb-i khayzurān* (Malacca cane); *nay* (gen.).
 Banana, *mawz* or *mūz* (a word not commonly known); *halvā-yi darakhī* (fig.).
 Band, *jamā'at*; *dasta* or *gurūh* (of people); *tā'iya*¹ (a tribe; a class); *dasta-yi mūzikān* or *dasta-yi sāz* (musical).
 Bandage, *band*; *takhta-band* (with splint, also a wooden floor); *pā-tāba* (leg-bandages, putties).
 Band-box, *sandūqcha yi muqavvā*.
 Bandit, *rāh-zan*. *Vide Robber*.
 Bandolier, *baghal-tāq* (a bandolier for carrying a rifle and protecting the clothing). *Vide Belt*.
 Bandy, to, *radd u badal k.* (to bandy words; in a bad sense).
 Bandy-legged, *kamān-pā*.
 Baneful, *nahs* (unlucky); *muzirr* (injurious).
 Bang, *tarāq* (noise of gun, hammer, door). *Vide Blow*.
 Bang, to, *dar rā bi-ham zadan* (of a door; in anger).
 Banish, to, *bi-dar k.*; *ikhrāj k.*; “let us banish our fears, *hālā tars* (not pl.) *rā az khud dūr kunim*; ‘he was banished from the city,’ *ūrā az shahr bīrūn kardand* or *hukūmat ān mugassir rā nafti-yi balad kard*; but *man khud rā jalā vātan mī-kunam* (to emigrate, or banish oneself).
 Banister, *dasi-andāz*.
 Bank, *bānk* (money); *iskinās* or *nūt* (bank-note); *lab* or *kināra*² (of river, sea); *pushta* (of earth); *sadd* (*bastan*); *band* (rare) (*guzāshṭan*).
 Banker, Banking, *ahl-i bānk* (staff); *ra'is-i bānk* (manager)³ They are bankers of Shiraz, *dar Shīrāz sarrāfi mī-kunand*.

Bank-note, *vide Bank*.
 Bankrupt, *ū īn rūz-hā var-shikasta ast* (he is at present bankrupt).
 Banner, *'alam*; *bayraq* (flag).
 Banquet, *ziyāfat* (*dādān*) (any entertainment of food); *valīma* (*dādān*) or *shaylān* (*kashīdan*) (a general feast); *mīhmānī* (*k.* or *d.*) (entertainment, q. v.).
 Baptize, ⁴ *ta'mid* (*k.*).
 Bar, *pushtibān* (of door or window); *māni'* (impediment, q. v.); *sīkh* (of any cage).
 Bar, to, *chift k.* (to bolt); *qūfī z.* (to lock); *māni'* *āmadan* or *maslūd sākhtan* (to obstruct).
 Barb, *khār*; *sīm-i khār-dār* (barbed wire).
 Barbarian, *vahshī*; *a'jamī* also *'ajamī*, Ar. (one who does not speak Arabic, i.e., a barbarian, uncultured, a Persian); *barbarī* (prop. a person of Berber).
 Barbarity, *barbariyat*; *vahshī-garī*.
 Barber, *dallāk* (also shampooer in T. bath); *salmānī* (vulg.); *hajjām* (cupper).
 Barber, *zirishk*.
 Bard, *dāstān-khwān*; *qavvāl* (who chants religious songs).
 Bare, “we were sitting on the bare ground,” *rū-yi zamin-i bī-farsh nishista būdīm*; *vā-barahna mī-ravad* (he goes bare-footed); *sar-barahna* (bare-headed); *lukht* (naked of body); *mahz* (mere); *mu'arrā* (of ground; void of any growth).
 Bare-faced, *rū-bāz* (with face uncovered). *Vide Impudent*, etc.
 Barely, *hamīn ast va bas*; *man īn kā rā hanūz tamān na-kardam ki ū āmad*.
 Bargain, to, you made a bad bargain, *mu'ā-mala-yi bad-i kardīd*; *chāna zadan* also to chatter; lit. to wag chin); say the proper price, don't haggle, *qīmat yak kalima bi-gū* or *bī-chāna bi-gū*⁵; *bā man qīmat na-kun* (don't bargain with me). *Vide Haggles*.
 Bark, *pūst* (*kandan*) (of tree); *qishr* (by druggists).
 Bark, to, “that dog barks at every one,” *ān sag bi-har kas vaw vaw mī-kunad*; *pārs*⁶ *k.*; *haw āvurdan*⁷ (bark and attack); *'af 'af kardan*; “his bark is worse than his bite,” *ān sag haw dārad gīr na-dārad*.

¹ *Tā'iya yi inās*, “the female sex.”

² In India *sarrāfi* is a ‘native banker.’ but in Persia ‘a money changer’

³ *Yahyā-'i ta'mid dihanda*, “John the Baptist.”

⁴ *Bi-sarkār bist tūmān mī diham*, “for monsieur it shall be twenty tūmāns.”

⁵ *Pārs* (corrup. of *pās*) z.; properly to keep guard.

⁷ *Haw* or *hava* is corrupted from *hamla*.

² But *kinār*, “edge, side, etc.”

Barked, adj., *pūst-kand* (also ' peeled.' of fruit; and 'skinned,' of almonds); *mugashshar* (peeled; skinned).

Barley, *jav*; *jav*; *talid* (green barley given to horses); *khavid*¹ (ditto; but rare).

Barn, *ambār* (*k.*); *kharman* (*k.*) (a heap in the open before or after cleaning).

Barometer, *mīzān-i havā*; *shisha-yi havā* (vulg.).

Barracks, *sarbāz-khāna*; *qarāvul-khāna* (guard-house).

Barrel, *pīp* (cask); *lūla* (of gun).

Barren, *bāyir* (of land); *zirāt na-dārad* (of fallow land); *namak-zār* or *shūra-zār ast* (brackish); *kavīr* (salt desert; produces melons); *nā-zā* or *aqīm* (of woman). Vide Arid.

Barrenness, *bāyirī u bī-āb u 'alafī-yi zamīn* (the barrenness of the soil); *aqīm būdan* (of woman).

Barricade, to, "the people rose and barricaded the streets," *ahl-i shahr shūrīsh karda kūchahā rā sangar kardand*; *kūchahā bandī k.* Vide Barricade.

Barrier, *sadd-i rāh*; *māni*. Vide Barricade.

Barter, to, Barter, *mubādala* (*k.*) (exchange for kind); *tijārat bi-mu'āza k.*; *dād u sitad* (*k.*) or *bay' u shirāt* (*k.*) (trade by money). Vide Buy, Bargain, Deal.

Base, subs. *bun*; *asās* (foundation); *pāya* (foot); *qā'ida* (of a triangle).

Base, adj., *past*; *dūn*; *qabīh* (of actions; but of people = "hideous"). "What baseness I am guilty of," *ajsūs! chi 'amal-i past-i kardam*. Vide Baseness.

Base-born, *tukhm-i harām*; *harām-zāda*; *valad' z-zinā* (illegitimate); *mādar bi-khaṭā* (ditto, but in abuse only); *bad-asl*; *past-nizhād* (low-born). Vide Bastard.

Based, *mabnī bi* or *bar*—(founded on); *mu'assas bi*.

Baseness, *dūnī*; *pastī*; *razālat*; *siflagī* (also with *k.*); *sagīyat*, vulg. (baseness with injury to) Vide Base.

Bashful, *kam-rū*; *sharm-rū*; *khijālat mī-kashad ki bā bachcha-hā-yi dīgar lukht hammām kunad*.

Bashfulness, *kam-rū'i*; *sharm-rū'i*.

Basil, *rayhān* (the Holy Basil, the *tulsi* of the Hindus).

Basin, *tās*; *hawz* (of a fountain); "bring a little water in a basin," *yak khurda āb* (also *yakkhurda-yi āb*) *tū-yi lagan* (or *taṣti*) *bi-yāvar*. Vide Tank.

Basis, *uss-i asās* (the key-note or foundation stone). Vide Base.

Bask, to, *khud rā āṣṭāb dādan*.

Basket, *zambīl* (deep); *sabād*, vulg. *saft* (broad and open); "put them in the basket," *tū-yi sabad bi-guzār* or *bi-rīz*; *lawda* or *chāk* (pointed donkey pannier); *salla-yi murghī* (for covering fowls²); *gawṣara* (a basket of dwarf-palm leaves for packing dates). Vide Box.

Basket-maker, vide Box; *zambīl*-etc.) *bāt*.

Bass, *zīr u bam* (treble and bass).

Bastard, *harām-zāda*; *tukhm* or *nutja-yi harām*; *valad' z-zinā*; *mādar bi-khaṭā* (abuse). Vide Base-born.

Baste, to, *kūk k.* (tack).

Bastinado, he was bastinadoed, *ūrā bi-falak³ kardand*; *chūb zadan* (gen.); vide Beat; [*ukutak zadan*, gen. to beat anyhow]; *falak khurdan* (Pass.).

Bastion, *burj*, pl. *burūj* (also = tower); *bāsti-yān* (Eur.).

Bat, *mūsh-kūr*; *rūz-kūr*; *kabish* (Gilan); and *shabpara*⁴ (the animal); *chawgān* (old spoon-shaped bat for playing ball); *chafta* m. c. (cricket bat).

Bath, *hammām* (Turkish bath⁵); *ustād* or *hammāmī* or *hammām-chī* (owner or superintendent); *tūn-tāb* or *tūn-sāz* (stoker); *bīna* or *jāma-kan* (the place in a bath where the clothes are removed); *jāma-dār* (the man in charge of the clothes); *gulkhan* (the furnace of a bath); *khizāna* (the tank in a bath); *hammām-i chūbī* (bathing

¹ In India *qasīl*.

² The hen house is, in some parts of Persia, the w. c.

³ *Falak* or *falaka* is the pole held by two assistants, which by means of a noose holds the feet of the offender sole upwards ("skywards"). *Chūb* are the switches for beating. If the soles are struck by the middle of the switch, the switch curls round the ankles and increases the suffering. A present to the 'farrashes' and the blows will rain heavily on the *falaka* and not on the feet.

⁴ *Shahpara*, "buttofly."

⁵ In Persia, the bathroom of a tent, or even a tub, is, for want of a better word, styled *hammām*; not so in India. During the hours that the *hammām* is appropriated to women, a *lung* is hung before the door. When a bather comes out of the *garm khāna* into the *hammām*, a common greeting is '*āṣīyat bāshad*'; but to a person who has left the *hammām* for the street, the greeting is *sīḥat-i hammām*.

- house by river); *hammām-i dastī* and *chalak* (bathing tub).
- Bathe**, *āb-bāzī* *k.* (to bathe for recreation); *hammām-i pāk-i raftam* (I took a good bath); “I saw a lot of people bathing in the Euphrates,” *jam’iyat-i ziyād-i didam ki dar āb-i Furāt shust u shū mī-kardand* or *jān mī-shustand*; *bi-āb mī-jaqīdānd* (were bathing and jumping about); *ghusl k.* (relig.); *istihmām-i āb-i garm-i ma’danī k.* (to take hot mineral baths).¹
- Baton**, *aṣā*; *dūr-lāsh*; [*dūr-bāsh-kun*, “the man that carries the baton”].
- Battalion**, *bāṭālyūn* (Eur.).
- Battery**, *bāṭī* (Art.); *hanūz tūp bi-qal’ā na-basta būdānd* *ki*—(their batteries had hardly opened when—); *charkh-i almās* (electric).
- Battle**, *jang* (*k.*); *ma’raka* (with *kardan* = to make a row or collect a crowd) (prop. the field of battle); *maydān-i jang* (*ārāstan*) (field); *jihād* (*k.*) (relig. war).
- Battle**, to, *saff-ārā*² *k.* (to draw up in battle array); *jangidān*.
- Battlement**, *kungura* (castellation, q.v.).
- Batum**, *Bātūm*.
- Bauble**, *bāzīcha* (toy).
- Bawd**, vide Pimp; *dallāla* [*dallāl*, male].
- Bawl**, *faryād*; *bachcha-hā*, *faryād na-zanīd*, *yavāsh bi-gū*³ *id*.
- Bay**, *khālīj* (gulf); *khūr* (for *khawr*; bay near the mouth of a river); *kahar* or *kumayt* (of colour); *qara kahar* (dark bay); (*kahar az kabūd kam nīst* = “the one is as bad as the other”).
- Bayazid**, *Bāyazīd*.
- Bayonet**, *nīza-yi tufang*; *sar-nīza*.
- Bay-window**, *shāh-nishīn*.
- Bazar**, there the bazar commences, *ānjā avval-i bāzār ast*.
- Bdelium**, *muql*.
- Be**, *būdan*; *zīstan* (to live); *shudan* (to become).
- Beach**, *sāhīl* (coast); [but *lab-i daryā*, “river bank”].
- Bead**, *muhra*⁴ (also a cowrie); [*khar-muhra* a large shell]; *shaba*; *dāna* (of a rosary or *tasbīh*).
- Beaded**, *shaba-dūkhta*.
- Beak**, *nuk*; *ching*; [*chang* “birds’ claws or foot”]; *mingār*.
- Beam**, *shāh-tīr*; *mafīl* (also twisted wire or rope); *shāhin* (of large scales); *mīl* (of steelyard); *partav* or *lam’ā* (of light): vide Sunbeam; *muhār* (the thin pole, usually a poplar, that binds opposite walls; said to be necessary owing to earthquakes).
- Bean**, *bāqīlā* (broad); *lūbīyā* (French).
- Bear**, *khīrs*; *khālū*; *mam* (Baluchistan); *Dubb-i Akbar* (Great Bear); *Dubb-i Asghar* (Little Bear); *Hazrat-i Khīrs* (Bruin).
- Bear**, to, *burdan*, rt. *bar*; *haml namūdan* (to carry); *rū-yī sar-ash mī-barad* (he carries it on his head); *tahammul* *n.* (endure); *sākh-tan bā*⁵, intr. (ditto); *kashīdan*; *tāb āvurdan*, he bears it patiently; “*az rū-yī sabr mutahammil-i ān sadma ast*”; vide Endure and Patience; *zā’idān* (young); “she has given birth,” *ān zan pā subuk karda ast*; *bi-bār āmadan* or *bār āvurdan* (of a fruit tree).
- Beard**, *rīsh*; *rīsh-i ambūh* or *tūp-rīsh* (thick beard); *rīsh-pahn* (broad beard with whiskers); “he has a chin beard only,” *ū kūsa ast* or *rīsh-i kūsa dārad*;⁶ vide infra; *kūsa-yi rīsh-pahn* (said of contradictory things as a ‘round square hole’); *khatt* (newly sprouting beard and whisker); *mahāsin* (big); “the Prophet said, ‘Do the opposite of the Polytheists and let your beard grow long.’” *Paighambar farmūd ki shumā bar-khīlāf-i mushrikīn biguzārīd ki rīshhā-yi tan buland shavad*; vide Hat; *naw-khatt* *ast* (he is just beginning to get a beard. etc.).
- Bearded**, *rīsh-dār* or *rīshī*; *ambūh-rīsh* or *tūp-rīsh* or *gapa-rīsh* (thickly); *rīsh-kūsa* (with beard on chin only like the Chinese).
- Beardless**, *bī-rīsh*;⁷ *amrad*, *sāda-rū* (without hair on the face).
- Bearer**, *hāmil*, [but *hammāl* ‘coolie’]; *chughlī-kun*⁸ (tale-bearer).
- Bearing**, *vaz*.
- Beast**, *māl* (of burden, or for riding); *vahsh*, pl. *vuhūsh* (any wild beast or bird); *bahīma*, pl. *bahā’im* (of quadrupeds); *sutūr* (any beast of burden; sp. a mule); *jānvar*

¹ There are hot mineral springs in Persia used by the rheumatic and paralytic.

² Also a “piece” at backgammon; and a “chessman.”

³ Considered ugly. Also a *kūsa* beard is a sign of a knave.

⁴ As *bī-rīsh* may signify ‘catamite’ the word is best avoided.

⁵ In India *chughlī-khur*.

or *hay(a)vān* (anything alive); *daranda* (of prey); *sibā-i zārra* (dangerous beasts).

Beat, *suba*, *zarb* (one beat of pulse); *harakat* (the beating of pulse).

Beat, “I have twice beaten him in class,” *dar dars khwāndan du bār az ū jilo shudam* or *sabqat giriftam*; *az ū bāzī rā burdam* (for games); the master has beaten his slave, *āqā¹ ghulām-ash rā kutak zad* (generally); — *bā shallaq khurd u khamīr kard* (beat him black and blue with a Persian whip); *chūb-i khūb-i zad* (gen. for bastinado, q.v.); *tasma az gurda-yash bar mīāram* (I'll hammer his back for him); *ū rā dam-i chūb girīsta* and (they are beating him); “the rain beats into the room,” *bārān tū-yi utāq mī-zanad*; he was beaten to a jelly, *az bas ki ū rā zadand lih shud*, *bi-ham z.* (beat up eggs, etc.); *bi-pānzda āvurdam* (I beat him down to 15 tumans). *Vide* Tender.

Beater, *shikār-gardān* (of game).

Beating, *kutak-kārī mī-kunand* or *dārand* (there is a whipping going on); *talātūm* (of waves); *harakat* (of pulse; *vide* Beat).

Beau, *shangūl*; *khush-vaz̄*.

Beautified, *ārāsta* (*k.*); *muzayyan* (*k.*). *Vide* Array, Adorn.

Beautiful, *khush-manzar*; *hasīn*; *malang* (vulg.) (of persons); *māh-rū* (of women only); *qashang²* (for persons, animals or things); *khush-gil* (for living things); *maqbūl* (pretty; people or things); “this is a beautiful garden, *īn bāgh-i dil-chasp-i st*; (*malīh* = good looking). *Vide* Handsome and Pretty.

Beauty, *husn*; *jamāl*; *khush-gilī* (prettiness); *malāhat* (being of pleasing looks); *rabb' n-naw'-i husn* (the God or Goddess of Beauty).

Beauty-spot, *khāl* (also mole).

Becalm, the ship was becalmed four days, *az bī-bādī jahāz tā chahār rūz dar jā-yi khud sākit*, or *sākin*, *mānd*. *Vide* Sootho.

Because, *zirā ki*; *bi-vāsita-yi īn ki—*; *bi-illat-i īn ki—*; *chūnki*; *bi-sabab-i īn ki—*; *bi-jihat-i īn ki—*.

Beck, *man ki khar-i ū hastam* (I'm at his beck and call).

Beckon, beckon to him to come here, *ishāra bi-kun īnjā bi-yāyad*.

Becloud, *tīra* or *tārik k.*

Become, *shudan*; *gardīdan*; *gashtan*; *zībīdan* or *shāyistān* (to suit); “he has lately become very haughty (got swollen head), *īn rūz-hā dimāgh-ash bālā rasta ast*; “I will never become his wife neither now nor hereafter,” *hargiz zan-i ū namī-shavam va na-khwāham shud*; *chi shud?* (what's become of him?); *chūn havā garmī bi-ham rasānīd* (when the sun became hot) (*vide* Obtained). *Vide* Suit and Befit.

Bed, *takht-i khwāb*; *gul-zār* (large flower-bed); *kurza-yi 'gul* (small); *takht-i pi'īn* or *pahīn* (of horse). *Vide* Bedding.

Bedchamber, *utāq-i khwāb* or *khwāb-gāh*; *shabistān* (old).

Bedding, *rakht-i khwāb*; *jul-bandī* (of dervishes); for ‘horse-bedding’ *vide* Dung.

Bedfellow, *kinār-khwāb* (any bedfellow); *ham-khwāba* (wife).

Bedim, *tīra k.*

Bedouin, *Badavī*.

Bedraggle, *ālūda k.*

Bedridden, *bistarī*. *Vide* Bed.

Bedstead, *takht*; *takht-i khwāb*; *chārpāy³* (Indian bedstead).

Bee, I have been stung by a bee, *zambūr-i 'asal marā zada ast*; *khayl* (swarm of); (*ya'sub*, the king, i.e., ‘queen’ of the bees); *zārū* or *zambūr-zardū* (a yellow wasp); *zambūr*, (hornet).

Bee-eater, *zambūr-kush*; *murgh-i ja'lāb*.⁴

Beef, *gūsht-i gāv*.

Beehive. *Vide* Hive.

Beer, *āb-i jaw*, *bīr* (Eur.); “you think no small beer of yourself,” *tu bi-nazar-at ki khaylī chīz hastī*.

Beetle, *guh-gilān⁵* (the beetle that rolls pellets of dung); *sin* (some kind of blight, that particularly infests mulberry trees); *ju'al*; *madū* (in dung); *sūsk* (cockroach); *kākrūs*, Eng. (by Calcutta Persians).

Beetroot, *chukandar* or *chughandar*: *labū* or *lablabū* (a street word for whole cooked beetroots; and also for whole cooked turnips).

¹ Pronounced *āyħā* and often so written.

² In m. c. *qashang* applied to men often means “good-tempered,” but to women “pretty.”

³ But *chahār pāy*, a “quadruped.”

⁴ ‘Harbinger of sheep.’ *Jallāb* in mod. Ar. is one who trades in sheep (specially in the males which do not yield milk).

⁵ *Gilān*, corrup. from *ghalānidān*.

- Befitting, *shāyista*; *lāyiq*; *sazāvār*; *dar-khur*.
 Before, *jilaw* (with *izāfat* gen. *jilav-i*—(in front of); *pīsh-i* (of place), but *pīsh az* (of time); *muhāzī* (opposite); *muqābil* (facing); *qabl az* (of time); *misl-i sābiq* (as before); *rāst rū-yat* (right before you).
 Before-mentioned, *mazkūr* or *mazkūra-yi bātā*; *sābiq*¹ *z-zikr*; *mazkūr*² *l-fawq*.
 Beg, *su³ūl k.* or *sā⁴il sh.*; *gadā⁵i k.* (solicit alms); *iltimās k.* (entrebat, q. v.); “I beg your pardon for what I have done, *az ānchi karda-am bakhshish* (or ‘*afv*’) *mī-talabam*; ‘*uzr mī-khwāhām* (please excuse my attendance or acceptance of, etc.); *bi-bakhshid* (pardon me); *istighfār k.* (to beg pardon from God). *Vide Pardon.*
 Beget, *bi-vujūd āvardan* (also to create).
 Beggar, “a beggar is at the door,” *dar-i khāna gadā-i īstāda ast*; *gadā*; *sā⁴il*; he’s a beggar with nothing, *ū lāt ast*. *Vide Bag.*
 Begin, *binā k.*; *shurū⁶ k.*; “we must begin to-morrow,” *fardā bāyad dast bi-kār shud*; “the big chilla has not yet begun,” *chilla-yi¹ buzurg hanūz na-girifta ast*; “the man began to punish his wife,” *mard zan-i khud rā tambīh² kardan āghāz kard*—Prof. S. T.; *dar avā³il-i yād giriftan-i ānam* (I’m just beginning to study it); *tajdīd k.* or *bāz az sar giriftan* (to begin again); *bād-i bar-khāst* (it began to blow).
 Beginner, *mubtadī*; *naw-āmūz*; *tāza-kār*; they are beginners in Persian, *īlibān-i zabān-i Fārsī* and.
 Beginning, *dar avval-i kār* or *dar badv-i amr* (at the beginning); I have begun to talk a little English, *dar zabān-i Ingłīsī bi-harf zadan shurū⁶ karda-am*, or *binā karda* (or *nihāda*) *am bi-harf zadan*; “this has neither beginning nor end, *īn na-avval dārad na ākhīr*; *avā³il* (pl. of *avval*); *īn tīfl tāza bi-zabān āmada* (this child is just beginning to talk); *sar tā sar* (from beginning to end).
 Behalf, *az taraf-i fulān*; *az zabān-i hama* (on behalf of all).
- Behave, ‘*amal k. bā*— (to treat); *bā-qā’ ida* (or *shāyista*) *raftār kardan* (to behave well); *harakat-i nā-māqūl k.* (to behave ill); *bā ū sulūk-i khūb-i kard* (he dealt kindly with him; behaved well towards him). *Vide Treat.*
 Behaviour, *harakāt*, pl.; *raftār*; *kirdār*; *atvār* (manners).
 Behead, *gardan zadan*; *sar burīdān* or *andākh-tan* or *bar dāshṭan*; *dūsh-i ūrā az bār-i sar sabuk kard* (he relieved his shoulder of the weight of the head).
 Behind, ‘*aqab*; *pusht*, *pusht-i sar*; *dumbāl*; (three ships followed behind us, one behind the other, *az ‘aqab-i sar-i mā si kishtī bi-radīj⁸ mī-āmad*; *pusht-i sar-at na-nigār* (don’t look behind you); *ākhīr-i hama* (last of all, behind everybody).
 Behold, *īnak*; *nigāh kun*; *hān rasīd* (see, here he is).
 Beholden, *mamnūn*; *zīr-i ihsān-i shumā namīravam* (I won’t be beholden to you).
 Beholders, *nāzirin*, pl.
 Being, *banda-yi Khudā*; *makhluq-i Khudā* (a creature); *kā⁹ināt* (all created things); *vujūd*, Ar. (existence); *hastī*, Pr. (ditto); *Vujūd-i Muṭlaq* (the Supreme Being); *vujūd-i ‘āriżī* (contingent being; opposed to *vujūd-i haqiqī* “real being”: Sufi terms).
 Belch, “the English consider it very rude to belch,” *pīsh-i¹⁰ Inglīs-hā ārūq zadan bisyār khilāf-i adab ast*.
 Beldame, *pātyāra* (in contempt or abuse, sp. old woman).
 Belgium, *Biljīk*.
 Belie, *takzīb n.* *Vide Slander*, etc.
 Belief, *i¹¹tiqād* (k.); *bāvar* (k.); *yaqīn* (k.); *i¹²timād* (trust, belief, confidence); *īmān* (the Faith). *Vide Creed and Firm.*
 Believable, *qābil-i i¹³timād*.
 Believe, I don’t believe you can shoot a deer, *gunjishkī bi-zan*, *āhū zadan pīsh-kash-i tu* (i.e., I make you a present of all the deer you’re likely to shoot); *īmān āvurdan* (become a convert to; of any religion; also met. to credit); he believes all that

¹ *Chilla* is a period of forty days of greatest heat or greatest cold. There is also a ‘little’ *chilla*. This use of *girifān* is rustic.

² *Tambīh*, properly “to admonish,” is in m. c. “to punish” and in this context would signify “to beat.”

³ *Radīj*, “riding behind any one on the same horse; following behind in a row.” The Turks use the word *radīj* for the ‘reserve forces’ and the word is also now used in this sense in Persia.

⁴ *Pish*, m. c. for *nazd*.

is said to him, *har chi mardum mī-gūyand bāvar mī-kunad*, or *bar har chi mī-gūyand i'tibār mī-kunad*; *bi-ū imān na-dāram*, m.c. (I don't believe his words); *yaqīn-i kāmil k.* (to believe implicitly). *Vide Induce. Believer*, *mu'taqid*; *mu'min* (relig., of a Muslim).

Bell, *zang* (z.); *zangūla*, pron. *zangula* (any small bell); *zil* (a small closed bell for hawks, cats,¹ etc.); *nāqūs* (Christian churches); *darā* or *jaras* (large; for caravans).

Belligerose, *jang-jū*. *Vide Quarrelsome.*

Belligerents, *tarafayn* (lit. the two parties).

Bell-metal, *chawdan*.

Bellowing, *faryād* (k.); *na'ra* (*kashīdan*); *būra* (z.) (of bull).

Bellows, *dam*; *minjākh*.

Bell-ringer, *zang-kub*.

Bell-wether, *buz-i pīsh-āhang*.

Belly, *kum*, vulg.; *shikam*; *dil* (m. c.); *mi'da* (that contains the food; *vide Stomach*); *shikam-i shān mā'būd-i shān ast* (their God is their belly). *Vide Stomach.*

Belly, to, *bād k.*; *pūj k.* (of sail).

Belong, whatever is in this house belongs to you, *va ānchi dar īn khāna bāshad az shumā ast*—Prof. S. T.; *ta'alluq dāshtan bi*—; *az ahl-i kishvar ast*, *dākhil-i qushūn nīst* (he's civil not military; he does not belong to the army); *īn kursī māl-i ān utāq ast* (this chair belongs to that room); *az ān-i man ast* (it belongs to me); *az ū-st* (it belongs to him).

Belonging to, *māl-i fulān kas*; *muta'alliqān*—or *mansūbān-am* (my belongings, i.e., wife, children, servants, etc.); *muta'alliq bi*—.

Beloved, *ma'shūqa²* and *mahbūba* (fem.); *ma'shūq* (masc.); *zan-i sūgulī-yam ast* (she is my most beloved wife).

Below, (*dar*) *zīr-i* or *pāyīn-i mīz* (or *bām* or *kūh*, etc.; but *zīr-i zamin*).

Belt, *zunnār* (the white belt of *kurk*, worn by Zardushtis after they are seven years³ old); *kamar-band* (soldiers' belt, etc.);

*kīsa-kamar*⁴ (cartridge-belt); *fāliška* (cross belt for cartridges); *tasma* (of leather); *mintaqā* (Astr.).

Bemoan, *az bakht-i khud nāla dāshtan*; *bar qismat-i khud zārī k.* *Vide Bewail.*

Bench, *sakū* (earthen platform or seat); *takht* or *nīm-takht* (a couch, a bedstead); *māstabā* (in the taverns).

Bend, to, *pichīdan* (tr. and intr.); *kham k.*; *zānū z.* (to bend the knee to); “the ripe ears of corn are bending, *khūshahā-yi gholla az rasīdagī bi-zamīn kham mī-shavad*; “he is bent under his load, *zīr-i bār mī-khwābad*.⁵

Bend, subs. *Vide Turn.*

Beneath, *zīr-i*—; *dar pāyīn-i*—; *lāyiq-i rīsham nīst* (it's beneath my dignity); *az fuhsī ham guzāshta ast* (he is beneath abuse even).

Benediction, *barakat* (*dādan*); *salavāt firistādan* or *darūd guftan* (for the souls of Prophets).

Benefactor, *valī-nīmat*.⁶

Benefice, *waqf*, pl. *awqāf* (anything given to the Church); *mawqūfāt* (ditto).

Beneficence, *bakhshandagī*; *fayz* (of money); *fazl* (rare); *ihsān* (gen.).

Beneficent, *bakhshanda*; *sakhī-tab'*; *fayyāz* (stronger than *sakhī* or generous); *ihsānkun* (gen.).

Benefit, *sūd*; *naf'*; *manjārat*, pl. *manāfi'*; *hāsil*; *gamar*; *tawfiq-i qahri* or *jabri* (a benefit or favour against the recipient's will).

Benefit, to, have you benefited by the medicine, *az īn davā fā'idā* (or *khāssiyat*) *dīda īd?* *ta'ṣīr k.* (also, of medicine, to act); *'ilāj* (treatment, either by medicine or by operation); *ihsān k.* (to do favour to).

Benevolence, *shafaqat*; *mihrānī*; *mulāṭafat*.

Benevolent, *mushfiq u mihrbān*; *khayr-khwāh-i khalq*; *karīm* (kind). *Vide Beneficent.*

Benign, *halīm*.

¹ Bell and sometimes tassels are put in cats' ears for ornament.

² In old Persian *ma'shūq*, f. Theoretically, it is only the woman who is ‘beloved’: hence the feminine termination was not necessary.

³ Opened once at each of the five daily prayers at the words *shikast Ahriman bād*. *shikast Ahriman bād*, *shikast Ahrimān bād*. This belt is called by the Zardushtis *kushī*.

⁴ *Qitār*, the row of loops that holds the cartridges (gen. 20 in number).

⁵ *Sim-i tilagrāj khwābida ast*, “the telegraph line is down,” *Sā'at khwābida ast*, “the watch has stopped.” *Bi khwāb* “lie down, crouch down.” *Khwābānidan*, “to make a camel lie down,” etc.; also used of trees or corn blown down by the wind.

⁶ In India often “father.”

Benignity, *hilm*; *ra'fat*.

Bent, *kaj* or *kham*, adj., (aslant, crooked, warped); *munhānī* and *khamida*, adj. (of persons or things); *mayl dārad*, or *fīratān mayl dārad* (he has a bent or natural inclination). *Vide Bowed.*

Benumbed, *bī-hiss*; *afsurda*.

Bequeath, *bi-irg* or *bi-vasiyyat dādan*; *ba'd az fawt vaqf k.* (for religious purposes); *dar hīn-i ḥayāt hiba k.* (to make a deed of gift).

Bequest, *vaqf*, pl. *awqāf* (relig.); *matrūka* (money or property, etc.); *az matrūkāt-i* (or *az yādgār-i*) *fulān ast*.

Bereft, *dāgh dīda*.

Berry, *dāna*; *habb*, pl. *hubūb*.

Beseech, to, *istid'ā k.*; *iltijā k.*; *illāh k.* (properly to press); "I beseech you to attend to this," *iltimās mī-kunam ki bi-in anr dil bi-dihid* (or multaft bāshid).

Beset, *iħātā k.*; *farrā giriftan*; *giriftār-i-hā-yi ziyād dārad* (he is beset by work); *az chahār taraf dushman īrā tang karda* and (he is beset by enemies on all sides); *khud rā az har taraf basta-yi kamand-i balā yāfta* (beset by danger on all sides).

Beside, *pahlū*; *kinār*; *dar jamb*.

Besides, *bā*; *ghayr az īn* or *juz īn* or *magar* or *bi-istignā-yi*—(except); *'alāva bar* (in addition to); *varā-yi*—(beyond this); *qat'-i nazar az* (setting aside).

Besiege, *muhāṣara* or *mahṣūr k.*; *chālma* z.¹

Besieged, *mahṣūr*.

Bespeak, *farmāyish-i*—*k.* (to order); *nigāh dāshtan*.

Best, *bihtarīn*; *khūb-tarīn*; *afzal*; *a'lā*; I do my best, *bi-qadr-i quvva kār mī-kunam*; *Khudā bihtar mī-dānad* (God knows best); *man salāh mī-dānam ki īn kār rā bi-kunid* (I think it best for you to do this).

Bestow, *bakhshīdan*; *īnāyat k.*; *'atā namūdan*; *īsār k.* (unselfishly); *ān rā bi-man arzānī dāsh* (great persons to small); "I am a poor man, bestow something," *fagīr-am yak chīz-i taṣadduq kūnid*, or *dar rāh-i Khudā bi-dihid*.

Bestowal, *'atā*; *īsār* (unselfish).

Bestower, *bakhshanda*; *'atā kunanda*.

Bet, *giraw* or *shart* or *naẓr* (*bastan*, with a person; but *zadan* on a thing); *sar-i chi ki imrūz khīyāhā rasid?* (what is the betting he will come to-day?) *sar-i dil-bi-khīyāh* (the amount of the wager what you please).

Betel-leaf, *tambūl*.

Bethlehem, *Bayt^u-lahm*.

Betray, *khīyānat k.* (also to embezzle money). *Vide Secret.*

Betrayer, *khāsin*; *dar rāz khīyānat kard*; *sarbāz-hā nisbat bi-pādshāh khīyānat kardand*; *ghadr k.* (to rebel or mutiny); *khīyānat-kār*; *ghaddār*.

Betroth, to, *nām-zad k.*

Betrothal, *nām-zadagi*.

Betrothed, *nām-zad* or *mansūb* (of man or woman).

Better, "mine is better than yours, *māl-i man az shumā bihtar ast*²; *man ū rā khūb mī-dānam* (I know him better); better and better, *in nūran 'ala nūr ast* (lit., or ironical).

Better, to, *kulāh rā rubūdan* (to get the better of); *sar-ash rā shīra mushtam* or *gūsh-ash rā burīdam* (I got the better of him in the bargain); *'ajiz k.* or *lā-javāb sākhan* (in argument); *zīr k.* (in fight); *fā'iq āmadan bar*—(gen.). *Vide Conquer.*

Between,³ *miyān*; *dar miyāna-yi*—; *mā bayn*; *dar miyān-i āb u ātash ujtāda* (between the devil and the deep sea).

Beverage, *mashrūb*, pl. *mashrūbāt*; *āshāmī-dani*.

Bewail, *nāla k.*, *nālīdan*. *Vide Bemoan.*

Beware, *bā hāzār bāsh* (look out, take care); *āgāh bāsh*; "now no more disturbance, go away, *zinhār dīgar qīl u qāl na-kunid birāvid bīrūn*; beware of idleness and ignorance, *az tambālī⁴ va jāhilī parhīz kun*.

Bewildered, *hayrān* (k. and sh.); *sar-gardān* (k. and sh.); *sarāsimā* (k. and sh.); *hayrat-zada* (sh.); *gīch sh.* (lit. to be giddy); *mātash girift* (astonishment); *dang-ash girift* (stunned). *Vide Astonish, Astound, Wonder.*

Bewitched, *ajsūn-shuda* or—*zada*; *sihr khurda*; *jinn girifta*.

¹ *Chālma* z., T., "to pile arms."

² Vulg. for *māl-i man az māl-i shumā*; but as *māl* in m. c. also means "donkey," the sentence is ambiguous.

³ No distinction, as in English, between the words "amongst" and "between."

⁴ *Bi-'ārī* idleness, also shamelessness.

Beyond, *ān sū-yi*— or *ān ḫaraf-i*—; *ān ḫaraf-tar* (more that way); *ān dast-i rūd-khāna ast*; “you’re a child, this is beyond you,” *tu bāchha-i aql-at bi-injā namirasad*; “this is beyond a joke, *mā-fawq-i* (or *khārij az* or *bīrūn az*) *shūkhī*’st; az *shūkhī guzashtha* ast. *Vide* Besides.

Beyrut, I have been absent for three years in Beyrut, *si sāl Bayrūt* (or *Bīrūt*) *būda am*. Bezoar-stone, *pād-zahr* (antidote for poison. *Vide* Antidote).

Biased, *ra^y-i muḡhrizāna* (a biased opinion). Bible, *Kitāb-i muqaddas*; *Injīl* (New Testament); *Tawrāt* (Pentateuch); *Zabūr* (Psalms).

Bid, to, *qadaghan k.*; *amr k.*; “why do you bid me do this? *chirā mi-farmāyid ki īn kār rā bi-kunam?* *Vide* Invite.

Bidding, *ḥukm*; *farmān*; *amr*; *qadaghan* (order); *da^vat* (invitation); *qimat guftan* (at auction).

Bier,¹ *tūbūt*; *imāri* (a hand-bier with arched canopy); *janāza-kash* or *murda-kash* (a paid bearer² of); [*janāza* is the corpse and the bier as well].

Big, *buzurg*; *kalān* (rare and “Afghan”); *durusht* (thick and large); *kuluft* (thick); “how big is the book?” *kitāb-i ki mī-gūyīd chi qadr hajm dārad?* (more colloquial *buzurg ast?*); *jasīm* (big-bodied as an elephant; gross, corpulent). *Vide* Spacious.

Big-bellied, *shikam-gunda*; *shikam-buzurg*; *qaṭūr* (of large girth).

Bigness, ‘azamat; *buzurgī*; *kuluftī* (thickness); *durushtī* (“coarseness”); but *durusht*, adj., “big”); *jasāmat* (being big-bodied or corpulent); *vus^at* (of expanse).

Bigot, *muta^aṣṣib³* dar *dīn*; *khar-i sālih* or *khar-i muqaddas*.

Bigoted, *bā ta^aṣṣub³*.

Bigotry, *ta^aṣṣub* (*k.* or *d.*).

Bile, *zard-āb*; *safrā²*; *zahra* (gall-bladder).

Bilious, *safrā²i*; *safrāvī*.

Bill, *bijak* (invoice with price); *qabz* (bill; also receipt); *sitamī* (bill of lading or packing, i.e., the invoice without the

price); “give me the bill and I’ll pay it,” *hiṣāb-i khud rā bi-dih pūl mī-dīham* (or *pūl ash rā bi-shumā radd⁴ mī-kunam*); *barāt* and *hindavī* (Indian) (bill of exchange; also a cheque). *Vide* Beak.

Billiards, *mīz-i gulūla-bāzī* (the table); *billiard-bāzī* (the game).

Biluchistan, *Bilūchistān*.

Bind, *jīld k.* (of book); who bound this book? *shīrāza-yī⁵* in *kitāb rā ki zada ast?* “but I did not bind myself (force, tie) to read one, two, or three chapters at each sitting, *līkin īn qayd na-būd ki yak yā du yā si bāb bi-yak nishast bi-khwānam*; “bind him hand and foot, *dast u pā-yash rā bi-band*; *zanjīr dar gardan va kunda⁶* dar *pā-yash bi-kun*; *kitfā-yash rā* (or *shānā-hā-yash rā*) *bi-band* (pinion him); *ūrā bi-qasam bastam* (or *muqayyad kardam*) (I bound him by an oath); *vide* Compel; *mīda rā qabz k.* (to make costive); *chaspīdan* or *bastan* (to stick).

Binder, *ṣahhāt*; *jīld-gar* (of books).

Binding, *shīrāza⁵* (of a book); *labak* and *magħżi* (of garments; also piping in uniform, q.v.); *vājib* and *lāzim*, adj., and *fār^z*, subs., (gen. relig.; obligatory); *qābīz* (making costive).

Binocular, *du chashma*, adj.

Binoculars, *dūr-bīn* (also ‘telescope’).

Biographer, *savānih-navīs-i ‘umrī*.

Biography, *savānih-i ‘umrī* (*navishtan*).

Biped, *jīns-i du pā*.

Bird, *paranda*; *murgh*; *tā^air*, pl. *tuyūr*; *mūsiqār* (a fabulous musical bird with perforated bill); *murgh-i mawsimī* (of passage); *kabūtar bā kabūtar bāz bāz* (=birds of a feather).

Bird cage, *qafas*.

Bird-catcher, *shikārī* or *shikār-chī* and *ṣayyād* (any kind of trapper, hunter, or sportsman).

Birdlime, *kishmish-i Kābulī* (?); *dibq*

Birinjal, *bādīn-jān*. *Vide* Tomato.

Birth,⁷ *paydā’ish*; *vilādat*; *tavallud*; *mīlād* (birthday, anniversary of; *vide* Birth-

¹ Muslims do not use coffins. Well-to-do people place the bier in an *imāri* or canopied hand-hearse. [In India *imāri* is a canopied haudah]. A coffin “*sanduy*” is only used for storing a corpse or when carrying it to Kerbala, etc.

² It is *gawāb* to carry a corpse for as much as forty steps; hence friends of the deceased assist.

³ *Ta^aṣṣub* by itself may have a good meaning, *esprit de corps*; but *‘aqabiyat* is more proper in the latter sense.

⁴ *Radd k.*, “to return, to give back”; *radd sh.*, “to pass by.”

⁵ *Shīrāza* (the best method of binding) is the silk cord at the top and bottom of the leaves.

⁶ Handcuffs, “*khaliṭī*.”

⁷ As soon as a child is born the *takbir* is repeated in its ear; in Persia usually by the midwife.

day); *Irāniyy^u* 'l-asl ast (he's by birth a Persian); "he is deaf from his birth," *ū kar-i mādar-zād* ast; *mashīma* (after-birth).

Birth, to give,¹ *zāzidān*, rt. *zā*; *vide To bear*; *turā bi-vujūd* avardam ki marā *bīdār bi-yārī?* (a mother to a child).

Birthday, *rūz-i mawlūd*; 'id-i *mawlūd* (for the Shah and for Saints, etc.); *mīlād* (also for prophet; *vide Birthday*). *Vide Celebrate*.

Birthplace, *zād-būm*; *masqīt^u* 'r-ra^s; *mahall-i vilādat*.

Biscuit, *buqsumāt* or *bisqumāt* (only used in pl.); *nān-i khushk*; *kalūcha* (soft cake).

Bishop, *usqūf* (rare); *fil* (at chess).

Bit, *tika*; *pāra*, *pārcha*; *khurda* (a small piece); *lu^{ch}a*, *lu^{ch}a* or *luqma* (morsel of food); *dahna*¹ (of bridle); *lagām* (prop. bridle without the bit); give me a bit of charcoal to draw with, *yak habb-i zughāl-i bi-dih tā sūrat bi-kasham*; *qāsh* or *qāch* (of fruit); *pāra pāra* (torn in bits); *khurd khurd* or *rīza rīza* (broken in bits).

Bitch, *sag-i lās*; *sag-i māda*; *shash pistān*, or sp. of Umar; *mādar-i bachchahā* (abuse to a man or a woman); *pidar-sag* or *sag-bachcha* (=son of a bitch; also lit.); *mādar qahba* (met.).

Bite, *gāz girīstan* (of humans only); *gazīdan* (gen.; also to sting); *dandān girīstan*; *javīdan* (to chew); he has been bitten by a jackal, *shīghāl-i ū rā kand* (m. c.) (or *girīft* or *gazīd*).

Bitter, *talkh* (adj.); I still feel very bitter and angry about it, whenever I see him, *hanūz ham, vaqt-i ki ūrā mē-bīnam zahratārak mī-shavam*.²

Bitterness, *talkhī*; *talkhī-yi marg* (—of death).

Bitumen, *qīr*; *naft-i siyāh*.

Blab, *fārākh-dahan*; *fuzūl*; *rāz fāsh-kun*; *rāz gū* (of a person) *Vide Babbler*.

Blab, to, *vide Secret*; *dahan-ash laqq ast* or *zabān-ash shul ast* (latter also means "to talk filth"). *Vide Babble*, etc.

Black, *siyāh*, adj. (also a negro); *siyāhī*, subs.; *dūda* (soot of lamp or chimney³); the Devil is not so black as he is painted,

Shaylān bi-ān zisht-i ki taṣvīr-ash kashidand nēst.

Blackberry, *tūt-i kūhī* (blackberry?).

Blacken, *siyāh k.*; *rūghān* z. or *siyāh k.* (boots; *vide Blacking*). *Vide Defame*.

Blackguard, *dum-burīda*; *pidar-sūkhta*; *lūtī* (open blackguard; mild term); *juwālahī*; *hārām-zāda* (lit. bastard); *nādurust* (playful term); *awbāsh* (ill-liver in secret); *dum-dār* (in abuse; sp. of a Sunni); *dum-dār āmad*=a Sunni has joined the party.

Blacking, *vāks* (?) z.; *rūghān* (z.).

Black Sea, *Bahr-i siyāh*; *Qara Dingiz*; *Bahr^ul Aswad*.

Blacksmith, *āhangar*; *haddād* (rare).

Bladder, *masāna*; *shāsh-dān* (gen. of animals).

Blade, *tīgh* or *tīghā⁴* (of sword or knife or grass); *ustukhāwān-i shāna* (shoulder); *par-i kāh* (of grass).

Blame, *qusūr-vār sākhtan* or *taqsīr bi-gardan-i kas-i andākhtan* (to cast blame on to); *sarzanish* or *malāmat k.* (censure).

Blameable, am I blameable? *dar īn, banda taqsīr dāram?*

Blamed, *mahall-i i-tirāz sh.*

Blameless, *bī-gūnāh*; *bī-taqṣīr*; *bī-khaṭā*; *bī-jurm*; *ma'sūm* (also sinless).

Blanch, to, *safīd k.*

Blanched, *muqashshar* (i.e., 'peeled'; of almonds, etc.).

Bland, *salīm*; *halīm*.

Blandishment, *nāz* and *'ishwa* (gen.); *kirishma* and *ghamza* (amorous glances or movements; of women only), *qirr* or *qir* (postures in walking or dancing, waggling the body below the waist⁵); *shirīn-zabānī* (of speech, of children, but *tamalluq* of men; *vide Flattery*).

Blank, *khālī*; *ruq'a-yi sāda* (in lottery); *fāsila* (in writing).

Blanket, *patū*; *ihrām*; *jur* (for horse, etc.).

Blase, *chashm u dil-ash pur ast*.

Blaspheme, *kufr guftan*; *takfir k.* (to impute or accuse of blasphemy).

Blasphemy, *kufr* (infidelity and in m. c. also blasphemy); *kufr bī-khudā*; [*tajdīf*, Ar., cursing God; not colloquial in Pers.].

¹ Generally used for the whole bridle.

² Ink is made from this lamp-black.

³ In *divār tīgh ast* (m. c.)=“this wall is built of bricks placed edgeways (and only one brick thick)”; this can be done in Persia with *gach*.

⁴ Much admired by Persians. A certain mulla, *Āghā Bāqir*, had a fast daughter. Local wits write on his door:—

*Rāstī Ā Bāqir az bas bā qīr ast,
Dughtar-i dārad az ū bā qīr-tar ast.*

⁵ Lit. “My gall-bladder bursts.”

Blast, *bād-i sakht*; *laṭma* (slap of wind or waves); *na/kha* (of trumpet); *bād-i samūm* (burning wind).

Blast, to, *paz̄murda k.* or *khushkānīdan* (to wither); *parānīdan* (of gunpowder); *sūkhīan* (by hot wind); *burdan* (of hopes).

Blaze, subs., *zabāna*; *shu'la* (flame); *ārūkh-tagī* (blazing); *ghura*, subs., and *māh-pishānī* or *safid-pishānī*, adj. (of horses, cows). *Vide* Conspicuous.

Blaze, to, *ātash zabāna mī-kashad*; *khīra sh.* (of eyes, from anger); “his eyes blazed with anger” = *chashm-ash az ghayz misl-i kāsa-yi khūnī shud*. *Vide* Bloodshot.

Bleach, go and bleach this calico, *bi-raw īn nāshūr¹ rā gāzīrī kun* (lit. wash it). *Vide* Washerman.

Bleak, *jā bī-panāh* va *zamharīr būd*.

Blear-eyed, *kurmakī*, adj. (a disease).

Bleat, to, *mar mar k.*; *ma' ma' k.*; *ba' ba' k.*

Bleed, to, tr., *rag zadan*, or *fasd k.* (gen. by taking blood from inside the elbow); “after bleeding he recovered,” *ba'd az khūn giriftan chāq shud*; *hajāmat k.* (from the back); *hajāmat* (=cupping between the shoulders)

Bleed, intr., “I have cut my finger, see how it bleeds,” *angusht-am rā buridam bi-bīn chi taur khūn mī-chakad*.

Blemish, *ayb*, pl. ‘uyūb; *lakka* (spot); *dāgh* (in Persia gen. confined to a brand).

Blessed, *sa'īd* (happy).

Blessing, *du'ā* (k.) (also a prayer); *fā'ida*, etc. (benefit, q.v.); *dard u balā-yat bi-jāni man bi-yāyad* (a woman's expression);² also *āy*, *dawr-i sar-at bi-gardam*; *dard-at bi-jān-am*; *qurbān-i sar-at*, etc.; *himmat khwāstan* (ask a blessing from a saint or prophet); *murād khwāstan* (from God or a saint); also *du'ā khwāstan*;³ “by the blessing of God I am a little better,” *bi-fazl-i Allāh Ta'āla qadrī bihtar shudam*; *az yumn-i marhamat-i shumā. bi-in pāya rasidam*; *barakat* (d.) (a blessing from God); *gawāb*⁴ (any meritorious act).

Blight, *sin* (*khurdan*) (sp. on fruit trees);

zang (z.); *purmak* (z.). *Vide* Louse and Calamity.

Blighted, *purmak-zada* or *zangār khurda* (of crops); *karashk-basta* (of caterpillars); *sin-khurda*.

Blind,⁵ *kūr*; he is blind, and a leader of the blind, *ū kūr*, *u'asā-kash-i kūr-i dīgar-i 'st*; *ā'mā* (rare); *nā-binā*; *kūr-i mādar-zād* (from birth); *yak-chashm* or *vāhid*⁶ *L'ayn* (blind of one eye); *shab-kūr* (night-blind).

Blind, subs., *kirkirī* (mod. and Indian) (venetian, shutter). [Alley.]

Blind-alley, *pas kūcha-yi dar na-raw*. *Vide* Blindfold, he was blindfolded and led round the city, *chashm-ash rā basta dawr-i shahr gardānīdand*.

Blindly, *kūr-kūrāna* (met.).

Blindness, *kūrī*; *nā-binā*; *shab-kūrī* (night-blindness). *Vide* Folly and Ignorance.

Blink, *chashm z.*; *pilk z.*

Bliss, *sa'ādat-i abadī* (eternal).

Blister, *ābila* (z.) (also small-pox); *ājk* (z.) (from scalding; local?); *zimād* (plaster, also a poultice); “my hand is blistered” (*dast-am tuvul* or *tāvil zada ast*).

Blobber-lipped, *gunda-lab*.

Block, *kunda* (of wood); *gharghara* (pulley); *sadd* (obstruction); *dasta* (of houses). *Vide* Earth.

Block, to, *bastan*; *sar-i rāh giristan* (“to block the road”); but *sar-i rāh buridān*, “to attack, infest the road”; of robbers). *Vide* Infest.

Blockade, *sība-bandī* (k.) (with cheveux de frise); *muhāṣara* (besieging); *masdūd k.* (port).

Blockhead, *kawdan*; *ghabī* (dunce); *kallakhar* (also = pig-headed). *Vide* Fool, etc.

Blood, *khūn*; *khush-rag*, adj. (of good breed); *khūn rikhtan* (to shed blood). *Vide* Bloodshed.

Blood-money, the widow of the murdered man agreed to accept blood-money (instead of retaliation), *bīva-zan-i shakhī-maqtūl rāzi shud ki diya* (or *khūn-bahā*) *bi-girad*;⁶ “Ayisha once killed a snake

¹ *Nāshūr* is what is called *kora mārkīn* in India.

² A woman will circle round a beloved person and take his or her calamities on herself. This custom is said to be dying out in Persia. Similar expressions are used in India.

³ *Du'ā khwāndan* “to repeat a charm.”

⁴ Such as repeating texts, helping to carry a bier, etc., etc.

⁵ The blind are, in Persia, noted for their impudence: *kūr va rawza-khwāpān pur-rū va bī-hayā hastand* is a common saying.

⁶ *Dar-khwāst-i qisās kard* would mean, ‘she asked for his death.’ *Qisās*, lit. ‘retaliation,’ is that punishment which, though fixed by a law, can still be remitted by the persons offended against.

and was alarmed by a dream. She gave in alms, as an expiation, about 12,000 dirhams or £300, the price of the blood of a Muslim," *rūz-i Āyisha mār-i kusht va dar khwāb mu'azzab shud; az ān jihat duvāzda hazān dirham, ki mu'ādil-i sī-sad līra-yi Inglīsī st, ki diya-yi Muslim-i st kaffāra-yi ān rā adā namūd.*

Bloodshed, *khūn-rīzī* (k.) ; *kushtār* (k.) (slaughter).

Blood-shot, *khūn-ālūd* ; *may-gūn* (from drink); his eyes became bloodshot with anger, *az khashm chashmhā-yash khūn girišt* or *kāsa-yi khūn shud*. *Vide Blaze.*

Blood-thirsty, *khūn-khwār* ; *ū tishna-yi khūn-am ast* (he's thirsty for my blood).

Bloody, *khūnīn* ; *khūn-ālūd* ; *saffāk* (a great shredder of blood).

Bloom, *shikuftan* ; *gul zadan* ; *ghuncha zadan* ; this plant will soon bloom, *īn nīhāl zūd gul mī-āvarad*.

Blooming, *gul-karda* (of flowers) ; *khush-dil* (of people).

Blossom, *shikūfa* ; *bahār* (also spring) ; *ghuncha* ; *gump* ; "it was the season when the orange trees were just coming into blossom," *aval-i shikūfa-yi nāranj būd*; when there is blossom there is hope of fruit, *jā'i ki shikūfa hast ummīd-i mīva hast*. *Vide Bloom.*

Blossom, *gul kardan* (also met. to commence; also to be 'happy' from drink or drugs). *Vide To bloom.*

Blot, he blotted all his papers, *hama-yi kāghaz-ash rā az murakkab lakka kard*; *khushk* k. (with blotting-paper).

Blotting-paper, *kāghaz-i jāzīb*. *Vide Paper.*

Blow, to, "blow into the reed," *tū-yi nay fūt kun*; "blow away the dust," *gard rā puf kun*; *vazīdan* (of wind). *Vide Nose and Inflate*; *dam-i tūp guzāštan* (from a gun).

Blow, *żarbat* (z. and *khurdan*) ; *ṣadma* (*kh.*) (met.).

Blow-pipe, *pufak* (for fire; also pea-shooter).

Bludgeon, *chumāq*.

Blue, *ābī* (sea-blue) ; *kabūd¹* (slate colour; blue grey of horses); *nīl* (dark indigo blue); *āsmānī-rang* and *lājavardī* (bright blue like lapis lazuli); *fīrūzaī* (turquoise blue); *surmaī* (blue-black).

Blue-eyed, *zāgh-chashm* (light-blue or grey); *chashm-i mīsh* (darker than former).

Blunder, *ishtibāh-i* (or *sahv-i*) bad (k.) ; *ghalat* (k.) (error, straying; a stronger word than *ishtibāh*).

Blunderbuss, *qarābīna* (from Fr.).

Blunt, *kund* (k.).

Blush, to, *khijālat-zada sh.* ; *sharm-rū sh.* (to feel ashamed); *ruk̄-ash afrūkhta shuda* (to turn red from shame or anger).

Boar, *gurāz* (wild) ; *khūk-i nar* ; *shikār-i gurāz* (k.) (met. ; to get something that's useless).

Board, *takhta* ; *lawh* (for writing).

Board, to, *takhta-bandī* k. (of a floor, but gen. of a partition) ; *takhta-farsh* k. (of floor).

Boarded, *az takhta mafrūsh* (of a floor).

Boast, *lāf* (z.) or *lāf u guzāf* (k.) ; *fīs* k. (idle boast); *shaykhī* (k.) (vulg.); *iftikhār* or *fakhr* (k.) (to pride or boast oneself on); *iğāda* (k.) (also to teach one's grandmother). *Vide Wind.*

Boaster, *lāf-zan* ; *shaykhī-bāz* (vulg.).

Boasting, *shāh-andāzī* (k.) (gen. showing off by deeds, not words; vulgar ostentation); *lāf dar ghurbat* (an idle boast; no one can contradict an unknown stranger).

Boat, *kıştī* (gen.) ; *qāyiq* (small pleasure boat); *māšuva* (small); *karjī* (for pleasure); *mī'bar* (ferry boat); *lutka* (small); *bugāra* (cargo boat). *Vide Ship and Steamer.*

Boatman, *kıştī-bān* ; *jāshū* ; *mallāh*. *Vide Sailor.*

Bode, *dalālat kardan bar-*.

Bodice, *pistān-band* (for women) ; *sīna-band* (for old men, children, or women; also a horse's breast-plate).

Bodykin, *mīl* (for collyrium; also a probe). *Vide Needle.*

Body, *tan* ; *badan*, pl. *abdān* ; *jān* (m. c.) ; *jasad*, pl. *ajsād* (dead) ; *jism*, pl. *ajsām* (gen.) ; *jirm*, pl. *ajrām* (heavenly bodies, stars, etc.) ; *jussa na-dārad* (he is thin; has no frame; of men or animals; *vide Corpse*); *īn rā asl-i qā'idā-yi istikshāf-i kurāt u ajrām-i samāvī mī-dānand*; *tā'ijsa*, pl. *tavā'ijs*; *jamā'at* (of people, of multitude). *Vide Crowd.*

Body-guard, *jawj-i khāṣṣa*.

Bog, *lajan-zār* ; *mashīla* (from the overflowing of a river; also a lagoon); *bātlāq* (any muddy place).

Boil, subs., *dumbal* (large) ; *dāna* (pimple);

¹ Hence *kabūtar* "pigeon."

the boil has burst, *kūrak sar bāz karda*¹ ast. *Vide* Abscess.

Boil, to, *jūsh* *k.* or *dādan*, tr.; *jūsh khurdan* or *bi-jūsh āmadan*, intr.; *āb-paz* *k.* (in water); *dāgh* *k.* (fry or boil, for butter, oil); *jūshidān* (of a spring of water, or of anger, emotion).

Boiled, *jūshāndā*; *āb-paz shuda* (in water).

Boiler, *samāvar* (for tea; of an engine, etc.); *dig* (in a *hammām*).

Boiling, *āb-i jūsh* (boiling water; also soda-water); [*āb-i dāgh*, “hot water”; and *āb-i garm*, “warm water”].

Boisterous, *vide* Stormy; *għawgħār-i* (noisy).

Bokhara, *Bukħārā*.

Bold, *dilr*; *shujā'*; *sāhib-i jurat*; *rashid*, m. c., (brave); *jasur*; *shūkh*; *chashmdarida*; *chashm-safid* (impertinent). *Vide* Brave.

Boldness, *jurat*; *jasārat* (in a bad sense). *Vide* Bravery and Impudence.

Bole, *gil-i Armanī* (Armenian bole).

Bolt, subs., *nar u lās* (bolt and catch); *chift*; *sa'iqa* (thunderbolt).

Bolt, to, bolt the window, *darīcha²* *rā chift bi-kun*; *bal-idan* (of food).

Bomb, *khumpāra* (by howitzer, etc.); *nāranjak* (thrown by hand).

Bombard, *tūp bi-blūstan*; *tūp-andāzī* *k.*; *gulūla-bārānī* *k.* (firing of rifles, or big guns).

Bombay, *Bambātī*.

Bond, *tamassuk*; “he wants a bond for this money,” *barāy-i īn mablagħ pūl qabż mī-khwāhad*; “if you have a bond, produce it, and I’ll pay it on the spot,” *dast-āvix-i³ dārī bīrūn bi-yāvar, man al-ān pūl mī-shumāram*⁴—(Prof. S T.); *az ī navishta dāram* (m. c.=I hold his written bond).

Bondage, *aśri* (captivity); *bandagi* (slavery).

Bone, *hama-sh ustukhwān* ast (he’s a perfect skeleton; also it is all bone); *khush-ustukhwān* (strong); *ū khūb-ustukhwān-bandī dārad* (he is very strong). *Vide* Setting.

Bone-setter,⁵ *shikasta-band*; *gīr-māla*.

Bon-mot, *laħfa* (also a good or witty story).

Bonne-bouche, *luqma-yi laziz*.

Bon-vivant, *khush-guzrān*.

Bony, *pur-ustukhwān*.

Book, Book-seller, *sahifa* (relig. vol.); *jarida*, pl. *jarā'id* (journal); *jild* (volume); *kitāb*, pl. *kutub* (gen.); *sahħaf* (binder); *kitāb-farūsh* (seller); *dar dukān-i kitāb-farūsh būda-am* or *rasta-am* (I have been at the book-seller’s); *muraqqa'* (scrap-book; album; portfolio).

Bookstall, *bieħl-i kitāb*.

Bookworm, *kirm-i kitāb* (met.).

Boon, *għanimmat* (*shimurdan*).

Boon companion, *ham-dam*; *anis-i jałis*. *Vide* Companion.

Boor, Boorish, *aldang* (ill-mannered and ignorant). *Vide* Villager.

Boot, *chakma* (long, up to the knee); *nim-chakma* (Persian ‘Wellingtons’); *kajsh* (gen. term, but sp. of small shoe); *urusi* (cut very low like pumps); *mūza* (leather socks). *Vide* Shoe.

Bootlace, *band-i kafsh*.

Boot-maker, “order a pair of boots,” *biraw bi-urusi-düz farmajish-i* (or *sifārish-i*) *yak just urusi bi-dih*.

Booty, *yaghmā*; *għanimmat*, pl. *għanā-im* (also ‘boon’); *għarāt, tārāj*.

Borax, *büraq*.

Border, *ħašhiya⁶* (*zadan* or *nihādan*) (of book, carpet, etc.); *sar-hadd*, pl. *sar-haddat* (frontier); *kinār* (of lake); *intihā* (verge of—).

Bore, *malāl-āvar*; *marā malūl mī-kunad*; “he’s a great bore, *khayli dard-i sar mī-dihad*; *mū-yi dimāgħ ast* (irritating, a bore).

Bore, to, *suftan*, rt. *sumb* (of pearls, beads); *kandan* (well); *sūrāk* *kardan* (tunnel; rock; or in wood).

Bored, *dil-tang* (ennuyé, q.v.).

Boring, *kaj-kūl* (adj., of a horse); *sumbish*; *suftagi* (in pearls, etc.).

Born, to be, *paydā sh.*; ⁷ *bi-dunyā āmadan*; *mutavallid shudan* or *tavallud yāʃtan*.

Borrow, I want to borrow some money; from whom can I get it? *mī-khwāham*

¹ Also metaphorically “he is beginning to complain.” *Kūrū* vulg. and local for *kūrak*.

² A *panjara* (window) does not open, so can’t be bolted. *Pish k.* “to shut.”

³ Agar understood before *dast-āvix*.

⁴ Note force of Pres. Tense—*al-ān mī-shumāram*.

⁵ Often an unlettered butcher.

⁶ The plural *ħavvashi* “marginal notes.”

⁷ *Dixiż fulana kus dar khāna pish az shumā paydā shul?* “Yesterday, did so and so arrive before you?”

- qadrī pūl qarz kunam az ki bi-gīram?*
“borrow one (temporarily),” ‘*ijālatān*’
*yak-ī amānat bi-gīr*¹; ‘*āriyat giriftan* (of things other than money).
- Borrowed, ‘*āriyatān* (of things); *bi-qarz āvurda* (of money).
- Borrower, *qarz-giranda* (of money); ‘*āriyat-kun* (other than money).
- Bosh, *pūch ast*.
- Bosom, *āghūsh*; *bar*; *kinār*; *sīna*; (*dar-giriftan*).
- Boss, *qubba* (on shield).
- Botanist, *giyāh-shinās*; ‘*alaf-chīn* (often used rather contemptuously).
- Botany, ‘*alaf-chīnī*; ‘*ilm-i nabātāt*.
- Both, *har du* (pron.); *ham* (conj.); *bi-ittīfāq* (—*i ham dīgar*); I should both be a fugitive murderer, and a loser of my betrothed, *ham khud-am khūnī va firārī mī-shavam ham nāmzad-am az dast-am dar mī-ravad*.
- Bother, to, *tang k.*
- Bottle, *shisha*; *buṭī* or *botī* (gen. an English quart bottle); *baghalī* (Persian, small, flat); *kūp* (Pers., large size); *matāra-yī² *bulghārī* (a wooden water-bottle covered with scented leather that is supposed to be good for the ‘inside.’ *Vide Leather*); *qarāba* (large decanter, containing some quarts); *qārūra* (med., for urine only); *tung* (decanter).*
- Bottom, *tah*; *bun*; *qa'r*; *sar tū burdan* (to get to the bottom of); “the ship grounded,” *jahāz bi-zamīn-i daryā khurd* (or *girift*), *sūrākh shud*; “read to the bottom of the page,” *tā ākhir-i* (or *pā-yī*) *safha bi-khwān*. *Vide Anus*.
- Bottomless, —*ki tah na-dārad*.
- Bough, *shākh*; *shākha* (dimin.). *Vide Branch*.
- Bounce, *jastan*, rt. *jah*; *jaqīdan*.
- Bound, *hadd*, pl. *hudūd* (limit); *jast* (spring, q.v.).
- Bound, (p.p.), *jild shud*; *mujallad* (of books); *munqabīz* (constipated); *basta*; *muqayyad* (confined); *majbūr* (compelled). *Vide Duty*.
- Boundary, *sar-hadd*,³ pl. *sar-haddāt*.
- Bounded, *mahdūd*.
- Boundless, *bi-pāyān* (of expanse); *nā-mahdūd* (gen. of numbers); *bī-hadd* (of numbers or spaces).
- Bounteous, Bountiful, *bakhshanda*; *fayyāz*; *javād* (rare).
- Bounty, *jūd*; *bazl u makramat*.
- Bouquet, *dasta-yī gul*
- Bow, *kamān*; *qaws*; *qaws-i quzah* (rainbow); *kabāda* (an iron bow with a loose chain; for gymnastic exercises); *kamāncha* (violin).
- Bow, to, *sar farūd āvurdan*; *sar kham k.*; *nīzām dādān* (military salute); *zamīn-i khidmat būsīdan* (for *Shāh*); *ta'zīm k.* (gen., to make a reverence); *salām kardan* (oral salutation). *Vide Salute*, and *Bowing*.
- Bowed, *muqavvas* (bent or shaped like a bow); *kaj-pā* or *kamān-pā* (bow-legged).
- Bowels, *rūda*; *ahshā u am'ā* (plurals).
- Bowing, *kūrnish* (k.). *Vide To bow*.
- Bowl, subs., *jām* (small, for drinking); *qadāh* (very large); *kāsa* (between *jām* and *qadāh*); *gawdī-yī qāshūq* (of spoon).
- Bow-legged. *Vide Bowed*.
- Bow-maker, *kamān-gar* or —*sāz*.
- Bowshot, *parībā-i tīr* (the distance of a bowshot).
- Bowstring, *chilla* (prop. the loop at the end of the bowstring).
- Box, *hūqqa* or *qūtī* (قوتی) (a match-box, cigar-box, etc.); “what shall I put in the large wooden box?” *tū-yī sandūq chi biguzāram? hazār-pīsha* (the box, “lunch-basket,” containing tea-things, lamps, etc., in an *ābdārī*); *mījī* (a jewel or cash box); *ja'ba* (any small box); *baks* (Eur.); *lazh* (Fr., opera); *shimshād* (tree).
- Box, to, *tū-sarī z.* (give a blow on the head); *sīlī zadan* or *kashīda zadan* or *khwābāndan* (on the side of the head); *musht zadan* (in fighting); the huge fellow then gave him a sound box on his ear, *pahlavān shast khwābānid* va *chahār angusht rā lams karda yak durusht sīlī tū-yī gūsh-ash zad*.⁴ *Vide Slap*.
- Boxer, *musht-zan*.

¹ *Amānat* (or *amānatān*) *dādān*, “to lend”; *amānat* also means “deposit.”

² Hindu. *chākul*. *Māṭāra*, corrupt. of *maṭhara*, rt. *ṭuhr*.

³ In m. c. *sar-hadd* often means *sard-sir*. Tehranis use *shimrān* in the same sense. *Shimrānāt* is applied to a collection of villages below Mt. *Damāvand*, which is a Summer resort for people from the Capital.

⁴ It is said that anciently the thumb was folded into the palm of the hand and a slap administered by the fingers only. Modern Persians, however, slap with the whole of the open hand.

Boxing, *husht u musht*; *musht-zanī* or *musht-bāzī* (k.).

Boy, *pisar*; *küdak* and *tıfl* and *bachcha* (common gender); *javān* (a youth); *għulām* (servant-boy; also slave of any age).

Boynood, *tu/üliyyat*; *bachchagī*; *javānī* (youth).

Boyish, *bachcha-mānind*; *tıfl-mizāj*.

Bracelet, *dast-baranjan* or *dast-barjan* (gen. term); *alangū* (sp. of glass); *dast-band* (with beads or jewels on it); *yāra* (gen. of gold or silver); *bāzū-band* (amulet bound on upper arm).

Braces, no proper word, *band-i shalvār* is used; also *tasma-yi shalvār*; *kash-band*.

Brackish, *shūr* (of land or water); *namakin* (salted). *Vide Brine*.

Brahman, *barahman*, pl. *barāhimā*.

Braid, *kalūbatūn* (gold or silver braid); *qaytān* (of gold or silk; narrow); *pahnak* (any kind of tape; broader than *qaytān*); *navār* (coarse stuff for bedsteads, etc.).

Brain, *mayħzi sar*; [*dimāgh* in m. c. is nose]; *kalla-yash pur az guh ast* (= he has no brains).

Brambles, *khār*; *khār u khāshāk*; *varak* (a species of common prickly jungle bush).

Bran, *sabūs* (skin of any grain). *Vide Chaff*.

Branch, *shākh*, *shākha* (dim.); *shu'ba* (of a river); "this tree has many branches," in *darakht shākhha-yi*¹ *ziyād dārad*; [chi *qadr shākh u barg mī-dihī* = "how you do embroider your statement?"] ; *asl u far* (root and branch; gen. met.).

Branched, *shākh shākh* (of tree); *munsha'ib* (sh.) (branched out; to be deviated from).

Branchy, *shākh-dār*; *pur shākh*.

Brand, to, *dāgh kardan* or *nihādan*; *lakka-yi bad-nāmī* (stigma).

Branding-iron, *āhan-i dāgh-kun*.

Brandish, *gardāndan*.

Brandy, *brāndī* (Eng.); *kunyāk* (Fr.).

Brasier, *mangal*; *kalak* (of earth); *mis-gar* (coppersmith).

Brass, "do you not know the difference between copper and brass? *āyā tawfir-i mis*

va birinj rā (or *tawfir miyān-i mis va birinj rā*) *namī-dānīd?*

Brave, *dilīr*; *shujā'*; *shīr-mard*; *shīr-dil*; *himmat-var*; *jari* (rashly); *bi-zan-bahādur* (daring blackguard; in bad sense); *rashīd*. *Vide Bold*.

Bravery, *shajā'at*; *shīr-mardī*; *rashādat*; *mardānagi* (also manliness, enterprise); *vide Boldness*; *bi-zan-bahāduri* (of blackguards); "what bravery they have shown!" *ānhā chi dilīrī* (or *himmat*)² *karda and!* "he displayed greater bravery than Rustam's", *chunīn javānmardī zāhir kard ki az Rustam ham burūz na-karda būd*—Prof. S. T.

Bravo, *marhabā!*³ *bāh bāh! ājarīn!* *bārak Allāh! mā-shā Allāh!* *ahsan!*

Brawl, subs., *'arbada* (k.) (drunken brawl).

Brawler, *'arbada-kun* (drunken).

Brawling, adj., *salīta*⁴ (a brawling woman, shrew); *shallā/a* (local ?); *ghawgħātī* (gen.; noisy).

Brayer, 'ar 'ar-zan (of a fool).

Braying, 'ar 'ar k. (of an ass); *bāng kashidān* (rare).

Brazen, *birinjī* (lit.); *sajīd-chashm* (impudent or shameless, qq.v.).

Breach, *rakhna*; *shikāf* (a cleft, split); *shikast* (gen.; infraction); *khālal* (rupture; being married);—*shikani* (in comp.).

Bread, *khubz*; *nān*; *nān-i falīrī* (unleavened); *nān-i khamīrī* (leavened); *nān-i sājj* or *nān-i bāzārī* or *nān-i sangak* (long flaps of bread-cake, baked on stones); *nān-i khānagī* (round, home-made bread that will keep a week); *nān-i bayāt* or *nān-i shab-mānda* (stale bread); *nān-i du-ātasha* (dried over the oven after baking; rusk); *kumāch* (thick cake of tent-folk); *kulīcha* (sweet; *vide Cake*).

Bread-fruit tree, *darakht-i nān* (newsp.).

Breadth, what is the breadth of this cloth? *pahnā-i-yi*⁵ in *pārcha chi qadr ast?* 'arz⁶ (for other things); 'arz⁷ (in breadth).

Break, subs. *Vide Rains*.

Break, to, *shikastan*, rt. *shikan* (tr. and intr.); *bi-ham dar shikastan* (into bits); *bāzār-ash shikasta ast* (its price has gone

¹ Or *shākh-i ziyād*.

² *Himmat* also means "perseverance, resolution."

³ Arabic, "welcome," and also colloquially "well-done."

⁴ *Salīta*, Ar., in m. c. *shalīta* is the short under-skirt worn by Muslim women.

⁵ *Pahnā* is subs. and adj.; *pahnā'i*, subs. In India 'arz u 'ül' are used for breadth and length of cloth.

down); *tab shikasta* (the fever has broken its fixed time of return); *zabān-ash shikasta* (stammerer); “I have never broken bread in his house, *luqma-yi nān-i ūrā na-shikasta-am* or *gūsha-yi nān-i ūrā na-dīda am*; *rīza rīza k.* (to break or crumble into small pieces); *pāra pāra k.* (to tear or break up into two or more pieces); *gusikhtan*, rt. *gusil*, intr. (snap of a rope; of friendship); *bar-dāshtan* (seal); *ta-tim dādan* (break in, of horses, *vide Broken*); *az dast dar raftan* (break away); *shikastan* (break down, of horses, etc.); *vide Broken* and *Dismiss*; for ‘break wind,’ *vide Wind*, etc.; ‘*ahd* (or *qarār dād*) *shikastan* (break a promise); *fashk-i muāmala k.*, to cancel an agreement); *divār-i khāna kandan*; *naqb zadan* (break into, of thieves); for ‘break off,’ *vide Mumble*; *majlis bar-khāst* (the committee broke up).

Breakages, shikastagi-hā.

Breakfast, nāshtha (*k.*) (light; taken about 8 or 9 a.m.); *nahār* (*khurdan*) (also *chāshṭ* (*kh.*) vulg.; taken at noon); *iftār* (*k.*) (breaking a fast).

Breast, sīna (chest); *pistān* (female); *pistān-i līmū-i dārad* (of firm round breasts; *vide Breasted*); *pistān-i khīkī* (or *misl-i mashk-i saqqāzī*) (the reverse); ‘*azm-i zauraqī* (breast-bone of a bird; *vide Sternum*).

Breastbone, ‘azm-i zauraqī (the sternum).

Breasted, nar-pistān (firm-breasted; *vide Breast*).

Breastplate, sīna-band (of horse); *chahār-āśīna* (armour).

Breath, “I held my breath and went under water,” *hab-si nafas¹* *karda dar āb farū shudam*; “when I had rested a little and gained my wind,”—*chūn chīz-i āsūda shudam va nafas sar-i jū-yi khud āmad*; ² *vide Breathless*; “I am out of breath,” (from running, etc.), *nafas-am tang shud*; *nafas zadan* (to be out of breath; of men, animals); *hass hass k.* (to pant, of animals); *nafas-i tāzi bi-sūkht* (the greyhound got out of breath); *yak qatra bād na-būd* (there was not a breath of wind); *nafas kashidān*

(to draw a breath); *mutanaffis* (any thing that draws breath). *Vide Stopping*.

Breathing, tanaffus.

Breathless, bī-dam; *nafas-ash qat³ shud*.

Breathlessness, zīq-i nafas; *tangī-yi nafas* (disease).

Bred. *Vide Bring up and Breeding.*

Breeches, shalvār; *pātlūn* (Eur.).

Breech-loader, tufang-i tah pur; [sar- or *dahan-pur*, “muzzle-loader”].

Breed, zād u valad k.; *paydā shudan*; this kind of worm breeds in rice, *in kirm dar birinj tawlid mī-shavad*; *shutur mī-parvā-rānand va nasl mī-girānd* (they breed camels); *khayl-i asp dārad* (he breeds horses).

Breeeding, īn asp rā barāy-i tukhm nigāh mī-dāram, keep this horse (or mare) for breeding; *kurra-giriftan* (for stallion horses, donkeys); *nariyān-i tukhmi* (a breeding stallion); *khush-rag* (= well-bred; of animals); *asīl* (of ditto); *vide Bring up*; *bad-rag* (ill-bred; of animals or men).

Breeze, nāsim.

Brew, barāy-i man māya mī-rīzad, or *dar pay-i juft u jalā ast* (he is brewing mischief against me).

Bribe, rishva⁴ (*khurdan* or *giriftan*, intr.; *dādan*, tr.); he bribed him not to tell, *ū dahan-ash rā bast*; *shirinī-yi shūmā rā mī-dīham*⁵ (a polite hint); *shikam-purī⁶ k.*; *zīr-jarshī ūrā dādam* (I gave him something secretly in the way of bribe).

Bribery, rishva-dīhi; *rishva-gīrī*; *dar īrān bāzār-i rishva garm ast*.

Brick, ājur (kiln bricks); *az īn jūr gil khisht mī-māland?* “can (sun-dried) bricks be made of such clay?” *khishītī* and *ājurī* (adj., of brick).

Brick-kiln, kūra-yi ājur-pazī.

Brick-maker, khisht-māl; *ājur-paz* (the brick-burner). [kārī]

Brickwork, khisht-bandī; *ājur-bandī* or—**Bridal, ‘arūsī** (adj.); *dāmādī* (adj., of bride-groom only).

Bride, ‘arūs⁶ (also in m. c. daughter-in-law); *hajla-khāna* (bride-chamber).

¹ *Nafas* in mod. Pers. usually signifies “penis.”

² The Afghans say *sāhib dam shudan*, “to recover one’s wind”; but in modern Persian this means ‘to acquire the power of charming snakes by texts from the Qur’ān.’

³ *Rishva* also means “manure.”

⁴ *Shirinī-yi shūmā mī-rasad* (of a ‘tip’ or a ‘bribe’).

⁵ *Shikam-i īn zan rā pur kardam*, “he has put her in the family way” (not used of the husband); *Shikam-ash pur kardam*, “I bribed him.”

⁶ A bride is, by the Persians, called “young” when she is about 14; by the Arabs when about 12.

Bridegroom, *dāmād* (also son-in-law).

Bridge, *pul* (*andākhtan*) ; *jisr* (*kashidān*) ; *qudāra-* or *bar-āmadāyī dimāgh* (of nose); *pul-i rūy-i havā* (suspension bridge). *Vide Swing.*

Bridle, *dahana afsār* (prop. = bit alone) ; *afsār* (head-stall) ; *jiло-kash* (reins) ; *rashma* (chain of donkeys) ; *mahār* (for *mihār*, nose-string of camels).

Bridle, to, *dahana k.* ; *lagām* or *lijām z.* ; *khishm farū khurdan* (of anger). *Vide Restrain.*

Brief, *mukhtasar* (abridged, q.v.) ; *kūtāh* ; *mujma!* (summary).

Briefly, *ghāyat-ash īn-ki* ; *al-gharaz* ; *bi-l-jumla* (in a few words).

Brier. *Vide Sweet-brier.*

Brigand, *rāh-zan* ; *qattā' t-tariq*.

Bright, *rūshan* ; *munavvar* (well-lighted) ; *darakhshān*, or *darakhshanda u tābān* (shining) ; *munīr* (of *mehr*) ; *zinda-dil* (full of life; opp. of dull, apathetic) ; *bash-shāsh* (of merry appearance) ; *sitāra-yi rūshan* (a bright star) ; *hama chīz-i dunyā bār rū-yi javānān mī-khandad* (to the young all is bright). *Vide Smile, Merry.*

Brighten, *barraq k.* (to clean ; of metals) ; *saygal z.* or *jalā d.* (to polish with instruments ; of metals).

Brightness, *nūr* or *nūrāniyyat* (of sun, stars) ; *rūshnā'i* (light) ; *tābānī* or *darakhshandagī* (glittering) ; *ziyā* (of sun).

Brilliancy. *Vide supra.*

Brilliant. *Vide supra*, and 'Clever,' etc.

Brim, Brimful, *lab* (of cup, river, roof, etc.) ; *labālab* or *lab rīz*, adj. (brimful) ; *kinār* (edge).

Brimstone, *gūgird* ; *kibrīt* (but in m. c. "match").

Brine, *āb-i namak* (cooking) ; *āb-i shūr* (of sea). *Vide Brackish.*

Bring, *āvurdan*, rt. *ār* or *āvar* ; *parvarish dādan* or *bālā āvurdan* (bring up) ; *ihżār k.* (to bring before, make present ; of persons) ; *zādan* and *zāżidān* (to bring forth young) ; *vaz-i haml namūdan* (to give birth to) ; *vide Birth, Produce*; a badly brought up child or spoilt child, *tiġi-bad bār āvurda* ;¹ *binā ash bad būd* (he was badly brought up) ; he brought up his children in the best manner, *bachcha-hā-yi khud rā*

khayli khüb tarbiyat kard ;² [*khush tarbiyat* and *khush atvār* (well-bred, well-mannered ; of people) ; *najib* (well-bred ; of men) : *vide Breeding.*]

Brink, *kinār* (of precipice, etc.) ; *dar shara-i tabāhī* (on the brink of ruin).

Brisk, *chust* ; *chālāk* ; *ziring* ; *havā-yi qālī-bāfi khüb ast* or *bāzār-i qālī-bāfi garm ast* (the carpet trade is brisk just now).

Briskly, *chābukāna* ; *bi-tizī u tundī* ; *firzāna*.

Bristle, *mū-yi sakht* ; *mū-yi bar-khāsta* (when standing up, as on neck of boar, etc.).

Brittle, *turd* (as glass, etc. ; crisp, of pastry) ; *nāzuk* (delicate or easily broken) ; *khasṭa* (crisp, of pastry) ; that wood is very strong but this is brittle, *ān chūb khajī qāyim ast va līkin īn turd ast*.

Brittleness, *turdī*.

Broad, " how broad shall I make this matting ? " *īn būriyā rā chi qadar pahn* (or 'arīz) *bi-sāzam* ? [būriyā, of split cane ; *haṣir* of palm leaves] ; *vide Breadth* ; *dar rūz-i rūshan* (in broad daylight).

Broadcloth, *māhūt*.

Broaden, 'arīz k. ; [but *pahn k.* 'to spread out'] ; *pahn-tar k.*

Brocade, *zarī* or *zar-baft* (silver, gold, brass, or copper embroidery) ; *atlas-i guldār*³ (satin embroidered with flowers).

Broil, *kabāb k.* ; *surkh* or *qirmiz k.* (also = to fry). *Vide Roast.*

Broken, *shikasta* ; *khurd shuda* (smashed) ; *pāra pāra* (torn) ; *darham rafta* (gone to bits) ; " he has brokeu it up," *īn rā khurd khurd karda ast* ; *vide Bit* ; *rām* (broken in, of horse) ; *vide Break.*

Broken-hearted, *bisyār dil-shikasta* ; *kamarash shikast*.

Broker, *dallāl* (go-between) ; *simsār* and *kuhna-jarūsh* (seller of old things).

Brokerage, *dallālī*.

Bronze, *chūdan* or *chawdan* (or bell-metal ?).

Brooch, *sanjāq* (also "pin") ; *gul-i sīna* ; *sanjāq zadan* (to wear a brooch).

Brooding, Broody, *kuruk* (of hen) ; *rū-yi tuḥkm nishasta* (on eggs).

Brook, *jūy* ; *jūb* (vulg.) (natural or artificial) ; *nahr* (gen. artificial ; canal, larger than *jū*) ; *jadval* (very small irrigation channel).

Brook, to, *tahammul k.* *Vide Endure.*

¹ *Bār āvurda* probably corruption of *bālā āvurdā*.

² *Tarīqa-yi aħsean*, "the best manner," is not colloquial.

³ *Kamkhāb* not used in modern colloquial.

Broom, *jārū* (vulg.) ; *jā-rūb* (k.).

Broomstick, *dasta-yi jārūb*.

Broth, *shūrbā* or *āsh* (thick) ; *āb-qūsh* or *sūp* (Eur.) (thin soup) ; *shulla* (rice-gruel). *Vide* Soup.

Brothel, *jinda-khāna* ; *qahba-khāna*.

Brother, *barādar* ; *kākā*, vulg. (elder) ; *dādā*, vulg. ; *barādar khwānda* (adopted) ; *barādar-i rizā¹* (foster-brother) ; *barādar-i sulbī²* (paternal half-brother) ; *barādar-i batnī³* (uterine brother) ; *barādar-zan⁴* (wife's brother, *vide* infra) ; *barādar-i tawām* (twin-brother) ; “they treated me as his brethren treated Joseph,” *misl-i barādarān-i Hazrat-i Yūsuf kār kardān*.—Prof. S. T.

Brotherhood, *barādarī* ; *ukhuvvat*.

Brotherly, *barādarāna*.

Brother-in-law, *ham-rish* or *ham-zulf* (of men marrying sisters) ; *barādar-shawhar⁵* ; *shawhar-khwāhar⁶* ; *barādar-zan*, etc.

Brought up, *bālā āvurda* or *bār āmada* (reared). *Vide* under Bring.

Brow, *jabīn* ; *pīshānī* ; *jabha* ; *abrū* (eyebrow).

Brown, *qahva⁷i* (قهوة coffee-coloured) ; *mī-khāki* (colour of cloves) ; *bakhūrī* (smoke-coloured, or light ash-coloured).

Browse, *charīdan*, or *chūrā k.*, vulg., intr. ; *charānīdan*, causative.

Bruin. *Vide* Bear.

Bruise, *kūftan* or *kūbīdan*, rt. *kūb* ; *vide* Pound ; *jaw-kūb k.* (to bruise or pound roughly).

Bruised, to be, *kūfta shudan*.

Brush, *māhūt pāk-kun* (for clothes, shoes, hair) ; *mū pāk-kun* (hair-brush) ; *qalam-i mū⁸i* (paint) ; *misvāk* (tooth-brush ; Muhammadan or European).

Brush, to, *pāk k.* (of clothes) ; *tāpūgh zadan* (of horse, etc.) ; *ulāgh pā-māl ast* (the donkey brushes with the houghs).

Brushing. *Vide* supra.

Brushwood, [*hizum*]—split wood for burning] ; *durmān* (a common plant used for burning) ; *chulka*, in Bushire *chuta* (for starting a flame).

Brusque, *durusht*.

Brutal, *khāslat-i bahīmī dārad* ; *vahshī-sīfāt*.

Brutish. *Vide* Brutal.

Bubble subs., *ḥubāb* (in liquids or in glass).

Bubo, *khiyārak* (from gon.).

Buck, *āhū-yi nar* (of gazelle) ; *kaj-kulāh* (fop ; in a bad sense). *Vide* Stag.

Bucket, *dālv* (of leather) ; *sātl* (of metal) ; *labchīn* (of soft leather and with a strap to close the mouth).

Buckle, *sagak* (z.).

Buckskin, *pūst-i āhū*.

Bud, *shikūja* (k.) (very little open) ; *tukma-* (k.) (not open at all) ; *ghuncha* (z.) (half open) ; *payvand* (k.) (graft or bud).

Budget, *būdjā* (Eur.) (Parliamentary).

Buff, *bādāmī* (almond-coloured) ; *līmūñ* (lemon-coloured) ; *shikārī* or *shuturī* (of the fawn colour of deer or of camel) ; *gandum-gūn* (wheat-coloured ; of people).

Buffalo, *gāv mīsh*, Pr. ; *jāmūs*, Ar.

Buffet. *Vide* Slap.

Buffeted, to be, *mutalāṭim* (sh.) (by waves).

Buffeting, *talāṭum* (of waves) ; *zarb-i sīlī* (of slaps).

Buffoon, *maskhara* ; *lūtī* ; *muqallid* (actor, etc.).

Buffoonery, *maskharaqī* ; *maskhara-bāzī*.

Bug, *sās* or *surkhak* ; *katmal⁴* (Indian) ; *mala* (a large poisonous bug found in certain districts) ; *shab-gaz* (a gen. term) ; *gharīb-gaz* (a species of noxious bug).

Bugle, *shayfūr* (mil.) ; *karnā* (trumpet).

Buglos, *gāv-zabān*.⁵ *Vide* Ox-tongue.

Build, *binā k.* (but with *nīhādan* “to found”) ; “I want to build a house,” *mī-khwāham⁶* *khāna-i bi-sāzam* ; [‘*imārat* is any building] ; *āshiyāna sākhtan*, or *lāna zadan* (a nest).

Builder, *bannā⁷* or *gilkār* (trade) ; *bānī* (founder) ; *mi-mār* (architect).

Building, *‘imārat* or *binā⁸*. *Vide* Public.

Built, *binā shuda* or *mabnī* (founded or built) ; *sad sāl ast binā shud* (it was built 100 years ago).

Bujnurd, *Bujnurd*.

Bulb, *piyāz* (unless any special flower is

¹ Arabic *razā'* or *rizā'*, “nursing, sucking the breast.”

² *Sulb*, “loin” ; *batn*, “belly, womb.” Half-brothers by the same father are more nearly related than half brothers out of the same mother. In the former case “the seed is the same, the soil only is different.”

³ No *izāfat*.

⁴ Also locally *kak-mal*, corrup. of Hindustani *khaṭmal*, ‘bedstead defiler.’

⁵ Buglos, lit. “ox-tongue.”

⁶ *Khwāstan* in m. c. means “to be on the point of doing,” as well as “to wish.”

discussed, *piyāz* means "onion"; *piyāz-i nargis*, etc.).
 Bulbous, *piyāz-dār*; *dimāgh-gunda* (of nose).
 Bulgaria, *Bulgār*.
 Bulge, to, *bar āmadan*; *qulūpidan* or *dar bulūqīdan*, vulg. (to bulge out).
 Bulky, *zakhīm* (for book); *ziyāda jā mīgīrad*; *mard-i fakhīm-i jasim* (a strong bulky man).
 Bull, *nar-gāv*; *gawr*.
 Bullet, *gulūla* (also cannon-ball).
 Bully, *qul-chumāq* (kept by prostitutes as protection, etc.); *gardan-kuluf* (a kept-man; a ponce).
 Bulwark, *mahjar* (wall or railing; of ship); *sangar* (breastwork); *bāra* or *bārū* (ram-part); *matras*¹ (stockade); *dīvāra* (of ship).
 Bumper, *sātgiñ* (a bumper glass drunk to some one's health).
 Bumpkin, *dihātī* or *rūstāñ* (villager, q.v.; often used contemptuously for 'country bumpkin').
 Bunch, *khūsha-yi*² *angūr* (of grapes); *tilanga* (a small spray off a bunch of grapes); *dasta-yi kalī* (of keys); *ugda* (knot; as 'ugda-yi Parvīn', 'Pleiades').
 Bundle, *buqcha*; *basta* (also parcel); *sarūqcha*, vulg. for *sar-buqcha*; *dasta*. Vide Knapsack.
 Burden, *ān bār-i gardan-i man ast* (the burden rests on me; also I am obliged to do it); *hayvān-i bār-kash* or *bār-bardār* (beast of—); *band* or *tarijī* (chorus).
 Burn, *ātash zadan*, tr.; *sūkhtan*, rt. *sūz*, tr. and intr.; *alaw z.* (vulg.), tr.; *ātash giriftan*, intr.
 Burning, *sūzish* (sensation of—).
 Burning-glass, *shīsha-yi ātashī*.
 Burnished, *sayqal-zada* and *masqūl* (of steel); *mujallā* (made bright).
 Burnisher, *sayqal-zan* or *sayqal-gar* (man); *sayqal* (instrument).
 Burst, to, *tarkīdan*; *pukīdan* (vulg.); *chāk shudan* (of clothes, of melons); "don't eat so much or you'll burst," *ān-qadar mākhur mī-tarkī*;³ "I nearly burst," *kam mānd* (or *nazdīk būd*) *ki bi-tarkam*; "he

burst open the door and entered," *dar rā shikasta dākhil shud*; *sar bāz k.* (of boil); *jastan* (of a fountain); *jūshīdan* (of a spring).
 Bury, "he has gone to bury his father," *rajsa ast pidar-ash rā dajn kunad* (or *bi-khāk bi-kunad* or *bi-sipārad*); *zinda bi-gür ash mī-kunam* (a threat).
 Burying, *tadfīn* (k.); *ka/jn u da/jn* (k.); or *tajhīz u takfīn* (k.) (shrouding and burying).
 Bush, *būta*; or *butta* (vulg.); *buna*.
 Bushire, *Bū-shahr*.
 Business, *shughl*; *kār-i muhimm* (important business); "my business is doing well," *kār-i man kūk ast*⁴; "excuse me, I have a little business engagement," *ma'zūr bi-dārid qadrī giriftāri dāram*; "mind your own business," *bi-rāw dar band-i kār-i khud bāsh*⁵; *dakhl-i na-dārad bi-ū* (it's no business of his); "why, what business can he have in Tehran?" *dar Tahrān chi dād u sitad dārad—magar murda-shū ānjā murda ast?* *ū kār-i* (or *shughl-i*) *dārad*. Vide Affair, Matter.
 Bussorah, *Basra*.
 Busy, "I am busy about my own affairs, I've no time for anything else," *in chand rūz-hā giriftār-i khud-am hastam va bi-kas-i dīgar namī-pardāzam*; *mashghūl* (engaged in); *al-ān mashghūl-i kār ast namī-tavānad bā shumā harf bi-zanad* (he's busy and can't speak with you); *sar-garm-i kār-i khud ast*; *kār dāram* (I'm busy).
 Busybody, *fuzūl* (incorr. for *fazūl*).
 Bustard, *hubāra* ('houbara' bustard); *tū-tughlī* or *dū-dāgh*, T., and *mīsh-murgh*, P. (large bustard, *Otis Tarda*).
 Bustle, *tag u daw* (k.).
 But, *ammā* (also = "as for"); *va-līkin*, *juz īn-ki*—; *magar ān-ki*—; *baliki* (moreover, enhansive; in m. c. "perhaps"); "but I who never had a child—won't people ask to see my supposed child, *man bachcha na-zā'ida mardum namī-gūyānd* *bachcha-at kū? ū ki murd* (but he's dead). Vide Except.
 Butcher, *qassāb* (seller of meat); *sallākh* (lit. Skinner, flayer).

¹ Ar. and Per., but supposed to be from the Persian *ma-tars*, "don't fear."

² *Khūsha* also means "ear of corn"; *khūsha-bastan*, "to ripen (of grain)."

³ *Tarkīdan* also = *ridān*. *Man turā qasam mī-dihām ki ham ānjā pish-i qāzī bi-taraki* (a vulgar equivoque).

⁴ *Kūk k.*, "to wind up a watch, tune an instrument, etc.": vide also "to chaff."

⁵ *Dar band-i kār-i khud ast*, "he is engrossed in his own concerns."

⁶ This name is often erroneously applied to other large birds.

Butcher, to, *zab̄h k.* (to slaughter by cutting the throat, and specially according to Muslim law); *gardan burīdān* (ditto).

Butler, *sāqī* (gives wine only); *sufrā-chī* (in charge of the table); *nāzir* (head butler); *āb-dār* (in charge of sherbets, etc.); *qahvā-chī* (gives tea, coffee, smokes).

Butt, *hadaf* and *nishāna* (shooting); *pīp* (Eng. barrel); *qundāgh* (of musket); *hadaf* (one ridiculed).

Butt, to, *shākh zadan* (slightly); *kalla z.* (in fighting together).

Butter, *kara* and *maska*; *rūghān* (clarified butter or *ghī*); *dūgh* (the liquid remaining from *māst* or curds when churned into butter).¹

Butter-fingered. *Vide Clumsy.*

Butterfly, *shahpara* or *shāhparak*; *parvāna* (prop. moth).

Buttocks, *kajal* (of man or animals); *dubr* or *surīn* (of humans); *shalvār* (thighs of horses or hawks).

Button, *dukma* (gen. of silk, etc.); *pūlak* (Eur. buttons of bone or metal); "this button-hole is too large for the button," *īn mādagī bi-jihat-i īn dukma gushād ast*; *sar-at az kadū-yi tuhī āvīzān ast* (=I'll cut off your head and sew on a button; you've no head at all).

Buttress, *pushībān*.

Buy, *kharīd k.*; *kharīdān*; *sitāndān*; "I am going to the bazar to buy paper," *mī-ravam bāzār*, *kāghaz bi-kharam* (or *bi-sūnam*; vulg. for *bi-sitānam*).

Buyer, *mushtārī* (also any 'customer'; for instance, of a barber, a bath, etc.); *kharīdār* (uncommon in m. c.).

Buying, *kharīd* (*k.*); *dād u sitād* (*k.*); *kharīd u farūsh* (*k.*); *mu'āmala* (*k.*); *bay' u shirā* (*k.*) (buying and selling; dealing).

Buzz, to, *viz viz* *k.* or *ving ving* *k.* (of fly); *hamhamā* (noise of distant crowd; of bees, etc.).

Buzzard, *sār*, incorrect for *sā*; *mūsh-khor*.

Buzzing, *vide To buzz*; [*tanīn*, sound of reverberation of metal, string instruments].

By, *az*; *bi-*; *bā*; *pahlū-yi*—(by side of); *dam-i*—(close by); "I sent the letter by post," *kāghaz rā mashūb-i*² *chāpār firis-*

tādam; "he tore the book leaf by leaf," *varaq varaq kitāb rā pāra kard*.

Bypath, *chap-rāh*, *pas-kūcha* (back street).

Bystander, *tamāshā-chī*.

By-the-by, *khüb yād-am āmad*.

C

Cabbage, *kalam*; *kalam-i-pīch*; *kalam-i-qumrī* (varieties). *Vide Cauliflower.*

Cabin, *utāq*; *hujra*; *kamra* (Eur.) and *dab-būsa* (of ships); *kapar*; *kulba* (hut).

Cabinet, *dūlābcha* (small cupboard).

Cabinet-Council, *Shūrā-yi khalvatī*.

Cable, *mahār-i jahāz* (rope); *langar-band* (anchor-chain).

Cackle, *kil kil k.* (of talking or laughing); *vir vir k.* (of talking); *qār qār k.* (of geese).

Cæsar, *Qaysar*.

Caffenic, *qahvā-in*.

Cage, *qaṭas* or *qaṭas*.

Cajole, *rīsh-khand k.*

Cajolery, *vide Flattery*; *rīsh-khand* (lit. ridicule, q.v.).

Cake, whence did you get that cake? *ān kulūcha az kujā gīr-i shumā āmad?* *kumāch*; *nān-i farangī*; *nān-i shīrīn*; ³ *ham khudā va ham khurmā*? (=you cannot have your cake and eat it).

Calamity, *āfat*; *muṣībat*, pl. *maṣā'ib*; *ghāsila*; *balā*; *idbār* (ill-luck); *īn barāy-i ānhā sadma-yi buzurg-i mī-shavad*.

Calculate, *andāza k.*; *hisāb k.*; *mu'ādil-i du khums-i māliyya takhmin shuda* (calculated at $\frac{2}{3}$ of the revenue).

Calculated, *takhmin shuda*; *vide Estimate*; [*mahsūb*, included].

Calculation, *shumār*; *hisāb*; *takhmin-i kharj rā hisāb kardid?* *ta'dād* (numbering).

Caldron, *dīg*; *pātūl* (smaller).

Calendar, *sāl-nāma*; *taqvīm*.

Calender, *qalandar-i chahārum haqīqat-i sayrash rā giriyān giriyān īn ṭawr bayān kard ki*—(Prof. S. T.).

Calf, *māda gāv* *va gūsāla yak jā būdānd*; *māhi cha* (pron., *mārīcha*; calf of leg; also muscular portion of fore-arm); *gūsh-i sāq*.

Calico, *nāshūr* (the Indian *mārkīn*); *chilvār* (longcloth; in pieces of 40 yds.); *chīt* or *galam-kār* (coloured chintz).

¹ In Persia butter is not made from milk or cream, but from *māst*.

² *Mashūb*, lit. "accompanied by: along with."

³ None of these words corresponds fully with the English cake.

⁴ *Khurmā*; referring to the ass of the *Dajjal* or Antichrist.

Caligraphist, he is the chief caligraphist of the age, *ū sar-āmad-i khush-navīs-hā-yi zumān ast*. Vide Calligraphist.

Caliph, *khalīja*, pl. *khulajāt*.

Call, *sadā* k. or z. (call out to); *ṭalbīdan* (summon from a distance); *khwāstan*, rt. *khwāh*; *bīdār* k. (awaken, q.v.); *bāng* or *dād* z. or *faryād* k. (to call out, cry out); *ism dādan* or *nihādan* (name); *jār* z. or *kashīdan* (of proclamation); *did* or *bāzdid* *raftan* (to visit); *khāna-ash ṣadā-ras ast* (he lives within call); *masūl* k. (to call to account); *muddat-i 'st ki jā-yi shumā khālī būd* or *ast* (you have not called on me for an age). Vide Prevention.

Called, *musammā* (named); *mausūm bi*—.

Calligraphist, *khush-khatt*; *khush-navīs*.

Calligraphy, *khush-khattī*; *khush-navīsī*.

Callow, *gūshṭālū* (i.e., only flesh; of young birds); *bī-par*; *in bachcha kalāgh-hā yak luppā gūsh ast*.

Calm, *bī-mawj* (of sea); *daryā bi-kullī ārām būd miṣl-i kaf-i dast*; *ārām* (of persons or things).

Calmack, *Qalmāq*.

Calomel, *kalomal* or *kalumal*. Vide Mercury.

Calumniate, *ū iftirā bi-mardum mī-bandad*. (*ghībat*, backbiting); *māya az barāy-i fulān shakhs zad* (he has got him into a mess by falsely reporting him); *buhtān* z.; *tuhmat bastan*; *iftirā* b.; *nammāmī* k. (creating mischief by telling tales to both sides; carrying tales); *isnād-i*. *bad bar* *ū mī-bandad* = *bar* *ū tuhmat mī-zanad*. Vide Slander and Accusation.

Calumny, *buhtān* (false); *tuhmat* (false accusation); *iftirā* (= *buhtān*); *ghībat* (backbiting); *nammāmī* and *chughīlī* (tale-bearing). Vide Accusation, Slander.

Camel, *shutur*; *jammāz*, corrup. into *jambāz* (riding camel); *shutur-i du kāwīhāna* (or—*kūhāna* or —*kūha*) (two-humped)¹; *lūk* (large hairy breed); *sārbān* (camel driver); *shutur-dār* (owner); *kajāva* (pannier); *nāqa* (female).

Cameleon, *hirbā*²; *bū-qalamūn* (gen. means in m. c. a turkey).

Camelman, vide Muleteer; *sāhib-jamal* (for Ar. *jimāl*) (a servant who collects camels); *jammāl* (camel-owner).

Camomile, *bābūna*.

Camp, *lashkar-gāh*; *mu'askar*; *urdū* (of army); *buna* (lit. baggage; a private camp, whether in the open or in a caravanserai, is usually so styled); *ajzā-yi urdū* or *siyāhī-yi lashkar* (camp followers, i.e. all non-combatants with a camp, Post Office, etc.).

Camphor, *kāfūr*; [the adj. *kāfūrī* is applied to anything white like wax, or pure without colour].

Can, “he cannot do more than kill me,” *bi-man chi mī-tavānad kard bishtar az in ki bi-kushad?* “I walked as far as I could,” *tā quvvat dāshtam rāh raftam*; *in kār az man bar mī-āyad* (I can do this); *agar man nā-tavānam bi-kunam³ tu har-chi mī-tavānī bikun* (I can't? Then just stop me); *na pa-yi raftan dāram va na jā-yi māndan* (I cannot go and I cannot stay; I'm at a loss).

Canal.⁴ Vide Brook.

Cancel, *bātil* k. (to make null); *mansūkh* k. (to abolish); *mahv* k. (obliterate). Vide Erase, Annul, Abolish, Obliterate.

Cancellation, *bātiliyat*; *mansūkhīyat*; *but-lān*.

Cancelled, *bātil shuda*; *mansūkh* (abolished).

Cancer, *saratān* (disease; also sign of Zodiac); *khura* (also applied to some forms or some stages of syphilis).

Candid, *bī-gharaz*; *mukhlis*; *khālis*; *sādiq*; (for people or opinions); *rukhh-gū* (one who speaks out to the face).

Candidate, *ummīdāvār* (Indian expression); *tālib-i jā* (of office).

Candle, *sham'*; *sham'-i kāfūrī* (of wax); *sham'-i pīh* (tallow); *bi-zahmat namī-arzad* (the game is not worth the candle; it is not worth the trouble); *bi-gard-i man namī-rasad* (he is not fit to hold a candle to me).

Candlestick, *sham'-dān*; *lāla* (Eur. pattern with a globe) and *pāya-yi lāla* (the stand without the *kāsa* or globe); *lāla-yi āviz-dār* (a candlestick with crystal pendants, sometimes with several branches); [*qīndīl* a lamp for candle or oil].

Candour, *rāstī*; *ikhlās*; *sidq*; *bī-gharazi*; *rukhh-gū*.

Cane, *nay-shakar* (sugarcane); *khayzurān* (Malacca); *ta'limī* (a swagger-stick or cane). Vide Bamboo.

¹ Classically *bakhti*. The *garmīr* camels are wretched animals.

² Vulg. *na-tavānīstam bi-kunam*. Note force of pronouns.

³ There are no proper canals in Persia.

- Cannibal, ādam-khur.**
- Cannon, tūp** (big gun); *zambūrak* (small camel gun); *tūp-chī* (gunner).
- Cannonade, tūp-andāzī** (*k.*); *galūla-andāzī* (*k.*); *tūp bi-qal'a bastan* (to bombard a fort). *Vide Bombard.*
- Canopus, Suhayl.**
- Canopy, sāya-bān; āftāb-gardān** (small tent with adjustable roof; also an eyeshade and a parasol).
- Canter, yurtma raftan.**
- Canvas, kīrbās¹** *rā az kujā khāridid?*
- Cap, kulāh** (Pers. cap. of felt or of astrakhan); *kulāh-namadī* (felt); *tās* (same when new); *qalbāq* (fur cap); *kulāh-latta* or 'araq-chīn' (worn in private or under a turban); *shab-kulāh* (night cap); *tāj* (dervishes' hat or crown); *chāshnī* (of gun).
- Cap, to, mushā'ara k.** (to cap verses, a game; the verse that is to cap one already said, must begin with the same letter that terminated the other; there are other forms of the game).
- Capability, qābilīyyat; liyāqat; qudrat; quvvat; isti'dād; sar-rishta.**
- Capable, qābil; kāfi; bā qābilīyyat.**
- Capacious, gunjāyish-i ziyād dārad or bisyār jā dārad.**
- Capacity, zarfiyyat** (of vessels, boxes, etc.); [but in *shakh* *zarfiyyat na-dārad*=*kam-zar'* *ast*, "mean, low"]; *ān shakh* *khaylī qābilīyyat* (or *isti'dād*) *dārad*; *in jām chi qadr gunjāyish dārad*, or *chi qadr āb mīgīrad*?
- Cape, dimāgha** (geo.); *ra's* (not common).
- Caper, kubar** (shrub).
- Capital, māya** or *sar-māya* and *ra's²-l-māl* (money, etc.); *pā-takht* (metropolis); *shahr-i hākim-nishīn* (provincial capital); *agar sar-māya-i bi-ham bastī kār-at rawnaq mī-gīrad* (if you can find capital you'll succeed).
- Capitation tax.** *Vide Tax.*
- Capitulate, silāh andākhtan; taslīm shudan** (gen. of fort); *sipar andākhtan*; *tan dar dādan* (of people); *az dar-i amān dar āmadand* (they offered to capitulate).
- Capon, khurūs-i khasī.**
- Caprice, tāysh; talavvun.**
- Capricorn, Jādī** (Tropic of—).
- Capsize, munqalib shudan or vārūna shudan** (of boat or anything); *asp uštād va kāliska bar-gasht*.
- Captain, kaptān** or *nā-khudā³* (of a ship); *Sultān* (mil., in Persia a very low rank).
- Captive, dilbarī k.**
- Captive, asīr**; *nażar-band* (under arrest, mil.); a prisoner at large); *giriftār* (seized). *Vide Surveillance.*
- Captivity, asīri.**
- Captured, dast-gīr** (also helper; *dast-gīri* help); *giriftār*.
- Captured, to be, gīr-āmadan** or *uštādan* (but *gīr k.* to be embarrassed or trapped in speech); *giriftār shudan*.
- Carat, sang-i qīrāt** (Eur.).
- Caravan, kāravān or kārvān; qāfila; kāravān-sarā** (place for putting up); *ribāt*; *tīmcha* (an open square with a collection of small shops;—the, *chauk* of India; *tīmcha* (also = a small shop or stall).
- Carcase, lāsh** (of men or animals); *na'sh* (of men only); *mayyit* (of man); *gūsh-t-i mayta* (flesh of an animal that has died of its own accord); *jīja* (when stinking); *murdār* (gen. of anything not slain by Muslim rite); *shaqqa* (the split half of a carcase; butcher's term). *Vide Carrion and Corpse.*
- Card, ganjīja; ās** (Persian playing cards); *kārt* (Fr.; visiting cards); *ū rug'a-yi da'vat* (or *da'vat-nāma*)⁴ *barāy-i man firistāda ast*.
- Card, to, pāmba zadan; hallājī k.** *Vide Cotton-carder.*
- Cardamum, hil; hil-i bād** (large dark variety).
- Carder.** *Vide Cotton-carder.*
- Care, fikr or tavārijuh (dādan)** (to pay attention to); *ihtiyāt*; *hazar* (caution); *ghamm*; *fikr*; *andūh* (anxiety); *parastārī* (nursing); *hīz* (charge); *bi-mārifat-i* or *bi-tavassut-i* (care of—); *zinhār* (interject., have a care to! followed by verb in affirmative or negative).
- Care, to, az harf-i ū parvā na-dāram** (I don't mind or pay attention to what he says)= *bi-gufta-yi ū mahall na-dāram*; "have a care he doesn't run off," *muvāzib* (or *murāqib*) *bāsh na-gurizad*; *gūsh dādan* (to heed); *bi-pashm-i man*, vulg. (I don't care a fig, a jot).

¹ *Palās*, tenting made of hair; *palās nishīn*, 'tribes' people': *gilām* (sometimes *palās*) is the name of a woollen carpet without pile.

² Corruption of *nā-o-khudā*.

³ Invitations are frequently oral. Notes are not much used in Persia. Servants carry oral messages, and unlike Indian or English servants, seldom make mistakes.

Careen, to, *yak-bar* or *yak-barī shudan*; *yak burdū sh.* (of load or ship); *yala sh.*

Careful, *mutavajjih* (watching); *bā ihtiyāt*; *bā hazar* (cautious).

Careless, *ghāfil*; *bī-parvā*; *bī-ihtiyāt*; *bī-hūsh* (also senseless); *dar band-i khāna-dārī-yi khud nīst* (he's careless about his domestic affairs).

Carelessness, *ghāflat*; *taqāhāfūl*; *bī-parvā-i*; *kūtāhī dar kār-ash mī-kunad*; *sahl-angārī-yash bi-hadd-i* 'st ki *khabar az kulāh-i khud na-dārad*.

Caress, *nāz k.* (of animals, children, etc.); *navāzish k.* (also to be kind to; of the Shah to a favourite, etc.); *dast bar sar u sūrat kashidan*; *navākhtan*. Vide Coax.

Cargo, *bār-i jahāz*.

Carnal, *nafsānī*; *jismānī*; *ham-khwāb*—or *ham-bistar shudan bā*—(to have carnal intercourse with).

Carnation, *mīkhak*. Vide Clove.

Carnelion, 'aqiq-i *surkh*; [there are also yellow, white and black 'aqiqs].

Carousel, to, *sharāb-khwārī va 'ayyāshī k.*

Carp, *māhī-yi qirmiz* (gold fish); *māhī-yi safid* (silver fish).

Carpenter, *najjār*.

Carpentry, *najjārī (k.)*.

Carpet, *qālī*; *qālīcha* (small; a rug); *gilīm* (without pile); *sar-andāz* (a large piece of felt at the head or at the end of a room) and *kināra* (two narrow strips of the same material as the *sar-andāz*; these flank the room¹); *jā-namāz* and *sajjāda* (prayer-carpet); *Sulaymān rū-yi qālī-i khud-ash bi-har jā māyil būd dar yak ān safar mī-kard*; *ustād* (the owner or master of a carpet factory); *khalīfa* (the under-master, sub-overseer); *shāgird* or *bar-i dast* (workers²); *qālī-yi pashm andar pashm* (—both warp and woof of wool); *qālī-yi pashm andar pamba* (with web of cotton and woof of wool).

Carpet, to, *farsh andākhtan* (of any floor covering); *farsh u jarūsh³ gustarānida*—Prof. S. T. (having spread carpets and rugs, etc.). Vide Warp, Web and Woof.

Caraway seed, *karavyā*; *zīra-yi siyāh* (black cumin-seed).

Carriage, *kāliska-yi rū-bāz* (open carriage); *durushka* (Rus.); *yak utāq-i gārī-yi ātashī*

(one railway carriage⁴); *lokomotīv* or *kāliska-yi bukhār* (engine); *gārī* (Hind.); *'arāba* or *'arrāda* (a cart).

Carrier, *bār-bardār*; *hammāl* (porter); *kabūtar-i payk* (homing pigeon).

Carrion, *murdār*; *gūshīt-i mayta*; *jī/a*. Vide also Carcase and Corpse.

Carrot, *gazar*; *zardak*; *dūlābī* (local); *havīz* (rare).

Carry, to, *burdan*, rt. *bar*; *kashīdan*; *bi-dūsh girifstan*, or — *kashīdan* (on shoulder); "kindly help me to carry out this," *himāyat kunīd tā īn kār rā az pēsh bi-baram*; *man ū rā dīdam ki bār-i rū-yi sar-ash būd va mī-rajt*; "one mule will not carry all this," *yak qātīr barāy-i īn hama bār kājī nīst*.

Cart, 'arrāda or 'arāba (colloq. 'arrāba).

Cartilage, *parda-yi dimāgh* (of nose); [*parra-yi dimāgh*, the outside of the nostrils]; *ustukhwān-i narm*; *kurkuri* (vulg., any gristle).

Cartridge, *kārtūs* or *fishang*; *falīs* (case); *kīf* (—pouch).

Carve, to, *kandan* (deep); *tarāshīdan* (cutting); *naqsh k.*; *burīdan* (of meat).

Carved woodwork, *munabbat-kārī (k.)*.

Carver, *munabbat-kār* (on wood); *naqqāsh* (also painter, engraver).

Carving, *munabbat-kārī* (wood); *hajjārī* (sculpture, etc.); *hakkākī* (seals, etc.); *sang-tāshī* (stone-cutting); *naqsha-burī* (ornamentation on the *gach* or cement on walls).

Cascade, *āb-shār*.

Case, *qāb barāy-i tīgh-i dallākī-yi khud-at nādārī?* *ghilāf* (for sword); *pūshish* (of cloth). Vide Box.

Case, *īn murāfa'a ishkāl dārad*; *'arz-i hāl* (statement of—); *bi-har taqdīr* (in any case); "in this case what matters it whether she be pretty or ugly? Let her be 'Ifrīta'" (*dar īn sūrat khush-gil yā badgil bāshad chi tafāvūl dārad?* *bi-guzār 'Ifrīta būda bāshad*); "in either case he deserves punishment," (*dar har du jā* (or *hāl*) *sazāvār-i uqūbat ast*); *hālat* (grammatical); *dīrūz dah nafar mubtalā bitā'ūn shudand* (there were ten cases of plague yesterday).

Cash, *pūl-i naqd* *va iskinās sad tūmān dāsh-tam* (in cash and notes I had in all 100

¹ Small carpets can be placed in the centre.

² These terms are used for the establishment of any shop.

³ *Furūsh* Ar., pl. of *jarsh*.

⁴ *Qījār-i gārī-yi ātashī*, "railway train."

- tumans); *vajh-i naqd*; *pūl-i mawjūd*; *naqdī* (adv.; in cash). *Vide Credit*.
Cash-box, *mījrī-yi pūlī*; *sandūq-i tāhvīl*; *sandūq-i dākhīl* (in shops; the till). *Vide Box, Casket*.
Cashier, *tāhvīl-dār*.
Cashmere, *Kashmīr* (country); *shāl-i tirma* (the stuff).
Casket, *dūrī* (for jewels only); *ja'ba* (for other things). *Vide Cash-box and Box*.
Caspian Sea, *Bahr-i Khazar*; *Daryā-yi Māzāndarān*, or —*Gīlān*.
Cast, subs., *andākht*; *mī-khwāst du shash* (or *shash jušt*) *bi-yārad valī du bish¹* *āmad*; *andākht-ash bad būd* (he made a bad cast; he wanted two sixes but two fives turned up).
Cast, to, *īn libās rā bi-andāz dūr*; part or *partāb k.* (to fling, cast away with force²); *bi-mufragh rīkhtan* (in a mould)=*bi-qālab rīkhtan*; *muhra andākhtan* (of dice); *jušt andākhtan* or *jānāh andākhtan* (to fly a cast of hawks); *pūst andākhtan* (of snakes); *qur'a andākhtan* (cast lots).
Castellated, *kungura, subs. (the castellation of a crown or a tower; also the ornamental lumps on a mud wall).
Castle, *nazdīk-i qal'ah manzil dārad*; *hisār* (wall of city or fort); *burj* (=tower or bastion); *bungān-i bī-asāsi* (=a card-castle); *ark* (citadel); also the Governor's dwelling).
Castor-oil, *rawghan-i karchak*; *rawghan-i kinnatu*; *rawghan-i bīdanjīr*; *rawghan-i chirāgh*.
Castrated, *akhta* (horses; gelding); *khasī* (for goats, sheep, cocks); *khāya burīda* (gen.; for men or animals); *khwāja-sarā* (eunuch).
Casual, *ittifāqī*; *'āriżī*.
Casualties, *Casualty*, *talajāt* (mil. term).
Cat, *gurba* (any cat); *gurba-yi burāq* (long-haired "Persian" cat); also *shalāt* (?); *gurba-yi kūhī* (wild cat); *chalak-musa* (tip-cat); *musht-ash vā shud* (he let the cat out of the bag).
Catalogue, *siyāha*; *fīhrīst-i harāj-i imrūz rā dīda-id* (have you seen the catalogue of to-day's auction ?).
Catamite, *pusht*; *bī-rīsh*; *gada* (?); *hīz*; *kūnī*. *Vide Confederate and Sodomite*.*
- Cataract**, *āb-i marvārīd* (in eye); *āb-i siyāh* (incurable cataract or glaucoma); *chashmash* *āb āvarda ast* (a vague term for cataract, ophthalmia, etc.). *Vide Cascade*.
Catarrh, *zukām*; "she's caught a cold," *nazla rīkhta ast* or *chāhīda ast*. *Vide Cold*.
Catch, *ān paranda rā bi-gīr* (or *bi-dām bi-yāndūz*).
Catchword, *rādda* (in MS.); *pā-saʃha* (also = a footnote); *zabān-zad* (of party-cry, etc.).
Caterpillar, no special word; *kirm* or *kirm-i darakht*. *Vide Snail*.
Cattle, *mavāshī*.
Caucasus, *Kūh-i Qāf* or *Qaqgāz*.³
Cauliflower, *kalam-i gul* or *gul-i kalam*.
Cause, *sabab*; 'illat; *vajh*, pl. *vujūh*: *vasīla* (means); *Mabda'-i Arval* (the First Cause); 'illat-i *ghārī* (the final cause for which a thing was created); *sabab-i īn kār rā mī-dānīd*, or *jihat-ash rā mī-dānīd?* "you caused him to come," *shumā bā'iš shuda īrā āvardīd*; 'illat u *ma'lūl* or *sabab u musabbab* (cause and effect);
Marā bīmarg-i 'aduv jā-yi shādmānī nīst; *Ki zindagānī-yi mā nīz jāvidānī nīst* (Sa'dī).
" (No cause have I to rejoice at the death of a foe
For my life too will not endure for ever").
Causeless, *bī-jīhat*, etc., etc.
Causeway, *sang-bast*; *rāh-i mūrtafi'-i sang-farsh*.
Caustic, *qalam-i jahannam* or *sang-i jahannam* (lunar caustic).
Cauterize, *Cauterizing*, *dāgh k.*
Cautery, *dāgh-guzārī* (*k.*) (the act); *āhan-dāgh* or *dāgh* (the iron or instrument).
Caution, *hāzār*; *basīrat* (prudence); *tambīh* (also = Nota Bene); *hājat-i īn hama ihtiyyāt chīst*?
Cautious, *bā-hūsh*, m. c.; *bā-ihtiyyāt*; *bāyad tā bi-tavānīm kas-ī rā na-ranjānīm* (we should be cautious not to offend any one); *insān bāyad hamīsha ṭaraf-i ihtiyyāt rā nigāh bī-dārad* (one should be cautious). *Vide Careful*.
Cavalcade, *mawķib* (of great person); *savārī*.
Cavalry, *savāra*; *dasta-yi savāra* (party of cavalry).

¹ There are two dice: ones are *khāl* and fives are *bish*; other numbers ordinary.

² *Partāb shudan*=*part shudan*, "to fall suddenly" (from a height, a precipice, etc.).

³ Supposed to be inhabited by the Jinn. It was also the chief abode of the *Simurgh*.

Cave, *ghār*; *maghāra*.
 Caviller, *khurda-gīr*.
 Cavilling, *khurda-gīrī*.
 Cavity, *sūrākh*; *jawf*; [dar *jawf-i pākat* = *luffa*].
 Cease, to, *bas k.*; *ārām shudan*; *vā istādān* (az); *az harf zadan kay khalāṣ mī-shavād?* *in sadā qat'* *namī-shavad* (this noise never ceases); *in bārān istāda namī-shavad*.
Vide Stop.
 Cedar, *darakht-i 'ar'ar*.
 Cede, *vā guzāsh kardan*; *havāla namūdan*.
 Ceiling, *saqf*. *Vide Roof.*
 Celebrate, *īd-i mawlūd-i Shāh rā dar julān tārīkh khwāhand gīrīst* (the Shah's birthday will be kept on such and such a date); *jashn-i 'arūsī bar pā k.* (to celebrate a marriage).
 Celebrated, *mushtahir*; *nām-var*; *ān shā'ir khayli mashhūr* (or *mā'rūf*) *ast* (that poet is celebrated); *angushti-numā*, or *sar-i zabān-i hama kas ast* (notorious, q.v.).
 Celery, *kalaſ* or *karafs*.
 Celestial, *jalakī*; *āsmānī*; *samāvī*; *charkh-i dāvvār* (the celestial sphere, which is supposed to be ever in motion); *bihishti* (heavenly).
 Cell, *gawma'* (of a hermit); *takya* (a sort of monastery; tomb of a saint); *zāviya*; *gūsha* (of recluses, ascetics, etc.).
 Cellar, *zīr-zamīnī*¹ (for spending the heat of day); *sardāba*² (a vault in a cemetery for storing a corpse till it can conveniently be conveyed to Kerbela, also = *zīr-zamīnī*).
 Cement, *gach* (gypsum); *sārūj* (Portland).
 Cemetery, *qabristān*; *maqbara*; *dakhma* ('Tower of Silence').
 Censer, *mijmar*, pl. *majāmir*; *bakhūr-dān*.
 Censor, *mumayyiz*; *muhaqqiq*.
 Cent, *az chihil yak*, *ya'nī az har sad-i du nīm* (2½ per cent.); *az dah du*, *ya'nī sad bist* (20 per cent.); *sad pānzdhā* (15 per cent.); *sad panj* or *az dah nīm* (5 per cent.).
 Centifolious, *sad-par* (= "of many petals").
 Centipede, *hazār-pā*; *sad-pā*.
 Central. *Vide Situation.*
 Centre, *markaz-i dā'ira* (of circle); *qalb* (of army); *vasat-i* or *nāf-i shahr*; *markaz-i saqālat* (centre of gravity); *vide Gravity and Equilibrium*; *dar miyān bi-guzār* (put it in the middle).

Centred, *markūz*.
 Century, *sad sāl ast ki in khāna sākhta shuda ast* or *binā shuda ast*.
 Ceremonial, *bi-jihat-i numāyish*; *rasmī* (official).
 Ceremony, *bī-lakallūs* (without ceremony); *īshik āqāsī bāshī* (the Shah's Master of Ceremony); *marāsim-i 'arūsī* (marriage ceremonies); *ta'ziya* (ceremonies of the Muḥarram).
 Certain, *yaqīn ast* (it is certain); *mu'ayyan* or *mugarrar* (fixed); *ba'zī* or *chand* (some, a few); *man in rā yaqīn dāram* (I'm certain of this); *muhaqqaq namūdam ki ū qātil ast* (or *būd*) (I ascertained for certain that he was the murderer).
 Certainly, "certainly you are to blame," *hukm-e muqassir-i*; *chirā!* (of course); *chashm!* (certainly I'll do it).
 Certificate, *man az īshān bi-sabab-i qāibiliyyat va khush-raftārī-yi khud sisārīsh-nāma-i* (recommendation) *gīrīsta am*; *sanad*; *i'tibār-nāma*; *tasdīq-i tabīb* (medical); *javūz-nāma* (license).
 Cesspool, *mazbala*; *chāh-i mabraz*.
 Chaff, *rīsh-khānd* (k.) (also ridicule, cajole); *maskhara* (k.); *in hama sabūs ast*, *ism-i gandum ham nīst* (this is all chaff without a particle of wheat); *pūst-i gandum*.³ *Vide Bran, Fodder, Straw.*
 Chaff, to, *jir āvurdan* or *tū-yi kūk-i kas-i rāftan* (to pull a person's leg; to get a 'rise' out of a person). *Vide Tease and Mischief and Ridicule*.
 Chain, *in zanjir-i āhanī* st (or *az āhan sākhta shuda ast*); *rashma* (a picketing chain for horse or donkey; also a camel-hair rope for picketing); *jarīb* (for surveying); *silsilāyi kūh* (—of mountains). *Vide Elburz and Bridle*.
 Chair, *sandalī*; [*kursī* is a table covered by a felt and has under it a brazier; people sleep under it]; *sandalī-yi rāhat* (easy chair).
 Chaldea, 'Irāq.
 Chalk, *ū jaqāl bi-gil-i safid mī-navīsād*.
 Challenge, *nahīb* z. (of heroes to one another, and a robber to a traveller with the purpose of frightening); *tashar* z. (to frighten by threats); *rajaz khwāndān* and *mubāriz talabīdān* (in fight). *Vide Threaten*.

¹ The *tah-khāna* of Aghans and Indians.

² Formerly 'a cool chamber' or 'ice house' and sometimes still so used.

³ *Pūst-i gandum* = *sabūs*, "bran." *Narm-i kāh* is the chaff blown away by the wind when winnowing, and *kāh* the chaff that falls and remains.

Chamber, *hajla-khāna* (the nuptial chamber, so called on the first night only); *mashvara-khāna* (Council-chamber).

Chamberlain, *īshīk-āqāsī*.

Chameleon. *Vide Cameleon*.

Champion, *taham-tan* or *pahlavān* (champion wrestler); *mubāriz*; *ghāzī* (religious warrior); *yakka-tāz* (single champion).

Chance, *ittījāq*; *mawqi'*; *az qazāq*; *ittījāq*¹ (adv., by chance); “he has a good chance of—” *agar bakht-ash yārī kunad*—); “such a chance will never occur again” (*hamchū fursat-i digar bi-dast mī-uftad*¹?); *dar burdan-i shart mawqi'-ash kam ast* (the chances are against his winning the bet).

Chandelier, *chihil-chirāgh*; *jār*² (Eur., with pendants); *shākhā* (a branch of—).

Chandler, *shammā*.

Change, *khurda* (small money). *Vide infra*.

Change, **to**, *taghyīr* *k.*; *barāy-i tabdīl-i āb u havā ānjā rafta* (he's gone there for change of air); *bāyad libās-am rā 'ivāz kunam* (I must change my clothes); *īn ashrafi rā khurda bi-kun* (change this gold piece); *naql-i makān* (*k.*) (usually change of residence before starting on a journey³); *īn rang taghyīr shudānī nīst* (this colour won't change or fade). For “to change one's mind,” *vide Intention*.

Changeable, *bī-qarār*; *nā-pāyadār*; *ū sar-i harf-i khud namī-istad* (he does not keep his word); *mutalavvin⁴'l-mizāj* (he is changeable).

Changed, *taghyīr rāh yāfta*; [*mutaghayyir*, “angry”]; the house was changed beyond recognition, ‘*aql kār namī-kard ki īn khāna chi būd va chi shud*, Prof. S. T.; *dar īn sar-hadd vazī-i hama chīz az ādam va zamin va kāliska va khurākī⁵ va ghayrah taghyīr kard* (Shah's Diary).

Channel, *mamār* (lit. “place of passing”); *kārīz* and *qanāt* (underground water-course). *Vide Brook* and *Canal*.

Chant, *tarannum* *k.* (also to hum a tune).

Chanter, *mutarannim*; *shab-khwān-i gul-dasta*

(chanters in mosques that sing before dawn).

Chapped, *dast-am az sarmā tarkīda ast*.

Chapter, *az kudām bāb bi-khwānīm?* *sūra* (of *Qur'ān*).

Character, *ū ism-i khūb dārad*, or *ū ism-i khūb-i buland karda ast*; *khāsā⁶-is-i shakh-siyya* (personal character); *nafās-i ū bi-shumā khurda ast* (his character has affected you; you've learnt his tricks); *hatta dushmanān-i vay bi-maziyyat-i ū i'tirāf mī-kardand* (even his enemies admired his character); *sījāt* and *khaṣā'il* (qualities); *mard-i shul* (weak, without character); *atvār* (behaviour, q.v.).

Characteristics, *sījāt*; *khavāss*.

Charcoal, *bā zughāl sūrat mī-kashad* (he draws with charcoal); *zughāl-sūz* (—burner).

Charge, **to**, *tākhtan*; *hamla k.*; *hujūm āvurdan*; *yūrīsh burdan* (attack); *qadaghan k.* or *ta'kīd n.* (to enjoin); *sījārīsh k.* (polite for enjoin); *pur k.* (a gun); *sipurdan*; *havāla k.* (to entrust to); *mulzam k.* (legal); *muttaham k.* (gen. of a false charge); *vide Accusation*; *ū girān qīmat mī-girad* or *ū girān-farūsh ast* (he charges high = *dandān-gird*).

Charitable,⁵ *mukhayyir*; *īshān khaylī nāndih hastand*; and *khaylī bi-rāh-i Khudā i'ānat mī-kunand*; and *khaylī dād u dihish dārand* (= they are very charitable).

Charity, *sadaqa*⁶; *ū khaylī khayrāt mī-kunad* (good works); *sadaqa* and *tasadduq* (giving alms or leaving bequests for charitable purposes); *zakāt* (legal alms); *bi-suwal rūzgār mī-guzarānand* (they subsist on charity).

Charm, **subs.**,⁷ *ta'vīz*; *du'ā* (a written charm, gen. from the *Qur'ān*); *hamā'il* (a charm or *Qur'ān* suspended from neck); *sihr*; *jādū*; *tilism*; *atsūn* (black magic); *vide Unique*; *mallā naqsh u ta'vīz dar āb hall karda bi-man khurānīd va du'ā khwānda puf kard*—Prof. S. T. (the Mulla dissolved charms and amulets in water

¹ Note the negative force of the interrogative.

² For Hindu, *jhār*.

³ The astrologers fix a lucky moment to commence a journey. This is seized and the *naql-i makān* is then made and counts as a start; the real start may not be made till a month after.

⁴ m. c. for *khurāk*.

⁵ *Khayyir*, Ar., not used in m. c.

⁶ Charity (*sadaqa*) is enjoined in the *Qur'ān*. *Zakāt* (ظ) in its primitive sense signifies purification; hence, a portion of property bestowed in alms. *Zakāt* is the legal alms. *Khums* is the fifth of certain property given to the *Baytu'l-māl* or public treasury.

⁷ Jewesses and occasionally old Muslim women manufacture charms, philtres, etc. In the Arabian Nights, enchantments are generally performed by women.

and made me drink it, and he repeated texts from the Qur'ān blowing them on me¹). *Vide Amulet, Magic, Spell, Philtre, Charm, to, dam kardan* (to charm by repeating texts, etc., and exhaling the breath. *Vide To cook*).

Charming, *tasnīf-i² dil pasand-i³ st or—qash-ang-i³ st* (it's a charming song); *dil-kash*; *dil-āvīz*; *mufarrih* (of garden; drinks).

Chase, to, *ta'āqub* *k.*; *sayd* *k.* (of game); *kandan*; *munaqqash sākhtan* (metal).

Chaste, *pāk-dāman* *bā*; *'ismat*; *'afīj*.

Chastisement, *tambīh* (*k.*), prop. “admonition”); *ta'dib* (*k.*); *siyāsat* (*n.*). *Vide Punish*.

Chastity, *'iffat*; *pāk-dāmanī*; *'ismat*.

Chatter, “don't chatter,” *chāna na-zan* or *zabān rīzī na-kun*; *misl-i zāgcha zīq zīq mī-kunad*; *az shiddat-i sarmā dandānhā yash sadā mī-dād*.

Cheap, *bi-nazar-am mī-rasad* *in chīz-hā arzān ast*; *jalab⁴* (cheap and nasty or damaged; not lasting; opp. *sāyīh*=fresh, or unpacked; of goods); *bāzār-ash sust shud* (it's gone down in price; the market price is down); *qīmat na-dārad*.

Cheapness, *arzānī*; *kam-qīmatī*; *kam-bahā*ī**.

Cheat, subs., *sar-tarāsh*; *gūsh-bur*; *qallāsh*; *chāp-zan*.

Cheat, to, *gūsh-burīdan*; *maghbūn* *k.* and *sh.* (gen., in bargains); *dājhal āvardan* or *duzuī k.* (at games); *rang-ash kard* or *khūb rang-i zad shīra bi-sar-ash musht* (he cheated him in a bargain); *gūl z.* (gen.).

Cheated, *maghbūn*; “I have been cheated in this purchase,” *dar in māl man *ghabn* dāram*.

Cheating, *taqallub* (*k.*) (gen. in accounts); *āmada būd chāchul-bāzī bi-kunad valī bi-harf-ash na-yūtādam* (he came to cheat me, but I was not taken in); *chāp u chūp-zanī* (by words). *Vide Deceive*.

Check, *tū zīhnī z.* (of speech; to check and make one forget what he was saying). *Vide Stop*.

Checkmate, to, *māt* *k.*; *māt shudan* (to be

checkmated; also to be astonished); *kish!* (for *kish*) (“check”!).

Cheek, *kup* and *kujt* (vulg.); *rukhsāra* (that part where there is no hair); *āvardhā*, pl., vulg. for *alvārhā* (the part of the cheeks that go hollow with age); “his cheeks are hollow,” *āvardhā-* (or *luphā-*) *yash gawd ustāda* (or *tū rasta*); *lunj* (that part near the corners of the mouth).

Cheerful, *bashshāsh* or *khandā-rū* (of appearance); *shād*, *khush-hāl*, etc., (happy); “a cheerful room,” *utāq-i bā rūh*.

Cheerfulness, *bashshāhat* (in appearance); *tarab*; *farah*; *masarrat* (joy).

Cheerless, *girifta* (of men, rooms, gardens, etc.); also *dil-girifta*; *tīra* and *bī-nūr* (dark); *shām-i Kalkaita bisyār dil-girifta mī-shavad*.

Cheery. *Vide Cheerful*.

Cheese, *panīr*; *kashk* (made of *māst*); *panīr-māya* (cheese rennet). [Leopard.]

Cheetah, *yūz*, Pr.; *fahd*, Ar. (rare). *Vide*

Chemist, *kīmiyā-sāz* (scientist); *'attār* and *davū-sāz* (druggist); *kīmiyā-gar* (alchemist). *Vide Apothecary, Druggist, Alchemist*.

Chemistry, *'ilm-i kīmiyā* (mod. Pers.). *Vide Alchemy*.

Cheque, *barāt*; *chak⁵* (Eur.).

Cherish, *parvarish* *k.* or *parvardan*; *bisyār dūst dāshṭan*; *muwāzabat* *k.* (to look after).

Cherry, *gīlās* (sweet); *ālū-bālū* (dark coloured and sour); *richār* (dried black cherries; also some kind of preserve).

Cherub, *karūbī*.

Chess, *shātranj* (*bākhtan* or *bāzī k.*); *shātranj-bāzī* (*k.*) (chess-playing); *bisāt-i shātranj* (—board); *khāna* (square); *muhra* (piece; also dice); *Shāh* (King); *Vazīr* or *Farzīn* (Queen); *Fil* (Bishop); *Asp* (Knight); *Rukh* (Castle); *Piyāda* or *Baydaq* (pawn). *Vide Check*.

Chest, *sandūq*; *jāma-dān* (for clothes); *sīna*; *sadr* (of men). *Vide Box*.

Chestnut, *shāh balūt* (also—*ballūt*); *kurand* or *surang* (colour; horse).

¹ Amulets and charms consist of miniature Qur'āns or texts, or names of Allah, or of saints, or else the numerical value of these names by *abjad*. Charms can be suspended from the neck or arms of human beings or animals. Texts, etc., are often dissolved in water and the water then given to the patient. Other texts are repeated and breathed over a person. Some charms are in the form of magic squares. The science of *da'rā* has been elaborated and tomes have been written on it.

² *Tasnīf*: gen. topical songs with dances: *āwāz*=a good solo song as sung. A written song is *shī'r* or *ghazal*, etc.

³ *Jalab* (opp. to *sāyīh*, “fresh,” of shop-goods): *zan-jalab* is an abuse to a man.

⁴ *Chak*, a word coming into use instead of *barāt*.

- Cheval-glass**, *āyina-yi qadd bi-numā*; *āyina-yi badan-numā*.
- Cheat**, *khāzīdan*; *mazgh* k.; *jāvīdan*, *nush-khwār* k. (—the cud).
- Chewing**, *mazgh*.
- Chick**, *parda-yi zambūrak*.¹
- Chicken**, *man murgh-i rā bā dah jūja dīdam*; *chūrī* (small chicks).
- Chicken-pox**, *ābla-kūrak*.
- Chide**, *Chiding*, *malāmat* (k.); *nikūhish* (k.); *tawbīk* (k.); *sar-zanish* (k.).
- Chief**, adj., *sar-āmad*; *ū sar-āmad-i agrān-i khud* ast. Vide infra.
- Chief**, *sar-dār*; *raғis*, pl. *ruғasā* (of an office, bank, etc.); *shaykh*, pl. *shuyūkh*; *amīr*, pl. *umārī*; *il-khanī* or *il-beğī* (of a Nomad tribe); *asl-i āmadan-i man dīdan-i shumā 'st* (I have come chiefly to see you); he is the chief merchant, *ū sar-āmad-i tamām-i tujjār* ast; “Tehran is the chief city of Persia,” *Tahrān sar-āmad-i bilād-i Irān* ast.
- Chiefly**, *akşar*; *ghālibān*; *makhsūsān*; *khās-satān*. Vide Especially.
- Chiefship**, *varvari*; *riyāsat*; *sardārī*; *hukm-rānī*.
- Chik**, (for *chiq*). Vide Chick.
- Child**,² *bachcha*; *tīfī*, pl. *atfāl*; *kūdak*; *fārzand-i bikr* (the first child of a woman); “the child takes after its mother,” *tīfī bīshīr ruju' mī-kunad*; “really you’re a perfect child,” *bi-Khudā ki hanūz bachcha-i*; *az dahan-at bū-yi shīr mī-ayad*; *awlād-ash munhasir bi-fard ast* (he has an only child); “she has a seven-months-old boy at the breast, *pisari haft māha-i rū-yi pistān-dārad*. Vide Boy, Girl and Seed; *bachcha-hā!*³ *chāhī bi-yārid* (hie! bring tea).
- Childbirth**, *vaz'-i haml* (n.), *dard-i zih* (pain of--).
- Childhood**, *man ūrā az bachchagī mī-shinā-*
- sam*⁴; *tufūliyyat*; *kuchiki*; *kūdakī*; *khurdī* (vulg.).
- Childish**, *in bachcha-bāzī*-*st*⁵ (this is childish, child’s play) or *in faqat ikar-i bachchagi ast*; *ū dandān-i tīflānā*⁶ *bīrūn āwarda ast* (he is a childish old man).
- Childishly**, *bachchagānā*.
- Children**, *atfāl*; *bachcha-hā*. Vide Child; Seed; Offspring.
- Chill**, adj., *sard*; *bārid*.
- Chill**, subs., *chāhish*; *sarmā khurdan* (to take a chill).
- Chillies**, *filfil-i Hindi*. Vide Pepper.
- Chimney**, *dūd-kash*; chimney-piece, *tāq-chā*⁷ (there is no special name); *bukhārī* (fire-place).
- Chin**, *chāna*, *zanakh*; *ghabghab* (dewlap, double chin; much admired).
- China**, ‘the painters of China were famous, *naqqāsh-hā-yi Chīn mashhūr būdānd*; *chīnī* (porcelain; also a Chinaman); *chīnāvī*, adj., (of or belonging to China).
- Chintz**, *qalam-kār* or *chīt* (coloured prints).
- Chip**, *chūb-rīza*; *khīrāsha*; *in khāshāk*⁸ *chīrā īn jā ast?* *ān-hā rā bi-bar* (why are these chips here? take them away); *tarāsh-hā-yi nājjārī* (shavings).
- Chisel**, *ishkana* (k.).
- Chloroform**, *dārū-yi bī-hūshī* (*dādan*) (also ether); *nūsh-dārū* (k.) (m.e.).
- Choice**, *intikhāb* (k.) (selection); *ū ān kār-rā bi-ikhtiyār-i khud kard*; *khwāhish*; *dast-i khud-at ast = ikhtiyār-ash rā dārī*.
- Choice**, adj., *fārd-i a'lā* or *fārd-i akmal* (of goods); *mumtāz* (select). Vide Rare.
- Choke**, *khāfa* k. or *sh.*; *nafas bastan* or *girifstan*; *gulu-gir shudan*, intr. (in eating).
- Cholera**, *dast-qay*, vulg.; *vabā* (i.e., the epidemic, q.v.); *hayza* (m.e.; indigestion with diarrhoea).
- Choose**, to, *guzīdan*, rt. *guzīn*; *intikhāb* k.; *bar-chīdan*; *az īn du tā yak-i rā pasand*

¹ The Anglo-Indian word chick (*chiq*, T. & Hindu.) is not used in m.e.: *chigs* not found in Persia except in houses of a few Europeans.

² Persians think a child chiefly takes after its father, Arabs think that a daughter resembles her mother in character, while a son resembles his maternal uncle. The Persians also have a saying *Fārzand-i halāl zāda bi-khālā mī-avad*.

³ *Bachcha hā* which corresponds to the ‘*ko'ī hai*’ of India, here means “attendants!” A soldier will say of another, *ū yak-i az bachcha-hā-yi mā-st*, “he’s one of our boys, one of ‘ours.’”

⁴ *Az za'nān-i tufūliyya ūrā mī-hi āsam* may mean either “I have known him from his childhood,” or “I have known him since my childhood.” Note the Present Tense; the speaker is still in the state of knowing.

⁵ The phrase should be avoided as it has a secondary and commoner meaning.

⁶ The Persians believe old people in their dotage cut a sort of folly (not wisdom) tooth.

⁷ *Tāqcha* is any recess.

⁸ The final *k* of this word is generally omitted in pronunciation.

kunid; “why are you doing this? Because I choose to” *chirā chunīn mī-kunid?* *Mahz-i dil bi-khwāh.*

Chopper, *bughdā* (of butchers).

Chorus, *band-gardān* (of a song); *tarjī* or *tarjī-band* (a written poem with a refrain); *gul-bāng-i Muhammadi* (the recitation of the *chāvush* (vide Guide) and the pilgrim chorus to it).

Chosen, *muntakhab*; *bar-guzida*.

Chough, *zāgh*.

Christ, *Hazrat-i Masīh*; *Masīh*. Vide Jesus.

Christian,¹ *Masīhi*; *'Isavī*, *Nasrānī*², pl. *Nasrā* (gen. applied to Eastern Christians, i.e., Armenians, Chaldeans, etc.).

Chronicle, *tārīkh*, pl. *tavārikh*.

Chronicler, *muvarrikh*,³ pl. *muvarrikhīn*.

Chronogram, *māddā-yi tārīkh*; [example: *Shāh-i 'Ālam bi-īghvā-yi shayāṭīn Kashīda mīl dar chashm-i salāṭīn* = 1126 A.H., the date that the Emperor *Farrukhsiyar* of India deprived of sight three princes of the house of *Tīmūr*].

Chrysalis, *kirm-i pīla* [*pīla* cocoon, sp. of silkworm]; *mihr-i giyāh* (the leaf-case of a chrysalis; found in old walls and used as a love philtre).

Chrysanthemum, *gul-i dārūdī*.

Chubby, vide Round-faced.

Church, *kalīsa*; *kanīsa*⁴ (pl. *kanā'is*); *mīl* (spire).

Churn, *mashk zadan* (in skin bags); *kara giriftan*; *bi-ham zadan* (beat up).

Cicada, *jik*; *jurjirik*; *jikūl*.

Cigarette-holder, vide Stem; *chūb-i sīgār*; *sar sīgār*.

Cinder, *nīm-sūz*.

Cinnabar, *shanjarf* or *shangarf*.

Cinnamon, *bā advīya-yi dīgar qadr-i dār-chīnī makhlūt* *kun* (or *qātī* *kun*).

Circle, *dārīra*; *muhīt* (circumference); *markaz* (centre); *qutr* (diameter); *nīm-dārīra* or *nīf-i dārīra* (semi-circle); *hama halqa zada*⁵ *nishastand* (they sat round in a circle).

Circle, to, Circumambulate, *javāf* (k.) (for

shrines and sp. for *Ka'ba*); *pir khurdan* (of birds; also to spin, of a top); vide Soar.

Circuit, *dawr-i dihāt-i kirmān rasta-i bulūk-gardī* or *gasht-i bulūkāt k.* (to tour in the district).

Circuitous, *az rāh-i kaj u kūj* (by a circuitous route); *rāh rā kaj karda āmadam*; *pīch pīch* (winding).

Circulate, to, *dā'ir sākhtan* (of newspaper); *īshān bi-har taraj i'lān firistād-and* (they have circulated notices in all directions); *īn kāghaz rā nazd-i ajzā-yi Shūrā*⁶ *bi-firistūd* (circulate this paper to the Council).

Circulation, *ishā'at-i īn jarīda kam ast* (this magazine has a poor circulation); *dawrān-i khūn* (of blood; for *dawarān*); *khaylī vaqt ast* *īn sikka az ravāj uftāda ast* (this coin went out of circulation long ago); *tawzī'* (of newspaper).

Circumambulate. Vide To circle.

Circumcised, *khatna shuda*, *makhtūn*; *mīgūyand ki Muhammad makhtūn bi-dunyā āmad*.

Circumcision, *khatna*; *khatna sunnat ast* *va az 'ahd-i Ibrāhīm ravāj yāfta*.

Circumference, *gird*; *mulīt-i dārīra* (of circle); *dawr-i shahr nazdīk-i yak farsakh ast* = *dawr tā dawr-i shahr qarib-i yak farsakh ast*.

Circumlocution, *īl-i tavīl* or *taqvīl-i lā tā'il* (useless—; a fault); *ītnāb* (not necessarily a fault).

Circumspect, *bā ihtiyāt*; *bā-hūsh*; *bā-hazar*.

Circumspection, *ihtiyāt*, etc., vide supra.

Circumstance, Circumstances, *amr*, pl. *umūr*; *hāl*, pl. *hālāt* (*ahvāl*, pl. of *hāl* = state, condition); *īn kayfiyyat khaylī 'ajib ast*; *vāqi'a*; “I have related all the circumstance to you”; *hama-yi chigūnagī rā bi-khidmat-i shumā 'arz kardam*; *vazī*, pl. *awzā'*; *dar īn rūz-hā hāl-ash bisyār nāzuk ast* (his money circumstances are in a critical state); but *hāl-ash bad ast* (gen.); *kayfiyyat-i murāfa'a-yi ū rā nāmī-dānam* (I do not

¹ A Muslim may lawfully marry a Christian or a Jewess, but a Muslima may only marry a Muslim. If a Muslim turns Christian his wives are *ipso facto* divorced.

² Nazarene.

³ For *mu'arrikh*.

⁴ In Arabic *kanīsa* a Christian church and *kanīs* a synagogue.

⁵ The distinction between *halqa zadan* and *halqa bastan* is not observed in m.c.: *halqa bi dar zad* = “he knocked at the door” = *dar rā zad*. *Daqqūl būb k.*, though not colloquial, is much used by professional story-tellers.

⁶ The word *kamīti* is coming into use.

- know the circumstances of his suit); *dar īn sūrat* (in these circumstances); *dimāgh-ash chāq ast* (he is in good circumstances). **Cistern**, *āb-ambār* (a covered reservoir in a courtyard or in a bazar); *hawz* (tank, open or closed); *birka*; *hawz-i āhanī* (Eur. pattern).
- Citadel**, *arg* (also applied to the residence of a Governor).
- Citation**, *ihzār* (*k.*) (summoning before a court); *īrād* (*āvurdan*) (from book); *nazīr dādan* or *āvurdan* (of a case); *dalīl āvurdan* (of Qur'ān and sometimes of poets).
- Citizen**, *shahri* (i.e., a dweller in a city as opposed to a villager).
- Citron**, *turunj*.
- City**, *shahr*; *balad*.
- Civet**, *zabād*. Civet-cat, *gurba-yi mushk* (?).
- Civil**, Civilian, *bā-tā'āruf* and *khalīq* (polite); *ū yak-i az ahl-i qalam ast* (formerly "office officials"; now "civilians"); *sāhib man-sab-i siyāsi* 'st (diplomatic officer); *bi-hirfat u sanātī iktisāb kardan* (to pursue civil occupations).
- Civility**, *ū bā mihrbānī-yi bisyār bā mā pīsh āmad* or *raftār kard* or *sulūk kard*; *mulā-yamat*; *ta'āruf*.
- Claim**, *bar milk-i ān āqā dīgar iddi-i dārīd?* (have you any further claim against his estate); *hālā tālab-i az shumā dārad?* (has he still any money claim against you?) "settle their claim and finish the case," *dīvān-i īn-hā rā tāy bi-kun ki qat-i da'vā shavad*; *da'vā-khar* (one who buys up claims and makes what he can out of them); *pur mudda'i būdan* (claiming too much; with too high claims).
- Claimant**, *mudda'i*.
- Clamour**, *dād u faryād* (*k.*) (of voices); *ghawghā* (*k.*) (of voice); *kavāzha* (*k.*); *hāy hūy* (*k.*).
- Clandestine**, *makhfi*; *dar khafā*.
- Clandestinely**, *duzdakī*. [(*vulg.*)]
- Clap**, *dastak* (or *dast*) *zadan*¹; *chapa z*.
- Clapper**, *zabāna* (of bell).
- Clarified**, *sāf shuda*; *musaffā*.
- Clarifier**, *pāk-kun* (of men); *musaffī* (of medicines).
- Clarify**, *sāf k.*; *kaf giriftan* (to remove skum; to skim).
- Clarinet**, *sur-nā*.
- Clashing**, *chakāchak* (noise of swords); *tasā-dum* (collision).
- Clasp**, *sagak* (hooks for doors or lids of boxes; also a 'buckle'); *qaysh* for T. *qāyish* (buckle); *qufl* (for bracelet).
- Class**, *tāyijs*,² pl. *tāvāzif*; *dasta* (of school); *sinf*, pl. *asnāf* (in m.c. applied to all in one trade); *jīns* (kind; but pl. *ajnās* goods); *qism*, pl. *aqsām*; *az tā'ijsa-yi past hastand* (they belong to the lower orders).
- Classification**, *taqsim-i ṭabaqāt*; *tartib*.
- Clause**, *maqūla*; *fiqra*; *fasl*; *band* (of any regulations); *vide Chapter and Section*.
- Claw**, *chang* P. and *mikhlab* Ar. (*z.*) (of bird or beast of prey); [*changāl* in modern Persian is restricted to "fork'"];
- qullāb* (lit. 'hook,' the hind claw of a hawk); *dast* (foot of hawks); *panja* (*z.*) (for men and birds and beasts of prey).
- Clay**, *gil-i dūm* (vulg.); *gil-i lazij*; *gil-i surkh* (red-clay); *gil-i būta* (from which crucibles are made); *gil-i chinī* (porcelain); *gil-i hikmat* (*k.*) (used by alchemists).
- Clean**, *tamiz* (m.c.); *pāk*; *pākīza* (pure); *shusta* (for vessels); *tāhir* (relig. pure); *āb-i zu'lāl* (clean; of water only); "my money's clean gone (lost)" *pūl-am pāk sūkt shud*; "I lost a clear five pounds" *panj līra pāk bākhtam*.
- Clean**, to, *tamīz*, etc. *k.*; *zadūdan* (to remove rust); *vide Sift and Winnow*.
- Cleanliness**, *pākīzagi*; *nazāfat* (but *nazīf* in m.c. "nice"); *tāhārat* (relig.); [*pāk* in m.c. pure or clean, but *pākī* "purity"].
- Clear**, *rūshan* (bright; evident); *sarih*; *vāzih*; *āshkārā*; *huvaydā*; *zāhir* (evident); *badīh* (in logic); *zu'lāl* (of water); *shaffāf* (transparent); *du hazār rūpiya manfa'at-i sāfi* burd (he made a clear profit of 2,000 rupees); "a spring bubbled up, its water clear as Salsabil,"³ *chashma-i mānand-i Salsabil jārī būd*—Prof. S. T. *Vide Weather and Clean*.
- Clear**, to, *ibrāz* *k.* or *rū-safid gardānīdan* (in law); *sufra bar chīdan* (the table); *sāf* *k.* (of wine, water); *ālāyish-i āb tah nishast* (the water cleared).
- Clearly**, *āshkārā*; *vāzih^a*; *sarih^a*.
- Clearness**, *sarāhat* (of speech); *safāzī*.

¹ *Dastak zadān* in classical Persian = 'to clap the hands as a summons' or 'to beat time'; but in m.c. 'to beckon, to approach.'

² Prop. *tā'ijsah*.

³ *Salsabil* (lit. "the soft flowing"); a fountain in Paradise mentioned in the Qur'ān.

Clear-sighted, *tiz-nazar*; *bā basīrat* (mentally).

Cleave, *shikī/tan*; *shaqq k.*; *chāk k.* (also to tear); *chaspīdan* (to stick to).

Cleaver, *sātūr* (butcher's knife).

Cleft, *shikāf*; *shaqq*; *rakhna*.

Clemency, *shafaqat* (*k.*); *rāhmat* (*k.*).

Clement, *rahm-dil*; *rahim* (of God); *khaṭā-bakhsh*.

Clergy, *ulamā-yi dīn*.

Clergyman, *kashūsh* (any Christian priest).

Clerical, *mullā-sifat*; *kashish-sifat*: *ishtibāh-i kitābat* (clerical error).

Clerk, *munshī*; *daftār-navīs*; *mirzā*; *mushrif* (a military clerk who keeps the nominal rolls and the accounts; there is one to each *fawj*).

Clever, *zirīng* (also quick, active, etc.); *zirak*; *tiz-fahm* (quick); *zakī* (of learning only); *jurbuzā¹* *dārad*; *khaylī naql dārad* (he is very clever); *hāziq* (of physicians); *īn zan az ū pukhta-tar ast* (more experienced, and therefore cleverer).

Client, *vakīl²* *bi-muvakkil-i khud qada* *għan kardā ast ki kharid-i shāl rā sūrat bi-dihad* (the agent has instructed his client, or constituent, to buy the shawls).

Climate, *āb-o-havā-yi Farangistān sālim ast*.

Climb, *ū bar darakht bālā mī-raft*; *bar darakht bar āmad*; *sar-i darakht mī-raft ki—*.

Cling, *ān bachcha bi-mādar-i khud mī-chaspad*; *oxti³ ki az kishti uftād bi-sukkān-ash āvīkht*.

Clip, to, *chīdan* or *qaynchī k.* or *migrāz k.* (to clip trees, wings, coin, etc.); *mū-tarāshī k.* (horses).

Clipping, *qurāza* (a clipping of metal).

Clitoris, *kayn*.

Cloak, *pālto⁴-i khud rā dar bārīka⁵ bi-guzār*; *labāda* (the long Eastern overcoat worn by merchants, called also in m.c. *āb-dast*); *'abā* (the loose Arab overcoat); *jubba* (long, with bell-sleeves; *vide Coat*).

Clock, *sāt-i majlisī* (for table); *sāt-at-i divārī* (for wall); *vide Watch*; “this child cannot tell the time by the clock,” *īn bachcha khatt-i sāt-at namī-shināsad*; *az rū-yi sāt-at-i kalīsa⁶* *sāt-at-i chand ast?*

Clod, *kulūkh* (of earth).

Close, adj., *nazdīk*; *muttasil* (adjoining); “it (the weather) is very close,” *havā tang va khafā ast*. *Vide Stifling*.

Close, to, *bastan*; *masdūd k.*; *sāf k.* (account); *chashm bar ham nihādan* (—the eyes); *ighmāz k.* (overlook a fault, etc.); also *chashm-pūshī k.*; *īn sūrākh rā bi-gir* (close this hole).

Closed, *girista*; *basta*.

Closet, *uṭṭaq-i khalvat*; *mabraz* and *mabāl* (latrine) = *khalāt*, Ar. (in Persian a vulgar word); *past-tūy* (a small back-room or closet); to go to the—, *vide Stool* and *Water-closet*.

Cloth, “remove the table cloth” *sufra rā ziyād kun⁷* (said by Zardushtis); *abra* (as opposed to *astar* the “lining”); *pārcha*; *pārcha-yi mushamma* (waxed cloth); *qumāsh*, pl. *aqmisha*; *māhūt* (broad cloth); *garm-sūt* (of silk and cotton and waved); *karbās* (cotton); *tūp* (a piece; gen. 40 yards; from the Arabic *qawb*?).

Clothe, *barahna rā mī-pūshānand* *va gurisna rā sīr mī-kunand* (they clothe the naked and feed the hungry); *libās pūshānīdan* or *mulabbas sākhtan*; *dar bar k.* and *pūshīdan* (to clothe oneself).

Clothed, *mulabbas*. *Vide Appareled*.

Clothes, *libās*, pl. *albisa*; *rakht*, pl. *rukħūt*; *jāma*, *malbūsāt* (gen. of soldiers); *rakht-i shab* (night-clothes); *libās-i majlisī* (best clothes).

Cloth-merchant, *bazzāz*. *Vide Article*.

Clothing. *Vide Clothes and Rag*.

Cloud, *havā abr ast*, *bārān-i sakht-i mī-bārad* (or *mī-āyad*) (it is cloudy, it will rain heavily); *abr-i siyāh* (dark heavy clouds); *abr-i sāf* (light clouds).

Cloudy, *havā girifta ast* or *havā abr dārad* (it is cloudy).

Clove, *mīkhak* (also a carnation); *qaranful*. *q.v.*.

Clover, *shabdār* or *shādar*; *yunja* (lucerne).

Cloves. *Vide Clove*.

Clown. *Vide Buffoon*.

Club, *chumāq* (of wood); *gurz* (of metal); *kalab* (social; Eur.).

¹ Arabicised from *gurg-buz* “wolf in sheep’s clothing.”

² In India *vakīl* is a common term for a kind of “pleader” (in law).

³ The French word; note the *tzāfat* after *o* or *u*; *i* not *yī*.

⁴ *Dālān*, is an outer hall near the outside gate; *bārīka* is passage.

⁵ Vulg. *kalihiya*.

⁶ It is unlucky to say ‘remove.’ In India a similar idiom is used for weaning a child, closing a shop, clearing a table, etc.

- Cluck, *diq diq k.* (of hen after laying).
- Clue, *surāgh yāftan* (to get a clue); *bilga-yi māl-i masrūqa gīr āmad.* *Vide Stolen.*
- Clumsy, *chullāq-dast.* *Vide Butter-fingered and Awkward.*
- Cluster, *khūsha* (of grapes; ear of corn); ‘*iqd* (of pearls, Pleiades).
- Coachman, *kāliska-chī*; *kāliska-rān.*
- Coal, *zughāl-i sangī*; *kharg-i ātash* or *angisht* (embers, live coal); *khāk-i zughāl* (coal-dust).
- Coaling, *bandar-i zughāl-gīrī* (coaling-station).
- Coarse, *īn pārcha khaylī zibr ast*; *khashn* or *khashin.*
- Coast, *sāhil*, pl. *savāhil*; “Bushire is on the Persian Gulf” *Bandar-i Abū Shahr lab-i Khalīj-i Fārs ast.*
- Coat, *jubba* (*vide Cloak*; the old-fashioned Persian dress cloak with bell-sleeves worn by Munshis, etc.; it had long sleeves to conceal the hands; the place of the *jubba* is now taken by the *āb-dast*); *qabā* (worn under the *āb-dast*); *arkhāluq* (of chintz and worn under the *qabā*); *kulīja* or *kulcha* (has half-sleeves and extends to the knees); *kamarchīn* (double-breasted frock-coat with pleats from the waist); *sardārī* (single-breasted frock-coat with pleats, the Napoleonic pattern); *bālā-pūsh* or *labāda* (overcoat); *bārānī* (water-proof); *parda* (of paint); *zirih* (coat of mail); *nim-tana* (waistcoat).
- Coax, *navāzsh k.*; *rīsh-khand k.* (even for a child; also to cajole, ridicule; chaff; make a fool of).
- Cobbler, *pīna dūz*; *qulumba-kār* (met.; one whose work is coarse).
- Cobweb, *īn parda-yi ‘ankabūt rā dūr bi-kun*; *tār-i ‘ankabūt* (a thread of cobweb).
- Cocaine, *kukā’īn.*
- Coccyx, *dumcha* or *dumbīcha.*
- Cochineal, *qirmiz-i farangi.*
- Cock, “the cock says when it crows—‘Rise, O ye slothful!’” *mī-gūyand zikr-i khurūs* ‘*Qūmū yā ayyuha l-ghāfilūn*’ ast¹; “cock your gun,” *chaqmāq rā sar-i pā bi-kash*; *sar-i nīm-pā* (half-cock); *shīr* or *dahan-shīr* (tap, q.v.); *būl* (penis of little boys; *vide Penis*); *khurūs-bāzī* (k.) (cock-fighting). *Vide Snow-cock.*
- Cockatoo, *kāka-tū.*
- Cock-crow, *vaqt-i bāng-i khurūs*, or *vaqt-i khurūs-khwān* (cock-crow).
- Cock-fighting. *Vide Cock.*
- Cockroach, *sūsk*; *kākrūs*; *vide Beetle.*
- Cocoanut, *nārjīl*; *jawz-i Hindī* (by drug-gists).
- Cocoon, *pīla* (sp. of silkworm).
- Code, Code-word, *kitāb-i qānūn*; *talagrāf-i ramzī* (code-telegram); *kalām-i ramz* (code-word).
- Coeval, *ham-‘ahd*² (also contemporaneous).
- Coffee, Coffee-cup, Coffee-pot, *qahva*³; *finjān-i qahva-khurī* (coffee cup); *zīr-i finjān* (metal holder with handle; for the *finjān*); *yak qahva bi-man bi-dih* (give me one cup of coffee); *qahva-jūsh* or *qahva-paz* (coffee-pot); *qahva rīz* (silver pot in which it is served).
- Coffin, *ṣandūq*⁴ (for transporting bodies to Kerbela or to holy ground at a distance).
- Cog, *dandāna* (also ‘tooth’ of a saw)
- Cognizance, *khabar*; *āgāhī*; ‘ilm (knowledge); *az hayyiz-i idāra-yi zābit khārij ast* (above the cognizance of the *zābit*).
- Cohabit, *mujāma’at k.*; *ham-bistar shudan.*
- Coherent, *marbūt* (also in m.c. grammatical). *Vide Intrigue.*
- Cohesion, *payvastagi*; *ilsāq* (scientific term).
- Coil, to, coil the rope, *īn ṭanāb rā chambara kun*; [chambar=a circle, hoop]; *pīchīdan* or *tābīdan* (to twist); *lūla k.* (to roll up like a roll of paper); *īn mār halqa zada nishasta ast*; *chambar sh.* (intr., of snake or creeper).
- Coin, *sikka*, *maskūkāt* (coins); *qalb* (base); *sar-i sikka* (the head side); *tah-i sikka* (reverse).
- Coin, to, *sikka zadan*; *zarb zadan*; *gallābī k.* (forge; of coins, colours, MSS., stamps, etc.).
- Coincidence, *īn az rū-yi tašāduf vāqi’ shud*; “by a strange coincidence,” *az ittiṣāqāt-i gharība ham chunīn vāqi’ shud ki--.*
- Coined, *maskūk*, pl. *maskūkāt.*
- Coiner, *zarrāb* (profess.); *qallāb* (of false coin).
- Colander. *Vide Cullender.*
- Cold, *sardī*; *burūdat*; *sarmā*; *zamharīr* (the purgatory for Sayyids; a place of intense cold); *khaylī sarmā-yam mī-shavad* (vulg.).

¹ It also cries *Qādir Allah* “God is Powerful.”² *Ham-‘ahd* also means *ham-paymān* “allied.”³ *Qahva*, the origin of the English word *coffee*, originally in Arabic signified “wine.”⁴ Muslims do not bury in coffins.The Zardushtis say it cries *Dukhtar Āghā.*

āb chā̄īda ast (the water is cold); “he left me out in the cold,” *sar-i marā bī-kulāh guzāsh*; *az sarmā khushik shudan* (to be ‘perished’); “you must (or probably you) have caught cold,” *ma'lūm ast chā̄īda bāshīd*. *Vide Sweat.*

Cold-blooded. *Vide Heat.*

Coldness, *fulānī misl-i yakh* *sard ast* (of manner); *yakh karj mi-zanad*² (he speaks without animation). *Vide Cold.*

Colic, *qūlinj*; *pīch* (a bad stomach-ache). *Vide Obstruction.*

Collar, *yakha* (of a coat; also a linen collar); *tawq* (of wood or of metal; also the collar band of a shirt); *garibān*; *qullāda* (dog-collar, etc. Ar. *qilāda*).

Collate, *muqābala*, *k.* *Vide Compare.*

Collating, *muqābala*

Colleague, *sharīk*.

Collect, to, *jam' k.*; *farāham āvurdan*; *ijtimā' namūdan*; *tadvīn k.* (to collect in one volume).

Collected, *āsūda*; *khā̄ir-jam'* (collected of mind); *jam' iyyat-i ziyyād-i jam'* *shudand* or *shud*; *dawr u bar-ash rā giriftand* (they collected round him).

Collection, *majmū'a*; *majma'* (of people).

Collector, *muhassil*; *bāj-gīr* (of taxes); *ū hālā tāhsīldār-i*³ *Shīrāz ast*.

College, *madrasa*, pl. *madāris*; *dār' l-ilm*.

Collide, to, *bi-ham khurdan*; *taṣāduf k.*; *tasādum k.*

Collision, *taṣādum*; [*taṣāduf*, to meet or pass each other; of persons or trains].

Collyrium, *surma* or *surma-yi sang* (for eyes; pure antimony); *tūtiyā*; *kuhl*; [*ān mard kahāl ast*, “he is an oculist.”]

Colocynth, *hānzal*.

Colonel, *sarhang* (= Major or Lieut.-Col.); *kulūnāl* (Eur.); *sartib* (commands nearly 1000 men).

Colony, important colonies (lit. possessions), *mutasarrafāt-i mu'tabara*; *mustamlakāt*; *musta'marāt*.

Colour, *rang*; *lawm*, pl. *alvān*; *rang-ā-rang* or *gūn-ā-gūn* (of various colours; latter also of various kinds); *rang-i sūrat-ash taḡyīr kard* (intr.; he changed colour from anger, fear, shame, etc.); *ān rā chi rang bi-kunam* (what colour shall I make

or dye it?) *rang-i sūrat-ash surkh shud* (he got red from anger); *khijālat-zada shud* (= she blushed; no word for ‘to colour for shame’).

Colour, to, *rang z.* or *k.* *Vide Blush.*

Coloured, *rangin*; *mulavvan*; *-gūn* (in comp.).

Colours, *bayraq* or ‘alam (standard; *vakīl-i bayraq* (O. C. of colour party); ‘alam-dār or *bayraq-dār* (private that carries the colours).

Colt, *kurra* (of horse, donkey, or camel).

Column, *sutūn* (of stone, brick, or wood); *sutūn-i jarā'īd* (column in a newspaper); *rukñ*, pl. *arkān*.

Comb, *tāj-i khurūs* (of cock; also the flower ‘cock’s comb’); *khāna-yi zambūr* (honey); [*lāna*, nest; of wasps, birds]; *shāna* (for the head).

Comb, to, *shāna-i bar-dār va mūhā-yat*⁴ *rā* (or *sar-at rā*) *shāna bi-zan*. *Vide Curry-comb.*

Combat, *muqātala* (*k.*); *muhāraba* (*k.*).

Combatant, *lashkarī*; [*ajzā-yi urdū* and *siyāhī-yi lashkar* are all non-combatants with an army, high and low].

Combative, *jāng-jū*.

Combination, *sāzish* (*k.*) (for plotting only); *tarkīb* (mixture); *ittihād* (of people).

Combine, *bi-ham sākhtan* (for plotting; also to make up a quarrel); *bi-ham muttafiq* or *muttahid shudan*; *dast bi-ham dādan*. *Vide To mix.*

Combustible, *sūkhtanī* or *chīz-hā-yi sūkhtanī* (combustible things); *shūla-gīr* (quick to ignite, as cotton).

Combustion, *ātash zadagī*; *ihtirāq*.

Come, *āmadan*; *bīrūn* (or *dar*) *āmadan* (to come out); *bi-sar-i khud bāz āmadam* (I came to myself; after anger, etc.); *rāsīdan*; *vārid shudan* (to arrive); *bar khurdan* (to come across unexpectedly. *Vide Encounter and Meet*).

Comet, *sītāra-yi dum-dār* or *dumbāla-dār*.

Comfort, *ārām*; *āsāyish*; *rāhat*; *khātīr-jam'i*; *īn amr marā tasallī mī-dihad* (this affords me some comfort); *īn pīsh-khidmat hīch murāqib-i ahvāl-am nīst* (this servant does not look after my comfort).

Comfortable, *rāhat* and *ārām* (both subs. are

¹ *Vide Hope.*

² The opposite of *garm mi-qiyād*.

³ *Tāhsīldār* in Persia is a collector of revenue.

⁴ In m.c. the pl. termination of collective nouns is often used unnecessarily *Zuljhā* for men or for the short cut tresses of women; *qisīhā* for women or for dervishes.

also used as adjectives); *āsūda*; *khush-hāl*; *khud-i tān rā takhfīf kunīd* (= make yourself comfortable; by removing turban, etc.).

Command, subs., *hukm*, pl. *ahkām*; *farmān*, P., Ar. pl. *fārāmīn*; *dūvīst naṣar dar sar-kardagi-yi man būdand* (mil.). *Vide Subordinates.*

Command, to, *farmān dādan*; *hukm namūdan*; *amr k.*; "the king commanded the army in person," *khud-i Pādīshāh bar sar-i lashkar-i khud-ash būd*; "he lost command over himself from anger (gave way to abuse)," *pūst-i sagī rā bar rū-yi khud kashīda*; *ū bi-man hukm farmūd ki hamān sā'at ānja bi-ravam*.

Commander, *sar-karda*; *rañīs-i lashkar*; *amīr-i niqām*; *sar-askar*; *sālār-i kull-i qushūn* or *sipāh-sālār* (Commander-in-Chief).

Commanding, *qal'a-yi sar-kūb* (a commanding fort).

Commence, to, *biyā shurū' kunīm*. *Vide Begin and Blossom.*

Commencement, *shurū'*; *ibtidā'*; *ājhāz*; *aval-i* or *avañil-i*; *badv-i amr*; *bāyā kār-i khud rā shurū' kun*, or *az sar bi-gīr*.

Commend, *man dūr-andishī-yi shumā ta'rīf mī-kunam* (I commend your prudence). *Vide Praise, Commendation, Entrust.*

Commendable, *lāyiq-i tahsīn* (or *-ta'rīf*); *sitūda va pasandīda*; *mahāmid-i akhlāq* (the commendable in morals).

Commendation, *tahsīn*; *āfarīn*.

Commentary, *tafsīr* (of Qur'ān or relig. books); *sharīh* (gen.).

Commentator, *mufassir*. *Vide Job.*

Commerce, *tijārat* (k.); *dād u sitad* (k.); *bay' u shirā* (k.); *mu'āmala* (k.); *matār*, pl. *amtī'a* (article of—); *vazīr-i tijārat* (minister of—); *Bājhdād tijārat-gāh-i 'umda-i 'st²* (or *mu'tabar-i 'st*). *Vide Bar-gain, Trade.*

Commissioner, *ghamm-khwārī* k.; *dil-sūzī k.*; *ham-dardī k.*

Commission, *irtikāb* (of any act); *muzārabā* (selling goods for half profits); *haqq-u's-sā'i* (on goods, sales, etc.); *tawkīl* (k.) (appointing a person); *sanad* (mil. commission); *kunīsyūn* (Eur.; the body of men).

Commit, *irtikāb namūdan*; *iqdām k. bi*—(to do); *marā vā dāsh̄t ki īn kār rā bi-kunam* (he forced me to commit this act). *Vide Entrust, etc.*

Committed, *ū habs shud* or *ūrā bi-habs* (or *bi-dūstāq-khāna*) *fīristādānd* (he was committed to prison); *ū murtakib-i īn fī'l shud = īn fī'l az ū sar zad* (he committed this act).

Committee, *ijlās* (a sitting of); *anjuman*; *ajzā* (members). *Vide Court.*

Common, *'awāmm'* *n-nās* (or *āmiyān* for *āmmiyān*) *īn jūr mī-gūyānd* (the common people speak like this); *rasmī* (*vide Official*); *mushtarak* (shared); *mashhūr* (well-known); *mutadāvīl* (current); *gunjishki-māmūlī* (the common sparrow); *az gūhā-yi rasmī-yi Hind ast* (it is a common flower of India); *kam-bahā* (of no value); *bāzārī shuda* (hackneyed, vulgar).

Commotion, *ghawīhā*; *shulūq*; *shūrīsh tazalzul* (stronger than previous words).

Communicate, *iblāgh* or *tablīgh* k.; *muntaqī sh.* (of disease; for *sīrāyat* k.); *īn sukhan rā bi-ū hālī kun* or *bi-rasān*; *tablīgh-i farmīyishāt rā namūdam* (I communicated your orders); *īn utaq bi-tālār rāh dārad* (this room communicates with the verandah); *bā kaftār mu'khābara namūdānd* (they communicated by means of pigeons).

Communication, *Communications*, *vide Confidential*; *murāvadāt* (mil.); *īn shahrī rāh-hā-yi ma'qūlī barāy-i āmad u shud bi-atrāf na-dārad*.

Communicative, *ma'lūm mī-shavad ki ū harrāf³ ast*; *pur-gū*.

Compact, *mu'āhadat* (k.); *ahd u paymān* (k.); *qarār u madār* (k.).

Companion, *man hīch rafīq-i na darām* (I have no friends, or accomplices); *ham-suhibat*; *ham-nishīn*; *ham-mashrab* (boon companion).

Companionship, *rifāqat*.

Company, *shirākat* (trade); *majlis*, pl. *majālis* (social); *jam'iyyat* (of people); *dasta* (mil.); *man rifāqat-i ū rā dūst mī-dāram⁴*; "present company expected," *bi-lā nisbat-i hāzīrān* (or *dūstān⁵*); "why

¹ Or *biraw*, direct narration.

² The adj. *'umda* does not precede its subs., but *'umda-yi kitāb-hā-st* (m.e.), "this is the best of the books."

³ Sometimes *harrāf* "fluent."

⁴ Note the *-i* with the present tense of the comp. verb—*dāshtan*.

⁵ Generally said when any objectionable epithet is uttered, lest any one present should apply the term to himself. Also *dūr az janāb* if referring to the addressed person only.

do you keep bad company? *chirā bā badān ham-nishīnī* (or *mujālasat*) *mī-kunī?*

Compare, *bā-ham andāza k.* (of size); *bā-ham muvāzana k.* (in weight or value); *bigā khatt-i man rā*¹ *bā khatt-i khud-at muqābala bi-kunīm.*

Compared, *nazar bi-arral* or *nisbat bi-arral* (compared with formerly).

Comparison, *nisbat-bi*— or *dar muqābil-i*— (in comparison with); *īn but-khāna—bi-lā tashbīh—misl-i masjid-ast* (this temple—I don't want to compare them—is like a mosque).

Compass, *pargār*; *jahāz bi-vāsiṭa-yi quṭb-numā rāh mī-ravad* or *safar mī-kunad*; *Qibla-numā*² (gen. for the direction of prayer).

Compassion, *riqqat* or *riqqat-i qalb*; *chirā īn kār mī-kunīd, rahm na-dārīd?* Vide Pity.

Compassionate, *Rahīm* (of God); *dil-rahm* or *sāhib-i rahm* (of man); *dil-ash raqīq ast.*

Compel, *vā dāsh-tan bar—*; *lā-budd sākhtan*; *bi-man zūr āvurd va pūl-ash rā girift* (he forced me to give him his money); *majbūr kardam ki—*; *man ūrā bar ān dāsh-tam ki pūl bi-dihad.*

Compelled, *majbūr*; *bar hasb-i ijbār u ḥarūrat; chūn kār bi-nīhāyat rasīd pīsh-i man barāy-i imdād āmad* (he was at last compelled to come to me for help); *īn rā bi-gardan-ash bār kardam* (I compelled him to do it).

Compendium, *majmū'a* (collection); *mujmal* (briefly touches on every point); *mukh-tasar* (an abridgment of a large work and also an elementary treatise). Vide Abridge, Abbreviate.

Compensate, *maṣqūd⁴ 'l-badal va ma' dūm⁴ 'l-'ivaz ast* (nothing can compensate for its loss).

Compensation, *'ivaz*; *talāfi-yi zarar*, or *talāfi-yi mā fāt*; *jabr-i nuqsān* (making up for a deficiency); vide 'Instead of'; "the Zardushtis don't take compensation for anything lost or broken by a friend," *Zardushtiyān tāvān-i chīz-i ki gum shuda yā shikasta ast namī-gīrand, ammā musul-mānān ba'z-i awqāt ziyād tar az qīmat mī-gīrand.*

Compete, *muqābala k.* (in business); *musābaqat k.* (of boys at school, horses in a race, etc.); *ham-maydānī k.* (athletics); *harijī k.* (in enmity). Vide Field, Rival, Opponent, Emulation and Competition.

Competence, Competency, *kīfāyat* (of income); *istiqāt* (affording, being able); *qābiliyyat*; *liyāqat* (capability, ability).

Competent, *qābil*; *lā-iq*; *īn kār az dast-i shumā bar mī-āyad?* (are you competent to undertake this?); *ū barāy-i kār-i ta'līm kāfi nīst* (he is not competent to teach).

Competition, *musābaqat*; *ham-maydānī*. Vide Compete.

Competitor, *ham-maydān* or *maydān-dār*; *harij* (for prize; in trade, etc.); *raqīb* (rival in love). Vide To Compete, Antagonist, Opponent. [(k.)].

Compilation, Compile, to, *jam' āvarī*; *ta'līf* Compiler, *mu'allif*.

Complain, *shikāyat burdan pīsh-i* (or *bi-*) *kas-i* (to complain to); *shikāyat k.* *az*—(to complain of); *khaylī waqt ast ki az ū gila dāram*; *az dast-i kas-i nālīdan*; [nālīsh k. in m.e. = to groan from pain or fever].

Complaining, Complaint, *ū hamīsha shikāyat* (or *nālā*) *dārad* (he is always complaining); *tazallum* (seeking justice, and hence complaint); *shikāyat-i shumā chīst* (what is your ailment?).

Complete, *tamām*; *si rūz-i kāmil* (three complete days); *ū dar īn zabān kāmil ast*; *īn kitāb mukammal ast*; *dar fann-i kushti-giri tamām ast.* Vide Perfect, Exact, Whole, Master.

Completed, *bi-anjām rasīda*, etc.; *takmīl yāfta.* [ing].

Completion, *itmām*; *takmīl*; *ikhtitām* (finish-Completely, *bi-'l-marra*³; *tamām⁴*; *kull⁵*; *muṭlaq⁶*; *az bīkh*.

Complexion, *rang-i rū*; "his complexion is a little darker (than the other)," *rū-yash qadr-i girifta-tar ast*; he is of a dark complexion, *sabz rang ast*⁴; *safīd* (very fair, as European); *gandum-gūn* (fair for an oriental).

Compliance, *riżāyat*, *riżā-mandī*; *qabūl*; *hasb⁴ 'l-khwāhish-i ū*⁵ (in compliance with his request).

¹ *Man rā*, vulg. for *marā*.

² *Qibla-numā*—a compass pointing to the *qibla* (*Ka'ba*) or direction of prayer.

³ *Marrah*, Ar., a "time."

⁴ In India *gandum rang*, "wheat coloured" means "rather dark" as applied to the dark-skinned races.

⁵ Note the Arabic construction with the Persian word *khwāhish*.

Complicated, *tū dar tū*; *pīch dar pīch*; *shākh dar shākh*; *tū-yi ham pichida* (all mixed up, entangled); *mushkil*. *Vide Difficult*.

Compliments, *Āqā*, *āqā-yi man bi-shumā salām mī-rasānad va mī-gūyad ki*—(or *āghā dū ā mī-rasānad va*) (Sir, my master sends his compliments and says—); *ta'āruf-i ziyyād dārad* (he is too 'politeful'); *ba'd az ta'āruf-i rasmī* (after the usual compliments); *ba'd az mīzāj-pursī hālat-am rā bayān kun* (*mīzāj-purē* *k.*, to ask after the health of). *Vide Enquire*.

Comply, *rāzī shudan*; *qabūl k.*; *farmāyishāt-i sāmī rā khwāham fīristād* (I will comply with your indents, send what you have ordered).

Compose, *ū hālā sarf u nahv-i tasnīf mī-kunad*; *shi'r guftan* (of poetry); *kitāb navishtan*.

Composed, *murakkab az*—(made of—); *ārām* (of manner); *āsūda khātir* (in mind; comfortable).

Composer, *musannif*; *sāhib*.

Composite, *murakkab*; *makhlūt* (mixed).

Composition, *tarkīb*; *ajzā** (ingredients); *inshā** (lit.); *'ibārat* (liter. style); *qarār u madār* (with creditors).

Composure, *khātir-jam'i*; *itmīnān*; *khud-dārī* (self-restraint).

Compound, **Compounded**, *murakkab* (past part.), pl. *murakkabāt* (compounds; also all fruits of the orange and lemon kind).

Compound, **to**, *tarkīb dādan* or *āmīkhtan* (of medicines); *muṣālaḥa* *k.* (compromise).

Comprehend, *fahmīdan*; **dark** *k.*; *īn matlab rā rasīdī?* *multafīt na-shudīd* (you have not understood; polite)¹; *bi-mailab-am bar na-khurd*; "gently my friend, you have grasped the matter a little late," *yavāsh 'azīz-i man mailab khaylī dīr dast-gīr-at shuda ast*; *īn harf rā khūb namī-fahmam, multafīt¹ na-shudam*.

Comprehended, *maṣhūm* (understood); *mash-mūl* (comprised). *Vide Contain*.

Comprehending, *īn kitāb mushtamil ast az intikhābāt-i Sa'dī, Hāfiẓ va dīgar shu'arā; Gulistān mushtamil bar hast bāb ast*. *Vide Contain*.

Comprehension, *idrāk*; *'ilm*; *fahm*; *az iħāta-yi kħiyāl-i man birūn ast*; *az iħāta-yi bayān birūn ast*.

Comprehensive, *jāmi'*; *idrāk-i vasīt-i dārad*.

Comprehensiveness, *jāmi'iyyat*.

Comprise. *Vide Comprehended and Contain*.

Compromise, *islāh k.*; *Janāb-i fulān rāzī hastid īn 'amal rā bi-sulh kūtāh kunid* (or *bi-guzarānīd* or *khatm kunid*)? *dar mushkil* *andūkhtan* (a person); *bā-ham sākhtan* (with verb in plural).

Compulsion, *zūr*; *iqbār*; *majbūriyyat*; *jabra* or *zūrakī* (adv., under compulsion); *jabra* *va qahr*.

Compunction, *ta'assuf* (regret); *bi-dūn-i dagħ-dagħha* or *bi-dūn-i hich khalish-i khātir* (without the least compunction).

Computation, *hisāb*; *shumār*; *bar āvard* (estimate); *birūn az hisāb ast* = —*ki hisāb na-dārad* (beyond computation).

Compute, *bar āvurd k.* or *takhmīn z.* (to estimate, q.v.); *hisāb k.* (count).

Concave, *ṭaraf-i mujavvaf* (the concave side: opp. to *ṭaraf-i muhaddab*, convex side).

Conceal, **to**, *panhān*, etc., *k.*; *qāyim k.* (to hide a person or thing). *Vide Suppress*.

Concealed, *panhān*; *nihān*; *maħħfi*; *si rūz ast az pūlis mastūr ast* (he has concealed himself from the Police for the last three days).

Concealment, *kitmān*; *taqiyya (k.)* (to conceal one's religion; Shi'ah doctrine).

Conceit, *khud-pasāndī*; *khud-bīnī*; *nakhvat* (arrogance); *dimāgħ-dārī* (m.c.); *mā bāyad ki khud-pasand na-bāshim*, or *bar khud* (or *bi-khud*) *na-bālim*. *Vide Pride, Arrogance*.

Conceited, *ān shakhṣ khayli dimāgħ dārad* or *dimāgħ-ash bālā rafta ast* (lost his head, above himself); *bi-khud bālīdan* (to plume oneself falsely on a thing).

Conceive, *tasavvur k.*; *man mī-dānam ki haqq bā-shumā ast* or *haqq bi-jānib-i shumāst*; *haml bar dāshtan* (in the womb).

Concentred, *ham-markaz shuda*.

Concentric, *ham-markaz*.

Concern, *amr*, pl. *umūr*; *mādda*; *bāb*; *mu-gaddama* (affair); *andīsha*; *fikr*; *tashvīsh*; *iżżejjab* (anxiety); *īn kār bi-shumā dākhl na-dārad* or *rujū' na-dārad* (this is no concern of yours); also *dar īn dākhl u tasarruf na-kun*.

Concerning, *dar haqq-i*—; *dar barāy-i*—; *dar khusus-i*—; *nisbat bi*—.

Concession, *imtiyāz* (a privilege; a Royal grant for the construction, etc., of any-

Multafīt shudīd? lit. "have you paid attention?" Persian etiquette assumes that a failure to comprehend is due to slight inattention.

thing; also medal, order, distinction); *guzāsh* (k.) (in agreements); *ri'āyat* (favour); *'bilīt-i ri'āyatī* (concession tickets, railway, etc.).

Conciliate, *rāzī k.*; *jālb-i qulūb k.*

Conciliatory, *islah-āmīz*; *jālib-i khavāṭīr*.

Concise, *mukhtasar*; *mūjaz* (brief). *Vide Compendium.*

Conclude, *bi-anjām rasānīdan*; *bi-pāyān burdan* (finish); *istimbāt namūdan* or *natiya dar āvurdan* (to infer); *hālā vaqt-i khatm-i kalām ast* (it is now time for me to conclude).

Conclusion, *anjām*; *intihā*; *ākhīr* (end); *natiya* (logic); *istimbāt* (inference); *in ākhīr-i bāb ast* (but *bāb-i ākhīr*, “the last chapter”).

Concoct, *khiyāl pukhtan* (of fancies); *pilav-i khyālī pukhtan* (build castles in the air); *ja'l k.* (to invent); *in qissā-hā az 'mandar-āvurdī' gufta ast* (m.c., he has concocted all this (story)); *tartīb dādan* (prepare, med.).

Concord, *muvāfiqat*; *sāzgārī*; *muṭābaqat* (gram.); *dar miyān-i ism va fi'l muṭābaqat nīst*.

Concubine, *sīgha*,¹ Per., and *mut'a*, Ar. (a temporary but legal wife).

Concurrence, *ham-ra'y-i*; *muvāfiqat-i rāy*.

Condemn, *mulzam k.* (to find guilty); *malāmat k.* or *mazammat k.* (to censure); *hukm-i qatl dādan*, or *hukm bi-qatl dādan* (to condemn to death).

Condiments, *chāshnī*; *adviyat* (spices).

Condition, *hāl*, pl. *hālāt* (state; pl., *ahvāl* = health); *vaż'*, pl. *awzā'*; *shart*, pl. *shurūt*; *qarār u madār* (stipulation); *bi-shurūt-i chand* (on certain conditions); *dar sūrat-i ki*—or *mashrūt bar in ki*—(on condition that—); *hāl-am az hāl-at bih-tar ast* (“my health is better than yours,” or “I’m better off than you”).

Condolence, *mātam-pursī* (visit of condolence on death)²; *tasliyat* or *ta'ziyat* (on death of either relative or friend); *sar-salāmatī* (on death of relative only).

Conduct, subs., *rāh-numā'i*; *rah-barī*; *dalālat* (guidance); *hidāyat* (gen. relig.); *raftār*; *harakāt*; *ravish*; *ravīyya*; *vaż'*; *atvār* (behaviour, q.v.).

Conduct, to, *burdan*; *hidāyat k.* (gen. relig.);

rāh namūdan; *dalālat k.*; *in rāh rā ki bi-man balad mī-kunad?* = *ānja ki marā rah-barī kunad?*

Conductor, *rāh-numā*; *balad*; *pīsh-raw*; *in sīm hāmil-i quvvā-yi barqī ast* (this wire is conductor of electricity); *muṭīb-bāshī* (musical); *muzghān-bāshī* (ditto).

Conduit, *āb-raw* (gen. covered); *rāh-i āb*; *jadval*.

Cone, *makhrūta*; *miśl-i kalla-qand*.

Conical, *makhrūt*; *qalamī* (pointed).

Confectionary, *halvayāt* (sweets, gen. with butter; cakes, etc.); *shīrīnī* (small dry sweets); *murabbā* (jams).

Confectioner, *qannādī* (sweetmeat maker; from *qand*, loaf sugar); *shīrīnī-farūsh*.

Confederacy, *mu'āħada* (k.); *ham-paymānī*.

Confederate, *rafiq*; *sharīk*; *ham-dast*; *kūchak-abdāl* (a confederate, etc., of a dervish; a votary; also in m.c. a catamite kept by a confederacy).

Confederated, *muṭā'āħid*; *muttafiq*.

Confer, to, *mushāvarat* (to consult together); *muzākara k.*; *bakhshīdān* (of benefit).

Conference, *ijlās* (k.); *majlis* (k.); *majlis-i muzākara* (k.); *ba'd az suwāl u javāb-i bisyār ra'y-i shān bar in qarār girişt ki*—.

Confess, to, *qabūl k.*; *biyā taqṣīr-at rā gardan bi-gīr*; *qabūlānīdan* (caus.; vulgar; to make to confess); *iqrār k. bi*—; *man iqrār mī-kunam* (or *qā'il-am*) *ki kirdār-i man bad ast*.

Confessing, *muqirr* (sh.).

Confession, *iqrār* (k.); *i'tirāf* (k.).

Confidant, *mahram* or *mahram-i rāz* (one who knows secrets; also one who won’t blab); *ham-rāz*.

Confide, to, *amīn dānīstan*; *man bar ū i'tiqād dāram*; *ū ūrā bi-tamām-i mā yumlak-ash amīn dānist* (he entrusted him with the management of all his property); “confiding in his strength,” *bar-quvvā-yi bāzū i'timād karda*—.

Confidence, *i'tibār* (k.); *i'timād* (k.); *tavakkul* (k.) (on God); *bar harfāhā-yi išhān hīch i'tibār namī-kunam* (or *harfāhā-yi išhān rā i'tiqād namī-kunam*).

Confidential, *mu'tamad* (of person); *mahramāna* (secret); *in kharīta-yi mahramāna ast* (this is a confidential map); “I have a confidential communication to make,”

¹ Sunnis do not consider this temporary marriage lawful. A woman will sometimes become *sīgha-yi "avad-sāla*, in order to simplify matters of inheritance.

² Condolence is expressed by “*baqū-yi umm-i shumā bāshad*” or “*dīgar bāz-māndagān bi-salāmat bāshad* or *bad na-bīnid*” or “*gham-i ākhīr-i tān bāshad*,” etc., etc. *Vide Sympathize.*

harf-i dāram mahramāna bi-shumā bi-gūyam; musāmara (talk by night between friends; stories told at night).

Confined, *mahbūs*; *ū al-ān dar zindān giriftār ast*; *nā-khush-i bistari* (confined to bed); *mahdūd* (limited); *in mulāhazāt munhasir-i bi-Kalkatta ast* (these remarks apply only to Calcutta); *dīrūz pā sabuk kard* (she was confined yesterday).

Confinement, *habs*; *qayd*; *mahbūsī* (imprisonment); *zā'idan* or *vaz-i haml* (of women).

Confines, *hudūd*, pl.

Confirm, to, *tasdiq k.*; *muṣaddiq sh.*; *ū ta'yid-i kalām rā kard* (he confirmed what I said).

Confirmation, *taṣdiq*; *isbāt* (proving).

Confirmative, *muṣayyid*.

Confirmed, *īn khabar sābit shuda ast yā na* (or *bi-tasdiq rasīda?*); *tasdiq yāsta* (of evidence).

Confirming. *Vide Confirmative.*

Confiscate, *zabt kardan*.

Confiscated, *zabt shuda*.

Conflagration, *hariq*.

Conflict, *zad u khurd* (*k.*); *tū-sar-ham-zānī* (*k.*); *dīrūz Sunnī va Shī'a bar sar va kalla-yi ham-dīgar zadand*; *ikhtilāf-i ārāt* (of opinion).

Confluence, *majma'*; *nuqta-yi ittiṣāl*.

Conformable, *muṭābiq*; *muvafiq*.

Conformity, *bar-hasb-i*—(in conformity with); *bar-viṣg-i*; *binā bar*—.

Confound, *Khudā dushmanhā-yi shān rā la'nat gardānad!* *Khudā gardan-ash rā bi-shikanad!* *I mām kamar-ash rā bi-zanad* or *murda-shūr-ash bi-barad* (confound him!). *Vide Astonish.*

Confront, *jilo giriſtan* and *āmadan* (to stop); *rū bi-rū kardan* or *shudan*. *Vide Oppose.*

Confused, *dast-pācha*, *hāj vāj*, or *pariṣān sh.*; *dar ham bar ham* (*sh.*); *kār-am rā bar ham zadid*; *muṣtarib*; *mutaraddid* (hesitating). *Vide Bewildered, Astonished.*

Confusedly, “ how confusedly you describe it,” *dar bayān chi qadar ikhtilāf mī-kunī*; (*ikhtilāf* also means conversation); *maṭlab rā pīchida bayān kard* (he described it in a roundabout way; purposely roundabout).

Confusion, *ikhtilāf u iqtishāsh*; *harj marj*; *ashūb* (noisy); *misli-i hammām-i zanāna*;

tamām-i shahr shulūq¹ būd (all the town was in confusion).

Confute, to, *radd k.*; *tardīd k.*

Confuted, *radd shuda*.

Congeal, to, *munjamid shudan*; *bastan* (of ices only); *yakh bastan* (to freeze).

Congealed, *munjamid*.

Congealment, *Congelation*, *injimād*.

Congratulate, to, “ congratuate me! ” *muzhdagānī-yam rā bi-dīh* (= give me the reward of good news, I've been successful for you²); said jokingly by a friend or seriously by an agent); *bar dāmādī-yash urā tabrīk guftam* (I congratulated him on his marriage); *mubārak-bād guftan*.

Congratulation, *tahnīyat*; *mubārak-bādī*; *tabrīk*.

Congregation, *jamā'at*.

Conic, *Conical*, *shakl-i makhrūtī*; or *makhruṭī*.

Conjectural, *qiyyāsī*; *tasavvurī*; *khiyālī*.

Conjecture, *gumīn* (*burdan*); *hads* (*namūdan*; in m.c. *zadan*); *hadṣān* or *qiyyāsān* (by conjecture).

Conjugation, *taṣrif*; *gardān*.

Conjunct, *bi-ham payvasta*; *mawṣūl*; *munzamm*.

Conjunction, *qirān* (of planets); *'atf* (grammar); *ittiṣāl* (joining): *īn jumla-hā bā yak dīgar nisbat na-dārad*.

Conjuration, *ihzār-i jinn*; *aṣṣūn-garī*.

Conjurer, *hugqa-bāz³*; *sha'bada bāz* (a higher class of conjurer); *sāhir* or *jādū-qar* (magician); *chashm-band* (one who by magic deceives the sight and causes others to see what he wishes).

Connect, to, *vasl k.*, tr.; *vasl shudan*, intr.; *ū bā man nisbat dārad* (he is a connection of mine); *taṣbiq k.* (of doctrines, customs, etc.); *īn matlab bi-man rabt na-dārad* (this matter does not concern me); *kāliska-hā bā-ham rāh dārand* (the carriages connect with each other).

Connected, *Connectedly*, *marbūt*. *Vide Disconnectedly.*

Connection, *'ilāqa*; *dard-i dil rā⁴ bā chashm chi nisbat* (what has a stomach-ache to do with the eyes ? what is the connection ?); *gūz rā bā shaqīqa chi?* (a vulg. saying); *hamān hikāyat-i zar-dūz va būriyā-bāj ast*

¹ Gen. spelt شلوق.

² *Kārhā yat rā sūrat dādam*,

³ *Hugqa-bāz* (small feats by sleight of hand); *hugqa* a little box.

⁴ Not *dard-i shikam* as in India.

(there is no connection or relevancy); *ū bā man hīch vā bastagān* na-dārad; *ān zan bā shawhar-ash rāh u rasm-i na-dārad* (she will have nothing to do with her husband).

Connections, *vā bastagān* (by blood, by marriage, or by ties of interest).

Connivance, *Connive*, *ighmāz* (k.); *chashm-pūshī* (k.); *ū dīda va dānistā chashm-pūshī¹* kard.

Connoisseur, —*shinās* (in compounds; as, *sharāb-shinās*, 'a connoisseur of wine').

Conquer, *fātīh kardan*; *ghālib shudan bar-*; *zafar yāftan*; *firūzī yāftan*; *fā'iq āmadan* (in games, athletics, discussions); *bar īn mas'ula dast-yāftam* (I've conquered this problem).

Conquered, *musakhkhar*; *maghlūb*; *ū bar tamām-i mulk musallat shud*.

Conqueror, *fātīh*; *musakhkhir*; *taskhīr kun-anda*.

Conquest, *fātīh*; *taskhīr*; *shikast*; *ghalaba bar* —

Conscience, *nāṣ-ash ūrā malāmat mī-kunad* (his conscience pricks him); *az zamīr-i² khud-at bi-pursid* (ask your own conscience); *az mashgūl-zimmagī fārīgh shudan* (to free one's conscience of anything); *bi-maylān-i khātīr-i khud va istīrāz-yi rizā-yi Khudāvand rīhā kard* (he left them to their conscience). *Vide Prick*.

Conscious, *ihsās* k. (to feel); *bā khabar būdan*; *multaṣit būdan*.

Consecrate, *shamshīr ki dar ẓarih-i Imām Husayn mutabarrak shuda būd* — ("the sword consecrated at the tomb of the Imam Husain" —).

Consecration, *taqdīs* (k.); *takhṣīṣ* (k.) (to specialize).

Consecutive, *musalsal*; *mutavālī*.

Consent, *rizā*; *istirzāz*.

Consent, to, *rāzī shudan*; *bi-istisvāb-i ū navishta am*; *tadbīr-i marā qabūl mī-kunid?* *Vide Approve*.

Consequence, *natiya*, pl. *natiyāj*; *anjām*; *hāṣil* (result); *bāk-i nīst* or *matṭlab-i nīst* (never mind; also there's nothing particular or strange, i.e., I can do it); *ẓarar na-dārad* (by all means; why not?); "if his wife sees me smartly dressed she will think me of more consequence," *agar zan-ash marā ārāsta bi-bīnad ziyyāda-tar hisāb*

mī-barad; *mā mardumān-i hastīm, az khānvāda hastīm* (we are people of consequence, we are somebodies).

Conservatory, *garm-khāna* (hot-house). *Vide Orange*.

Consider, *dar bāb-i ān fikr mī-kunam* (I will consider about that); *dar pīsh-i khud khyāl kardan*; *dānistān*; *mahsūb* k.; *shimurdan* (to deem); *ghawr* k.

Consideration, *ta'ammul* (k.) (reflecting); *tashakkhus* (importance); *qābil-i ihtirām* (worthy of respect); *naẓar bi-khidamāt-i shumā* (in consideration of your services); *bi-mulāḥaza-yi pidar-i shumā za'līl na-kardam* (in consideration of your father I did not disgrace you).

Consign, *sipurdan*; *ta/vīz namūdan*; *havāla* k.

Consigned, *bār-i jahāz bi-ism-i ū būd*; *muḥavval*; *tahvīl-i ū shud* (it was handed over to him).

Consignee, *qīranda*; *mursal ilayh*.

Consigner, *irsāl-kunanda*; *farīsanda* (vulg.). *Vide Sender*.

Consignment, *mursala*; *amānat* (of goods).

Consist. *Vide Contain*.

Consistency, *qavām* (of liquids; also the cookery word 'mixture'); *bi-paz tā misl-i āsh qavām bi-qīrad*.

Consolation, *Console*, *tasallī*, and *tasliyat*, and *dil-dārī* (*dādan*); *ta'ziyat* (*gustan*; on death only); *bi-rāw bāchcha rā bi-fahmān* (go and comfort the child).

Conspicuous, *namūdār*; *numāyān*; *vāzīh*; *āshkārā*; *paydā*; *huvaydā*; *gāv-i safid-pīshānī* (lit. a cow with a blaze); *ma'rūf*; *mashhūr* (eminent).

Conspiracy, *sāzish* (k.); *dasta-i az a'yān dast bi-ham dādand ki Pādishāh rā bi-kushand*. *Vide Plot*.

Conspirator, *ham-rāz*.

Conspire, *bā-ham sākhtan* (to join together; in good or bad sense; also to compromise, q.v.).

Constant, *ṣābit-qadam*; *bā-vajā*; *bar qarār*; *dā'im* (of time); *ū bar-gufa-ash hamīsha qā'im ast*; "in spite of the fact that your brother cruelly sought to separate us, I remained constant and bore his ill usage," *har qadar barādar-at bi-man silam karda bi-judāz-yi mā talāsh mī-kard man hamān qadar pā-dārī namūda jawr-ash rā mī-kashīdam*.

¹ *Az taqsīr i ū chashm pūshī kard* = "he pardoned him."

² *Zamīr* has also sometimes the meaning of "heart" or "comprehension."

Constantinople, *Istāmbūl* or *Islāmbūl*; *Qusṭanṭīniyya*.
Constellation, *majma'-i kavākib*; *burj*, pl. *burūj* (Zodiac).
Constipated, *magbūz*; *mizāj-ash qabz ast* (he is always constipated); *bisyār sudda dārad*.
Constipation, *qabz*; *yubūsat*; [*khushkī*? either wrong or vulgar].
Constitution, *bunya*; *quvā*, pl. of *quvvat* (of body); *tabī'at-i* (or *ḥalat-i*) *ū hamīsha sālim ast*; *gavī* *bunya* or *bā* *bunya* (of strong constitution).
Constitutional, *qānūnī*; *bā intīzām*.
Constitutionally, *hasb-i qā'iда va qānūn*.
Constrained, *majbūr*.
Construct, *sākhtan*; *binā kardan*; *nasb k.* (to erect); *Muhammad qānūn-i Islām rā bi-vujūd āvurd*.
Construction, *quvāra*; *sākht*; *binā* (of buildings); *qumāsh* (of cloth, carpet; of people; *bad-qumāsh ast* = he is ill made); *tarkīb* (of a sentence).
Consul, *balyūz*, T.; *kunsal* or *qunsal*, etc.; *Shāh-bandar* (by Turks 'Consul'; by Persians 'Port-Commissioner').
Consult, *rāy giriftan* (to take the opinion of); *biyā dar* in *amr mashvarat bi-kunīm*; *agar naf-i khud rā bi-bīnī*—(if you consult your own interests—).
Consultation, *mashvarat* (k.) (med.).
Consulted, *dar ta'yīn u intīkhāb-ash istishāra bi-ārā-yi mardum mī-kunand* (in his appointment and selection, the wishes of the people are consulted); *dar ta'yīn-i kalāntar rīzā-yi mardum dākhil ast*.
Consulting-room. Vide Room.
Consume, *khurdan* (eat); *ṣarf shudan* or *kardan* (of food, money and time); *sukh-tan* (to burn, q.v.); *az ghāmm u ghussā kāhida shud* (consumed with anxiety).
Consummation, *itmām*; *ikmāl*; *'arūsī bi-ghāyat na-rasīd* (the marriage was not consummated).
Consumption, *marazi diqq*.
Contact, *mass* (k.), tr. and intr. (touching).
Contagion, *sirāyat*; *nā-khushi-yi ān marīz bi-man sirāyat kard*.
Contagious, *nā-khushi-yi musrī* (contagious disease).
Contain, *khud-dārī k.*, or *khud rā ẓabt k.* (to

contain oneself; in any emotion, etc.)
gunjīdan; *gunjāyish dāshṭan* (to be contained); *in kitāb murattab* (or *mushtamil* or *mabnī*) *bar du bāb-ast* (this book contains two chapters); *in sandūq chi qadr chā'ī mī-girad?* "he was unable to contain himself," *ū bī-ikhtiyār shud* (gen. of diarrhoea); *khud-dārī k.* (of anything). Vide Comprehended.
Contained, *in shīr dar* in *zarf jā-yash namī-shavad*¹; *mundarij* (of writings).
Contaminated, *ālūdan* or *ālūda k.*; *mulavvas k.*; *najis* (*gardānīdan*).
Contemplated, *mutasavvar*.
Contemplation, *tafakkur*; *ta'ammul*; *dar 'ālam-i murāqaba raftan* (relig.).
Contemplative, *mutafakkir*; *mustaghraq-i khīyālat*.
Contemporary, *ham'-ahd*, or *ham' asr*; *mu'āsir*, pl. *mu'āsirīn*.
Contempt, *haqārat* (k.); *bi-haqārat naẓar k.*; *tawhīn* (k.) (also to feel aversion for); *zalīl* (*dānistān*); *kasī rā haqīr* or *khwār ma-shumār*.
Contemptible, *khwār*; *zalīl*; *farū-māya*; *dūn*; *haqīr*; *nā-chīz*.
Contend, to, *mujādala k.* (dispute). Vide Quarrel.
Contender, *mujādil* (in argument); *sītīza-kār* (in fight).
Contending, *ū mard-i bisyār munāzī-i ast* (he is always contending). Vide Contest.
Content, *qanā'at*; *rīzā* (subs.); *qāni'*; *qanā'-at-kār*; *rāzī* (adj.); *har chi dāram bi ān qāni'* *mī-bāsham*.
Contention, *mujādala* (dispute); *munāza'at* (quarrelling, fighting, disputing).
Contentious, *ānhā khaylī jāng-jū hastand*; (*mujsid* and *muftattin* = stirring up strife).
Contentment. Vide Content.
Contents, *mazmūn* (of a letter); *maknūnāt* (of box, etc.).
Contest, *ham-sarī* (k.) (to vie with; in good or bad sense). Vide Quarrel, Battle, etc.
Contestor, *munāzī* (friendly or otherwise; vide Contending).
Contiguity, *muttaṣil būdan*.
Contiguous, *muttaṣil*.
Continence, *'ismat*; *'iffat*; *pāk-dāmanī*.
Continent, *iqlīm*, pl. *aqālīm*; *'afīf* (adj.); *pāk-dāman*.

¹ But *jā shudan* (m.e.) "to be finished."

² Originally one of the seven climates of the world, but now used for a Province, Presidency and by Persians also for a country.

Contingency, *hādişa* (accident); *vāqī'a* (occurrence). *Vide* Accident, Accidental.

Continual, *īnjā hamīsha janjāl ast* (there is a continual noise here); continued action is in m.c. expressed by the interjection *hay*, as *hay bārān āmad*¹; *hay bi-khur*; *man dīdam az saqf hay khāk mi-rizad*, *ham-chunīn ki bīrūn davīdam saqf pāyīn āmad* (I saw that earth kept falling from the roof; I had barely set foot outside when the roof fell in). Reduplication of a word may give same signification, as *tarsān tarsān kardam* (I was in a fright all the time I did it).

Continually, *mudām*; *vide* Always; *mutta-silān* (without break; *vide* Continuously).

Continuation, *dāvām* (lasting); *'ilāva bar ānchi dīrūz guftam* (in continuation of what I said yesterday).

Continue, *tūl dādan*, tr., and *tūl kashīdan*, intr.; *imtīdād yāftan*; *agar dar īn kār mudāvamat numāyīnd*—(if you continue to do this—); *bāqī dārad* (to be continued; of newspaper article). *Vide* Continual; *dumbāla-yi sukhan rā bi-dīn naw' kashīdan giriş* or *maṭṭlab rā bi-dīn tarīq pay kard*.

Continuously, *muttasil-i ham*; *'ala 'l-ittisāl*; *yak māh pay-i ham* (or *pusht-i sar-i ham*) *safar kādīm*, Prof. S. T.; *mardum pusht pusht* (or *pusht-i ham*) *āmadand*; *pusht pusht fawj* *dar maydān firistād*. *Vide* Continually.

Contortion, *pīch u tāb*; *sūrat-ash bi-ham pīchīd* (his face became contorted).

Contract, *qabāla* (sometimes for mercantile deeds of sale); *ijāra-nāma* (paper; for a lease. *Vide* Farm); *rahn-nāma* (deed of mortgage); *muqāta'a* and *maqta'* (k.) (for work); *kābin-nāma* (marriage—).

Contraction, *kashish* (of muscles); *mukhaffaf* (of words).

Contractor, *muqāta'a-dār* or *-kunanda* (of work, etc.).

Contradict, “don't contradict me,” *marā takzīb² ma-kun*, or *harf-i marā radd ma-kun*, or *tamarrud-i harf-i marā ma-kun*; *ū khud-ash rā darūgh-gū kard* (he contradicted himself); “how is it you contradict yourself?” *jihat chīst bi-du zabān dar āmadē?* *tardīd-i kalām k.*

Contradiction, *ikhtilāf*; *kalām-i shumā munāfāt dārad*.

Contradictory, *khilāf*; *zidd*; *naqīz*; *munāqīz*; *harfā-yi shumā naqīz-i yak dīgar ast*.

Contrariety, *ziddiyat*; *ziddiyat-i tabī'at*.

Contrary, *bar 'aks* (on the contrary); *khilāf-i ihtiimāl* (contrary to expectation); *az bād-i mukhālīf jahāz mu'attal shud*; “have you any proof to the contrary?” *bi-khilāf-i īn harf iṣbāt-i dāri?*

Contrivance, *tadbīr* (plan); *hikmat* or *ikhtirā'* (devise, invention); *bi-chī hīla ānjā mīravī?*

Control, *iqtiḍār* or *tasalluṭ dāshān bar-*; *sarbāz-hā az qabza-yi* (or *ikhtiyār-i*) *man bīrūn raftand*.

Controversy, *munāżara*; *mujādala*. *Vide* Argument.

Controverting, *mushājara* (k.); *bā man dar īn amr mushājara namūd*.

Contumacious, *mard-i 'anūd ast*; *lajūj* (mislly obstinate). *Vide* Obstinate.

Contumacy, *'inād*; *lajj*.

Contused, *kūfta* (also tired, stiff); *żarb-khurda*; *az chūb khurdan badan-ash lih* (or *khurd u khamīr*) *shud* (he was black and blue from the thrashing).

Contusion, *kūftagī* (also tiredness, stiffness); *aşar-i kūftagī*.

Convalescence, *ifāqa* (*yāftan*).

Convalescent, *tāza shīfā yāfta*.

Convene, *mun'aqid* (k.); *ijlās* (k.); *fardā īn anjuman du-bāra bar pā khwāhad shud*.

Convenient, *barāy-i shumā zahmat-i na-khwāhad būd ki³ fardā īn jā bi-yāyīd?* (will it be convenient for you to come tomorrow?); or *māni'-i kār-i shumā na-khwāhad būd agar fardā īn jā bi-yāyīd?*

Conveniently, *bī zahmat*.

Convent, *dayr* (of Christians or Hindus); *khānaqāh* (dervishes); *rāhibān⁴* *dar ān dayr suknā dārand*.

Conversation, *guft u gū* (k.); *harf* (zadan); *mayl-i suhbāt dārid?* *gap zadan* (to gossip, with an underlying meaning of falsehood); *mard-i khush muhāvara* (a man of charming conversation; of interesting and well-expressed ideas).

Convert, *tāza bi-dīn āmada*; *jadīd-'l-Islām* (new to Mahomedanism); *'Isavī-yi jadīd*; *murtadd az Islām* (pervert from Islam).

¹ This particle *hay* can precede the prefix *mī* of the Imperfect.

² The root meaning is “to lie.”

³ Or *agar*.

⁴ Ar. pl. *ruhbān* and *ruhhāb*; *rāhiba*, feminine, singular. Note the pl. in *ān* here; for euphony.

Converted, *bi-sharaf-i Islām fā'iz gasht*; *muhtadī bi-dīn-i -shud*. Vide Believe.

Convey, *burdan*; *naql k.* or *naql u ḥaml k.* (to transport); *iltijāt karda in chīz rā bi-ū bi-rasānid*.

Conveyable, *naql-pazīr*.

Convex, '*adasī* (i.e. 'like a lentil'); *muḥad-dab*; *māhī-pusht* or *khar-pusht* (of roads, roofs); *shakl-i sipāri* (slightly convex like a shield); *shakl-i khūdī* (domed, or like a helmet in shape).

Convict, to, *mulzim k.*; *mujrīm sākhtan*; *gunāh* or *jurm sābit k.*

Conviction, *ilzām*; *iṣbāt* (of crime); *i'tiqād-am īn ki*—(it is my belief that—); *yaqīn-i kāmil dāram ki*—(it is my conviction that—).

Convince, *bi-khaṭā-yash ūrā mu'tarij sākhītam* (I convinced him of his error); *sukhan-am ūrā mujāb kard*.

Convinced, *yaqīn dāram ki ānchi mī-gūyī rāst ast*, or *khāṭir-am jam' ast ki shumā rāst mī-gūyīd*¹ (I am convinced what you are saying¹ is true); *az īn dalīl yaqīn hāṣil kardam*; *az rū-yi dalīl ūrā khāṭir jam' kardam*.

Convivial, '*ayyāsh* (ill-liver); *ham-piyāla va ham-nawāla*; *dūst-i ham-mashrab*.

Conviviality, *ham-piyālagī* va *ham navālagī rā dūst mī-dārad*.

Convolvulus, *nīlūjar*.

Convulsed, to be, *shūrīda²* *shudan* or *k.* (to be excited, upset); *īn qadar khandid ki nafas-ash qat³ shud* or *rūda-hā-yash pīch uftād*; *bachcha tashannuj girift va murd*.

Convulsions, *tashannuj* (disease)

Coo, to, *kūkū k.* (of dove): *nāla k.* (of dove and other birds).

Cook, to, *tabkh k.*; *pukht u paz k.*; *pukhtan*, rt. *paz*; *islāh k.* (of meat); *dam kardan* or *dādan* (to first cook rice, etc., and then, adding butter, to cover and place fire above and below, and so complete the cooking); vide To Charm.

Cook, *ū ghīzā-yi khud rā khud-ash mī-pazad*, *bi-jihāt-i īn ki īsh-paz na-dārad*; "too many cooks—"; *matbakh-i du kad-bānū*

hamīsha nā-rūb mī-mānad, and *māmācha ki du tā shud sar-i bachcha kaj dar mī-āyad*.

Cooked. Vide Over-cooked.

Cookery, *tabbākhī*.

Cool,⁴ *khunuk*; *sard⁵* (cool or cold; also cold-blooded of a person's temperament); *bārid* (cold); *imrūz az dīrūz khunuk-tar ast*; *ū īb-i hindūvān barāy-i tabrīd mī-khurad* (he takes juice of water-melon to cool his system).

Cooled, *yakh karda* (this does not necessarily imply with ice); *dast-ash yakh karda ast* (on a cold day, or of a sick person).

Cooling, *mubārid*; *khunuk-kun, bārid*.

Coolly, *bā istīghnā* (with indifference, independence); *bā bī-parvāt⁶*; *bā itmīnān*.

Coolness, *khunukī*; *sardī* (or coldness); *burūdat* (coldness, lit.); *shakar-ābī* (a slight coolness between friends; a tiff).

Cool-region, *sar-hadd* (prop. boundary); *sard-sīr*, P. (opp. to *garm-sīr⁷*) and *īlāq*, T. (as opp. to *qishlāq*).

Cooly, *dabbāsh* (Ar. cooly, but in Persian Gulf the head cooly of a steamer); *hammāl* (porter).

Coot, *parlā* or *par-malā* (coot?).

Copious, *vāfir*; *fārāvān*; *mawfūr*; *ziyād*.

Copper, *mis*; *takhta-yi mis* (sheets of—); *nuhās*; *misīna ālāt* (copper ware); *pūl-i siyāh* (coppers,⁸ money); *zangār* (sulphate of copper).

Copper-smith, *misgar*.

Copt, *Qibt*; *Qibtī* (adj., Coptic).

Copulate, *gāzīdan* (vulg.); *jīmā' k.*; *nazdīkī k.*; *mubāsharat k.*; *mujāma'at k.* (humans); *pusht-i ham raftan* or *jušt giriftan* (of animals).

Copulation, *mujāma'at*; *nazdīkī*; *jīmā'* (human beings); *savārī* (animals).

Copy, *az rū navishtan* (of writing); *az rū kashīdan* (of pictures); *mashq k.* (practise from a copy-book); *taqlīd k.* (imitate, q.v.); *marhamat karda in rā barāy-i man savād bar dārid* or *kunid*; *pāk-navīsī k.* (make a fair copy); she copied (mimicked) the Tehran accent, *zabān-ash rā kaj kard mišl-i Tahrānī⁹-hā*.

¹ *Gūftid* would mean you said a little time ago—perhaps only ten minutes.

² *Shūrīda* also means "mad."

³ The usual distinction between 'cool' and 'cold' is that *bisīyār* is prefixed in the case of the latter.

⁴ *Hīch garmī na-dārad* (m.c.).

⁵ Pl. *sard-sīrāt* and *garm-sīrāt*.

⁶ In m.c. even applied to the new nickel coins. It is better not to give copper coins even to beggars; nickel coins of equivalent value are preferred.

⁷ *Zandī zandī har/zadan* (m.c.) "to mimic the Tehran accent."

Copying, *istinsâkh-i kutub* (k.) (copying books): *naql* k. (coming into use in Persia in this sense).

Coquetry, *'ishva* (of gestures); *qirr* (of action); *nâz* (to draw back for the sake of being pressed).

Coquette, *zan-i husn-farûsh-i nâzdâr*; *mâ-kush marg-i mât* (a phrase used as a substantive or adjective); *'ishva-bâz*.

Coral, *marjân* (subs.); *marjânî* (adj.).

Cord, *qadr-i rîsmân bi-kharîd* *va ìn chîz-hâ râ bi-bandîd*; *nakh-i¹ kuluft*; *qayfân* (of silk for piping); *zih* (bow-string or gut); *rûda = gut*.

Cord, to, *bâ rîsmân bastan*.

Coriander-seed, *gishnîz*.

Cork, subs., *bûj* or *bûch*; *în bûtri chûb-pamba*² *na-dârad*; *chûb* or *sar* (stopper).

Cork, to, *sar-i ân shîsha* (or *bûtri*) *râ bi-gîr* (cork or close that bottle).

Cork-screw, *pîch*; *bûch-kash*.

Corn, *pîna* (hardened skin on elbow, knee, sole of foot or on forehead from the *muhra-namâz*); *mîkhak* (on foot); *ghalla* (grain); *zurat* (Indian corn); *sâl-i guzashtha jîns-i farâvân-i paydâ shud* (there was plenty of food grain last year); *chûn nawbat-i khûsha rasîd* (when the ears began to form).

Cornelian, *'aqîq-i surkh*.

Corner, “he searched in every corner but could not find it” *û gûsha kinâr nigâh kard valî na-yâjt*; *kunj*; *payghûla*.

Coronation, *tâj-pûshî*; *tâj-quzârî*. Vide To take place.

Corporal, *sar-jûqa*; *dah-bâshî* (commander of ten; vide Regiment).

Corporeal, *jismânî*; *mujassam* (rendered corporeal; embodied).

Corporeally, *bi-hâlat-i jismânî*.

Corpse, *mayyit*, pl. *amvât*; *na'sh* (human); *janâza* (bier with corpse, and in m.c. corpse alone); *lâsha*; *mayta*; *lâsh* (prop. of animals only); *murda* (anything dead); *zinda u murda*, or *hayy u mayyit* (the living and the dead); *jîfa* (decomposed corpse of any kind, carrion); *tashyî-i janâza k.* (to follow to the grave, or part of the way); *janâza-at râ rû-yi âb bi-bînam!* (= may I see thee dead³).

Corpulence, *jasâmat*; *gundagi* (vulg.); *châqî* or *farbihî* (fatness).

Corpulent, *jasîm*; *gunda* (vulg.); *farbih* (fat); *châq* (fat; also healthy, etc.); *gal u gunda*.

Correct, *sâhih*; *durust*.

Correct, to, *tashîh* or *islâh* k.; *tarâdîb* k. (punish, etc.).

Correction, *tashîh* (k.); *islâh*, pl. *islâhât* (k.); *tarâdîb* (k.) (to punish).

Correspond, to, *mukâtabat dâshtan*; *murâsala k.* or *dâshtan*; *khatt u kitâbat* k.

Correspondence, *mukâtaba*; *khatt u kitâbat*; *shumâ bâ û hîch murâsalat dârîd*? *îrsâl u marsûlî* (k.); *al-kitâbat⁴ nisf⁵ l-mulâqât* (saying); *bâ û murâvada dâram* (I have friendly relations with him, or trade relations).

Correspondent, *vaqâ'i-nigâr* or *nâma-nigâr* (to a newspaper); *mukhbîr-i Rûtar* (Reuter's correspondent).

Corresponding to, *mu'tâbiq bi-*; *avval-i Farvardîn ki 'Id-i Naw-Rûz mî-bâshad musâdîf-i bîst u yakum-i Mârsh ast* (the 1st of Farvardin which is the Persian New Year's Day corresponds to the 21st of March).

Corroborate, *taqviyat-i qawl dâdan* (supports this statement); *ta'kîd* k.; *tasdiq* k.; *ta'yîd* k.

Corroborated, *ta'yîd karda shuda*.

Corroboration, *ta'yîd*; *tasdiq*.

Corroborative, *mu'tayyid*.

Corroded, *zang khurda*.

Corrupt, *fâsid* (of blood, etc.); *râshî* (in Ar. the one who gives bribes) or *rîshvat-khwâr* (open to bribes); *gandîda* or *mutâ'affin* (stinking; of flesh or of water); *pûsîda* (of fruits, woods); *kharâb*; *mukharrab* (of language); *chûn dar-i khâna-yi pâdishâh fâsid ast*—(when the court is corrupt—).

Corruption, *fâsîd* (of blood); *rîshvat-khwârî* (of bribery); *gandîdagî* or *'ufûnat* (putridity); *ta'affun* (bad smell, etc.); *pûsîdagî* (of fruits, woods); *takhrîb* (of language); *tahrîf* (in text; an accusation by Muslims against Christians and Jews⁶).

Cossack, *Qazzâq*.

Cost, *qîmat*; *makhârij* or *ikhrâjât* or *masârif*, pls.

¹ *Nakh*—sewing thread.

² Vulg.—supposed to be from the cotton tree.

³ A woman's curse; may I see thee in the hands of the body washers.

⁴ *Tâhrîf-i lazzî* and *tâhrîf-i ma'nâvi*.

Cost, to, *kharīd-ash bīshtar ast*, or *bīshtar kharīd dārad* (m.c.) (it cost me more); *chi māya guzāshid* (what did you pay for this).

Costs (law), *murāfa'a-yi khud rā bā makhārij burdam.*

Cosy, *gūsha-yi 'āfiyat* (a cosy corner; also a snug country cottage).

Cottage, *kulba*; *kappar* (a hut); *khāna-yi kālī-pūsh*¹; *bungāh* (a Turkoman hut).

Cotton, *pamba* (cotton wool); *ghūza* (pod); *dar īn vilāyat pamba-yi ziyād paydā mīshavad.*

Cotton-carder, *pamba-zan* or *hallāj*; *hallājī k.* (to card cotton; also meta. 'to jump on a person').

Couch, " *kawch*" (Eur.); *nīm-kat*; *suffa*; *īn nīm-takht rā bi-utāq-i dīgar* (or *bi-ān utāq*) *bi-bar.*

Cough, *surfa*, vulg. *sulfa*; *siyāh-surfa* (whooping cough); *surfa-yi khushk* (dry cough); *surfa 'āriż shud* (he had an attack of coughing).

Cough, to, *surfa kardan* (vulg. *kandan*); *akh u tuʃ k.* (to cough and spit); *tanakhnukh* or *tanahnuh k.* (to hem, especially after urinating²).

Council, *ū yak-ī az ajzā-i* (or *a'zā-i*) *majlis-i vazārat ast*; *ahl-i shūrā.*

Council-house, *mashvarat-khāna.* Vide Assembly.

Counsel, *pand*; *nasīhat*, pl. *nasātih*; *mashvarat* (consultation); *mā bāyad ki maslahat-i nīk rā qabūl kunīm*; *shūra kardan bā kas-ī* (to take counsel with or seek advice of).

Counsellor, *mushīr* (state or private); *nāsīh.*

Count, to, *shumurdan*, rt. *shumār*; *hisāb k.*; *māhsūb k.* (to include); *dānistan*, *shimurdan*, *pindāshtan* (to deem); " he counted on his fingers and then said," *bar angusht-hā-yi khud hisāb karda guft—*.

Counted, *shimurda.* Vide Calculated.

Countenance, *rū*; *vajh*; *sūrat* (m.e.); *chihra* (rare); *manzār* (appearance, in m.e. face).

Counterfeit, to, *imzā-yash rā ja'l kardan* (his signature was counterfeited).

Counterfeit, *ja'lī*; *sākhta*; *magħshūsh* (adul-

terated, etc., q.v.); *sikka-yi qalb* (counterfeit coin); *īn sikka-yi qalb ast* or *qallābī ast.* Vide Tinsel.

Counterfeiter, *qallāb* (of coin; also a cheat).

Countermand, to, *naskh-i hukm k.*; *man' k.* (of order for goods).

Counterpane, *lihāj* (quilt).

Country, *vatan*; *zād u būm* (native country); *mulk*; *mamlakat*; *vilāyat* (kingdom); *zamīn* (ground); *sahrā* (as opposed to town); *dīhāt* and *atrāf* (the country suburbs); *bilād* (the town and its country suburbs).

Countryman, *ham-vāṣan* (rare); *ham-shahī* (prop. fellow-citizen, but used for fellow-countryman); *ham-vilāyatī*; *dīhātī*, and *rūstāñī* (rustic); *salām-i rūstāyān bī-gharaz nīst* (common proverb).

Country seat, *yāylāq* T. (any cool country seat, specially in the hills); *bāgh* (used of a house and garden away from the town).

Couple, *yak juft³ tīgh-i dallākī barāy-i man bi-girid* (buy me a couple of razors); *yak zauj* (or *juft*) *kafsh kharīdam.*

Couple, to, *juft shudan* (intr., to pair); *dar kāliska du asp juft kard* (or bast).

Couplet, *bayt.*

Courage, *dilīrī*; *shajā'at*; *himmat*; *rashādat*; *shumādilīr-tar az man-īd* (or *bājurāt-tar*, or *bihtar az man mardānagī dārid*; *dil bi-yār* or *dil paydā kun* (take courage!); *dil qavī dār* (keep up your courage; don't be disheartened). Vide Bravery.

Courageous, *shujā'*; *dilīr*; *pur-dil*; *īn mardaka bi-zan-bahādur ast* (vulg.).

Courier, *qāsid* (on foot); *payk* (with letter); *chāpārī* (official or private mounted); *ghulām-chāpār* (house-to-house postman).

Course, *majrā*, pl. *majārī* (of river); *maydān-i asp-davānī*, or in m.c. *maydān-i sharī* (horse—); *dar 'arz-i sajar* (in the course of the journey); *dar bayn-i guft-u-gū* (in the course of conversation); *dar zārf-i du sāl* (in the course of two years); *bihtarīn tariqa īn ast ki*—(the best course for you is —); *ārī*, *chirā* (m.c.), *bī-shakk* (of course).

Courses. Vide Menstruation.

Court, *dar-i khāna-yi shāhī*; *darbār*; *khadām*

¹ Corrup. of *kāhī-pūsh*.

² طابق حدیث نبوی بعد از ادوار مرد باید سه مرتبه از بین آلت تا سر حشفه بکشد و نفعخ نماید و بعد اب طهارت بگیرد از نفعخ قطره یا قطرات ادوار که باقی بهاند خارج میشود

³ No *izāfat* after *juft*. *Juft* is only applied to things of which two go to a pair; *yak qaychī* is a pair of scissors.

u hasham-i shāh, or *multazimān rikāb* (attendants on a prince); *sahn-i khāna* or *hiyāt* (—yard); *saff-i salām bār pāk*. (to hold a court; of Shah); *fardā bi-salām mī-nishī-nad* (the Shah will hold a court tomorrow); *murāfa'a dar dīvān-i ū mī-guzarad* (the case will be tried in his court); *majlis-i nizāmiyya* (court-martial); *majlis-i 'adliyya* (a kind of High Court in Tehran: civil, criminal and appellate); *istintāq* (court of enquiry on criminal matters, the members being selected by the Governor); *ijlās* (a civil committee); *darbār-i ū marja'-i udabā' u fuzałā' būd* (his court was the resort of men of learning).

Courteous, *mutavāzi'*; *khalīq* (polite); *mu'-addab* (well-behaved; of youngsters before elders).

Courtesan, *qahba*; *fāhisha*; *jinda*; *lavand* (vulg.).

Courtesy, *mulāṭafat* (kindness); *mudārāt* (tact); *tavāzū'* and *ta'ārif* (outward politeness).

Courtier, *muqarrab-i dawlat*; *az ahl-i dar-i khāna*; *bār-yāfta*.

Cousin, *pisar 'ammū*¹ (son of paternal uncle), *pisar 'amma* (son of maternal aunt); *pisar khālū* (son of maternal uncle); *pisar khālā* (son of maternal aunt); *dukhtar 'ammū*, etc., etc.; *pisar-dāyī* (m.c., son of maternal uncle).

Covenant, *mu'āhada* (*k.*); *'ahd u paymān* (*bastan*).

Covenanter, *mu'āhid*.

Cover, subs., *pūshish* (gen.); *sar-pūsh* (metal, or a mat); *jild* (of book).

Cover, to, *pūshīdan*; *sar-pūsh guzārdan*; *nihuftan* (to hide); *jild k.* (of book); "I will send my mare to you to be covered," "*mādiyān-am rā pīsh-i shumā mī-firistam ki nariyān-at rā rūy-ash bi-kashid*"; *īn mādiyān* (or *nariyān*) *rā hīch vaqt kashida-id* (have you ever used this mare (or stallion) for breeding ?); *nar rā bar mādiyān an-dākhtan*.

Coverlet, *lihāf* (warm quilt); *rū-pūsh* (gen. term).

Coverts. *Vide Feather.*
Covet, *tama'* *kardan* or *varzīdan*.
Covetous, *tammā'*; *pur-tama'*.
Covetousness, *tama'*; *tama'-kārī*.
Covey, *khayl* (of birds or animals); partridges fly in covies," *kabk-hā galla galla mī-parand*.²

Cow, *māda-gāv* or *gāv-i māda*.
Coward, *buz-dil*; *nā-mard*; *tarsū* (vulg.); *kam-zahra*; *pīzī-shul* (lit. of loose behind); *kam-dil*; *zirmidī* (lit. inhabitant of Zurmat between Kabul and Herat). *Vide Cowed.*

Cowed, *bīkh-i dum-ash sust ast* (he carries his tail down, he cannot get it up; also cowardly).

Cowardice, *nā-mardī*; *bī-dilī*; *buz-dilī*; *jubn*, Ar.

Co-wife, *habū* (m.c.); *hū*, vulg.

Crab, *kharchang*; *kilinjār*; *karanjāl*, etc.; *saratān*; ³ *bi-kalanjār guftand chirā kaj kaj mī-ravī?* *Guft javān-ī st va cham u kham* (The crab was asked why it always walked crooked. It replied it is the activity and pride of youth).

Crab-louse. *Vide Louse.*

Crack, *īn qadāh mū bar dāshta ast* or *dārad*; ⁴ *īn finjān tarak dārad* = a big crack; *mū* = a crack like a hair).

Cracked, *dabang*. *Vide Mad.*

Cracking, *sharaq sharaq* (of whip; also blows of a stick).

Crackle, to, *gur gur k.* (successive noise of rifles, big guns, thunder); *chirk chirk k.* (of cooking, of fire).

Crackling, *sharaq sharaq* (the sound of blows with a stick); *sharp sharp* (sound of blows with a switch or cane).

Cradle, *gahvārā*; *gāchū* (local); *nanū* or *nānī*⁵ (hammock).

Craft, Craftiness, *rūbāh-bāzī*; *kayd*; *hīla* (deceit); *sinā'at*; *hirfat* (profession); *dast-i hunar dārad* (he has skill).

Cram, *tapānīdan* or *chapānīdan* (to cram, to stuff; ram home a charge).

Crane, *kulang*; *durnā* (for *turnā*, T., the bird); *manjanīq*⁶ (the engine; scaffolding); "there were various cranes from America

¹ Marriages between cousins are the rule, and the Persian saying with regard to a marriage between cousins is—"aqd-i shāh pā-yi kureši-yi Khudā basta ast. The tie of blood is stronger than that of matrimony; hence a Persian will address his wife as "cousin" (*dukhtar 'ammū*, etc.) preferring it to any other address.

² Note plural verb to give idea of number.

³ *Saratān*, Ar. Also the Zod. sign Cancer, and the disease.

⁴ A similar idiom exists in Urdu.

⁵ Slung like a swing or suspended with a rope fastened to opposite walls.

⁶ The engine by which Abraham was cast into the fire by Nimrod is called *manjanīq*.

much larger than the common crane of Persia," *aqsām-i durnā-hā-yi Yangī Dunyā būd khaylī durushi-ar az durnā-hā-yi muta'-ārif-i Irān* (Shah's Diary).

Crawl, "children always crawl," *bachcha-hā kūn khizū¹ mī-kunand* (vulg.); *khazidān* (to creep); *bar shikam raftan* (of snakes); *bi-chahār dast u pā raftan* (on all fours); *gāv-kū* (vulg. ; to go on all fours like a cow).

Craze, *shūr-i qālin dārad* (he has a craze for carpets); *pay-ash dīvāna ast* (he has a craze for—); *junūn-i tayātur raftan hama rā girifta ast* (every one has now a craze for going to theatres).

Crazy, *khushk maghz*; *dimāgh-ash khābi shuda*; *anf-ash kharāb ast*. *Vide Cracked and Mad.*

Cream, *sar-shīr*; *Irānīhā kara az māst mī-girānd na az qaymāq*; 'umda or zubda (best part of).

Crease, *chīn*; *kurch* (vulg.); [*lā* or *tā* fold]. *Vide Crooked and Note.*

Crease, to, *chīn chīn k.*; *chīn dādan*.

Create, to, *āfarīdan*; *khalq k.* (of God); *ikhtirā' k.*, or *ījād k.* (to invent).

Created, *khalq shuda* or *makhluq* (created).

Created beings, *Creatures*, *makhluqāt* (creatures with life); *kā'ināt* (all created things, with or without life). *Vide Creatures.*

Creation, *khilqat*; *insān ashraf-i makhlūqāt ast* (man is the Lord of creation).

Creator, *āfarīdagār*; *jahān-āfarīn* (creator of the world); *Khudā khāliq-i tamām-i kā'ināt ast*.

Creatures, *khalā'iq*, pl., or *bandagān-i Khudā*; *vujūd-i bī-jūd ast* (he is a worthless useless creature). *Vide Created beings.*

Credit,² *nām*; 'Izzat (reputation); *i'tibār* (confidence, trust); *az daraja-yi i'tibār ufiāda*; *talab* (sum due); *nasi'a* (money); *man bi-shumā tā si māh nasi'a mī-diham*; *nisf-ash naqd mī-diham*, *nisf-ash nus'a*; "is my account in credit or in debt?" *hisāb-am fāzil ast yā bāqī?* *bi-vā da-yi si māh mī-kharam*; *si-māha pūl-i shumā rā mī-pardāzam* (I will pay you after three months); *az īn kār khaylī i'tibār bi-ham*

rasānda ast (he has obtained great credit on this account).

Creditor, *kār-u-bār-ash bar-ham khurda ast*, *bi-jihat-i īn talab-kārān-i khud rā khwāsta ast*. *Vide Debtor.*

Credulous, *zūd-bāvar-kun*; *sahl³ 'l-i'tiqād*. *Vide Simple.*

Creed, 'aqida (a belief); *dīn* (relig.); *mazhab* (of sect); *Islām*; *īmān* (Muslim Faith; also in m.c. honesty); *kalima rā talqān kardam*: *bi-sidq-i dil khwānd va tawba istighfār karda Musalmān shud*—Prof. S. T. (I taught her the Muslim creed: she repeated it with sincerity, repented, and asked forgiveness for her sins, and became a Muslim).

Creep, to, *bi-bīn chi tawr ān kilpak-hā bi-dīvār bālā mī-ravand*. *Vide Crawl.*

Creeper, *īn nīhāl pīchū-'st* (this seedling is a creeper).

Crescent, *hilāl*; *māh-i naw*; *hilālī* (adj.).

Cress, *Cresses*, *tar tīzak*.⁴

Crest, *tāj* or *shāna* (as of hoopoe, cockatoo, etc.); *kākul* (as of lark, bulbul, etc.). *Vide Hair.*

Crested, *tāj-dār*; *kākul-dār*.

Crete, *Kirīt*.

Crevice, *shaqq* (a small crack); *sūrākh* (hole).

Crew, 'amalājāt⁵ *i kishtī*.

Cricket, *khazūk* (house cricket; "little creeper"); *angushti-burak* or *guksum* (mole cricket⁶).

Crier, *munādī*; *jārī* (a proclaimer, a public crier); *vide Proclaim and Proclamation*; *mūazzin* (of mosque, to prayers).

Crime, *gunāh* (sin); *chi taqṣīr karda ast?* or *chi taqṣīr az ū sar zada ast?* (m.c.); I won't enter on such a crime, *man dākhil-i chunīn jurm namī-shavam*.

Criminal, *gunāh-kār*; *mugassir* (man); *murāfa'ajāt-i jināyatī* (criminal suits).

Crimson, *qirmiz*; *surkh*.

Cripple, *lang* (lame in leg); *shal* (useless; of hand or leg); *chulāq* (of hand); *ū chulāq-i mūdar-zād-i* 'st.

Crisis, *buhrān* (of disease); *hālat-i nāzuk* (critical moment); *kār-i jang bi-jā-yi nāzuk kashīd*; *hālat-ash khaylī nāzuk ast* (of a

¹ To travel on the b—t—m.

² Credit is rarely given on the first of the week or of the month, especially if the buyer be the first in the day.

³ Grown (as an ornament) for the Naw-Rūz, on flannel or on a porous earthen vessel.

⁴ The Ar. pl. of 'āmil in 'amalah, but in Persia this is used as a singular.

⁵ The *ghūrān* of the Panjab; an excellent live bait for catching insect-eating birds.

sick man); *hālā bāzī* *dar burd u būkht ast* (the crisis of a game).

Crisp, *turd* (brittle); *pur-shikan* or *shikanj-dār* (crisp wavy hair). *Vide Brittle.*

Critic, *daqīqa-shinās*; *muhaqqiq*; *bārīk-bīn*; *nukta-dān* (in good sense); *nukta-chīn*; *nukta-gīr* (in bad sense).

Criticise, to, *majlab rā mū-shigāfī mī-kunad* (gen. in a good sense); *kalām-am rā mū-shigāfī kard* (gen. in bad sense); *ū inshā-yi marā nukta mī-gīrad* (in a bad sense; to 'pick holes in'); *islāh k.* (to correct); *dar harf-i man īrād mī-gīrad* (he criticizes what I have said; gen. in a good, i.e., scholarly sense).

Criticism, *ra'y* (of any literary work); *taqrīz* (k.) (review, q.v.).

Croak, to, *Croaking*, *qur qur k.* (of frog); *ghar ghar k.* (of raven); *qarqār* (k.) (of raven).

Crochet work, *qullāb-dūzī* (also silk work on cloth, done with a crochet needle; also darning socks, etc.). [q.v.]

Crocodile, *timsāh*. Ar.; *nahang*, prop. 'shark'

Crook, *kajak* (shepherd's; also elephant goad).

Crook, to, *kham kardan*.

Crooked, *khamīda* (bent; of men, trees); *mū-avvaj* (of streets, streams); *kaj* (of things); *kaj u kūj* (zig-zag); *īn satr kaj ast* (or *īn khatt*, m.c.); "sir, the carpet is not crooked; the ends are parallel" *qālī sar-kaj¹ na-dārad, īqā*; "certainly it is; also it ripples and won't lie flat," *chirā kīs ham dārad va bi-hīch tawr sāf namī-shavad*.

Crookedness, *khamīdagī*; *kajī*.

Crop, *hāsil*; *kisht* (sown but not sprung up); *hawṣala* and *chīna-dān* (of birds); *sang-dān* (gizzard); *khazīna* (stomach of birds); *zirāt-i daymī* (crops dependent on rainfall); "the crops are ripe" *ghalla rasīda ast*; but *khūsha basta ast* (ears have formed, near ripening); *ghalla-hā rasīda and.²*

Cross, *salīb* or *khāj* (Christian); *chalīpa* (the sign of 'multiplied by' or 'plus': × or +; also adj.); *khatt-i chalīpa* (crossed, i.e., of writing in margin written at an

angle; also *shikasta* writing); "at last we arrived at the cross-roads" *ākhīr bi-sari chahār-rāh rasīdīm*. *Vide Cross-way.*

Crossed, *az rūd-khāna* 'ubūr kard or *guzashī*; "is it your habit to sit with your legs crossed (English fashion)?" *āyā pā rū-yi pā* (or *pā rū-yi ham*) *andākhta³ nishastan* 'ādat-i shumā 'st?

Cross-bred, *du-raga* (of animals); *du-nasla* (of men).

Cross-examination, *jarī* (lit. discrediting a witness); *istintāq k.* *Vide Examination and Witness.*

Crossing, *murūr* (k.); 'ubūr (k.); 'ubūr-gāh; *mamarr* (place of).

Cross-legged. *Vide Crossed.*

Cross-way, *chahār-rāh*; *chār-sū* (where four roads meet).

Crouch, to, *dast u pā jam' kardan* (of cat, lion); *khwābīdan* (to crouch down, to hide).

Croup, *khurūsak* or *bād-i khurūsak* (so named from the sound).

Crow, *kalāgh*; *kalāgh-i ablaq* or *kalāgh-i pīsa* (the Royston crow, the common crow of Persia; this name may be applied to the English magpie, in some districts); *vide Raven, Magpie, Chough, Jackdaw*; *bāng-i khurūs* (cock-crow); *ū bar vagt-i khurūs-khwābān bar mī-khīzad*.

Crow, to, *bāng zadan*; *tā kār tamām nīst bi-khud ma-nāz* (don't crow till you are out of the wood).

Crow-bar, *ahrūm* (any lever of wood or iron); *ahrūm-i āhanī*.

Crowd, *izdīhām*; *fawj fawj mardum āmadand* (the people came in crowds); *ānjā āshūb-i khālq būd* (of crowd and noise); *jam'iyyat-i ambūh* (a dense crowd).

Crowd, to, *jam' shudan*; *mardumān ānjā hujūm āvardand*; *ma'raka k.* (to collect, a crowd; as when a dervish recites a story); "they crowded round me," *dawram rā giriftand*; "there was a densely packed crowd," *chunān janjāl⁴ būd ki jā-yi sūzan andākhtan na-būd*, or *agar sūzan-i mī-andākhīland bi-zamīn namī-rasīd*.

¹ *Sar-kaj* means that the two ends are not parallel—that corners are not true right angles; *kīs* is a fold (owing to defective weaving) so that the carpet won't lie flat.

² Plural substantive to signify different kinds of grain; plural verb to a neuter noun, to give the idea of plurality.

³ Or *gardānda*.

⁴ Or *janjāl-i*.

- Crowded, *pur*; *dar majlis janjāl-i mardum būd*.
- Crown, *tāj*; *afsar*; *farq*, or *mafraq* (of the head).
- Crown, to, *tāj guzāshṭan*; *qūz bālā-yi qūz* (to crown all, the last straw; vide Hump).
- Crowned, *tāj-pūsh*; *tāj-guzārī*.
- Crowning, *tāj-guzārī* (k.).
- Crown-lands, *zamīn-i khālisā*; or *khālisajāt*.
- Crucible, *būta*.
- Crucified, *maslūb*.
- Crucifixion, *salib kardan*.
- Crude, *khām*.
- Crudeness, *khāmī*.
- Cruel, *khārij az muruvvat va insāf* (of person or his acts); *zālim*: *jafākār*; *bī-muruvvat* (of person); *'ajab!* *magar dil-at az sang ast?* Oh cruel one¹!
- Cruelty, *fagat dar bī-rahmī* va *sang-dilī khush mī-shudand* (they delighted in cruelty).
- Crumb, *maghz-i nān* (crumb as opposed to *pūst* or crust); *parinda-hā riza-hā-yi nān rā bar mī-chinand*; *khurda-hā-yi nān* (crumbs or small pieces).
- Crumple, to, *chīn chīn* k.; *chīn dādan* (also to wrinkle, q.v.).
- Crumpled, *chīn-khurda*; *kīs shuda* (of cloth or carpet only).
- Crupper, *qushqūn*; *pār-dum* (of riding donkey).
- Crush, to, *kūftan* (crush, pound, knock); *jaw-kūb=par-kūt* k. (m.c.) (to pound coarsely so that the pieces are about the size of barley corns); *khurd* k. (prop. of hard things); *lih* k. (of soft things); *jaw-kūb* k. (med., to pound coarsely).
- Crushed, *ū zīr-i charkha-yi kāliska raft khurd shud* or *lih² shud* (he was crushed under the carriage wheels).
- Crust, *pūst* (outside of bread).
- Cry, *jīr* or *jār* (z.) (vulg.); *na'ra* (z.); *faryād* (k.); *'avīl* (k.) (of a newly-born infant); *kilkil* (k.) (of joy; of women at marriages); *halhala³* (z.) (women's cries of exultation; also shouting in a charge); "she gave me one shrill cry and then fell dead," *tā zan yak jīq zad, uftād u murd*; "what has made you cry out like this? what has
- happened?" *chi bāk-at ast?* (or *chi shuda ast?* or *chit⁴ shud?*) *chirā īn tāw faryād mī-zānī?*
- Cry, to, *jār kashādan*; *munādī* k. (to proclaim); *rah zadan* (to cry off; also to mislead a man); *girīstan*; *giryā* k.; *giryā u zārī* k. (to weep).
- Crystal, *bulūr* (also applied to good English glass); *bulūrin* (adj.).
- Cube, *ka'b*.
- Cubebs, *kabāba-yi chīnī*.
- Cubed, *mukat⁵ ab* (مکعب).
- Cubit, *dast*; *darāzī-yi* (or *tūl-i*) *īn chūb qarīb-i chahār arāj ast* [arāj lit. elbow].
- Cuckold, *qurumsāq* (wittingly or unwittingly); *dayyūṣ* (one who is pimp to his own wife); *zan-kussa* (but *zan-i kussū* a woman who goes to any man).
- Cucumber, *khiyār* (gen. term); *bālang* and *khiyār-i chāmbar* (long); and *khiyār-i ābī* (small) (these are names of varieties).
- Cud, to chew, *mushkhwār⁶* *kardan*; *khadāvīsh* k. (vulg.).
- Cue, *ishāra*; *īmāt* (hint).
- Cuff, ⁶ *sīlī* or *tū-gūshī* or *ṭapāncha* (z.) (a slap or box on the ears); *tū-sarī* (z.) (slap on the top of the head); *pas-i gardanī* (z.) (on the back of the neck).
- Cuirass, *chār-ā⁷ina* (of four pieces; for breast only); *jawshan* or *zira* (or *zirih*) (coat of mail).
- Cul de sac. Vide Alley.
- Cull, *chīdan* (of flowers; to pick up grain); *intikhāb* k. (to select).
- Cullender, *chilo-sāfī*; *pālūna*.
- Culpable, *mustahiqq-i* (or *lā'iq-i*) *malāmat*; *mazmūm* (blamed).
- Culprit, *mugassir* (gen.); *khatā-kār* (gen.); *mujrim* (of crime).
- Cultivate, to, *kāshītan* (to sow); *kisht-kārī* k.; *zirā'at* k.; *mazrū'* k. Vide Talent.
- Cultivated, *kāshta* or *kāshta shuda*; *mazrū'*; *ābād* (populated and hence sometimes cultivated).
- Cultivation, *zirā'at*; *ābādī-hā* (populated places).
- Cultivator, *kishtāvarz*; *kishi-kār*; *zārī*, pl. *zārī'īn*; *fallāh*, pl. *fallāhīn*.

¹ Compare *chunīn giryā kard ki dil-i sang āb shud*.

² *Lih* is applied to meat cooked to a pulp, in which state it is much liked by Persians.

³ Hallelujah.

⁴ Vulgar for *chi-at*.

⁵ *Nushkhwār* is also applied to uneaten remnants of straw left in a manger.

⁶ *Kāff zadan* = "to clap the hands."

Cumin or Cummin seed, *kamūn zīra*¹; *zīra bi-kirmān burdan* (prov.; = to carry coals to Newcastle).

Cuneiform, *khutūt-i mīkhī* (writing used before Zardusht; still found in old inscriptions); *khatt-i Pahlavī* (simpler and later than former).

Cunning, *hīla-var* or *muhīl u makkār* (tricky in bad sense); *ziring* and *hūshyār* (of animals, children, etc.); *duzd* (of old hawks or hounds).

Cup, *piyāla* (a soup-cup); *kāsa* (larger than *piyāla*); *qadah* (larger than *kāsa*); *chāhī²* *tū-yi finjān va nəlbakī mī-khurand*; *istikān* (small tea cup or glass); *jām*; *jām-i Jam har-chi dar dunyā vāqi³* *mī-shud dar ān numāyān būd*⁴. *Vide* Bowl, Glass.

Cup, to, *khūn girīstan*; *hajāmat k.* (on the back of the neck or between the shoulders); *fāsd k.* (to open the vein in the elbow). *Vide* To bleed.

Cup-bearer, *sāqī*; *ayāgh-chī* (one in charge of cups and china; a dish-washer and lamp-cleaner); *āb-dār* (the tea-maker; also a servant in charge of drinks); *qahvachī* (makes coffee and prepares pipes⁵).

Cupboard, *dūlāb* or *ganjīna* (in a wall); *tāqcha* (an open recess in the wall); *māst-dān* (= a meat safe).

Cupola, *gumbad* or *gumbaz* (the big dome in centre), and *qubba* (smaller domes that match it; in mosques, tombs of saints).

Cupper, *hajāmat kun*; *hajjām*⁶.

Cupping, *hajāmat (k.)*⁶. *Vide* To cup.

Cutting-glass, *shākh-i hajāmat*.

Curable, '*lāj-pazīr*; *darmān-pazīr*; *qābil-i mu'ālaja*; *in bīmāri chāq shudāni ast*.

Curb, *dahana* (bit); *sadd* (curb-stone).

Curb, to, *khwāhishāt-i naṣānī rā jilo-gīrī k.* (curb the passions); *sabr az dast ma-dih* (curb your impatience).

Curd, Curds, *māst*; *kashk* (a kind of dried curds).

Curdle, to, *bastan*, intr. (also to congeal, q.v.); *shīr bast va māst shud*; *sift shudan*.

Curdling, *bastagī*. *Vide* Congeal.

Cure, to, *mu'ālaja k.* (this also means treatment); *chāq k.* (vulg.); *iltiyām yāllan* (of wound or sore); *bih shudan*; *bi-dast-i ān taṣīb*⁷ *shifā yāfta am* (but *az ān paygāham bar shifā yāfta am*, I am cured by that Prophet's miracle); *bi-namak* or *bi-āb-i namak khwābānīdān* (to put meat in salt); *dūdī k.* (to smoke; cheese, meat, etc.).

Cured, *mu'ālaja shuda*; *shifā yāfta*; *sīhhat yāfta*; *chaq shuda* (vulg.).

Cureless, *lā 'ilāj*; *bī-darmān*; *in maraz 'ilāj-pazīr nīst*; *az 'ilāj guzashtha*.

Curfew, *Tabl-i si rā zada* and (about 3 hours after sunset, as a warning⁸).

Curiosities, *nāsāt*, better *nāfās*; *chīz-hā-yi-antīka*.

Curiosity, *kunj-kāvī* or *kunj u kāvī* (prying); *fużūlī* (meddling); *rāz-jūtī*; "he is as full of curiosity as a woman, *miṣl-i zanān kunj-kāvī mī-kunad*.

Curious, *rāz-jū*; *kunj-kāv* (inquisitive); *fużūl* (meddling); *gharīb*; *ajīb* (rare; strange); "this is a curious shell," *in 'ajab saduf-i st*; [*gūsh-i māhī*, small shell, q.v.].

Curl, *zulf* (long black curls; gen. of men); *gīsū* (long black hair; now gen. of women); *pich u tāb* (of rope, etc. *Vide* Twist, Coil).

Curl, to, *tāb dādan*; *pich dādan* (of hair); *pichidān*, intr.

Curly, *chīn chīn*; *shikan shikan*; *pur-shikan* (wavy); [*pich pich*, curly or matted; but *zulf-ash pich u kham dārad*]; *kham dārad* or *pich dārad* (of hair).

Currants, *sagak-angür*.

Currency, *pūl-i rā'iij* or *pūl-i ravāj* (current coin).

Current, adj., *jārī*; *rā'iij*; *in pūl az ravāj uftāda ast* (of coin); *in maṣal mutadāvīl ast*; *in lafz mustā'mal nīst*, matrūk ast.

Current (stream), *jarayān* or *sayl* (flowing of water).

Currier, *dabbāgh*.

Curry, *sālūn*.

¹ *Zira-yi sabz* is the variety used in Indian curries.

² For *chāy*.

³ *Jām-i Jam*, the cup or mirror of Jamshid, Solomon, or Alexander: it represented the universe, and hence is frequently styled *jam-i jahān*- (or *gitī*) *numā*.

⁴ Servants who hand round dishes are *pish-khidmat*.

⁵ Not "barber," as in India

⁶ Not shaving, etc., as in India.

⁷ *Pizishk*, old Persian, is used by Armenians.

⁸ At *tabl-i chahār* (four hours after sunset) no one can—theoretically—leave his house. The countersign is called *ism-i shab*.

- Curry, to, *dabbāghī* k.** (leather).
- Curry-comb, *qashaw* (k.).**
- Currying, *dabbāghī* (k.)** (leather); *tīmār* (k.) (horse).
- Curse, *la'nat* (k. or *firistādan*); *la'nat* (k.); *nafrin* (k.)** (by God sp., but also to abuse); *du'ā-yi bad* (k.) (of man only).
- Curse, *la'nat* k.¹** (by God, also = to abuse, revile); *nafrin* k.¹ (of God or man); *du'ā-yi bad* (or *bad du'ā*) k. (by man); go to any d—d place you like, *zūdī bi-har jahan-nam-i ki mī-khwāhī bi-raw*; *mī-tarsīdam ki shāyad du'ā-yi bad bi-kunand ki*—(Prof. S. T.). *Vide Tongue and Revile.*
- Cursed, *mal'ūn* and *la'in* (p.p.)**; *sag-pidar*; *pidar-sūkhta* (abuse).
- Cursory, *sarsari*;** *nigāh-i sarsari*.
- Curt, *durusht*;** *sakht* (uncourteous); *javāb-i khush u khālī* (short and flat refusal).
- Curtail, to, *kūtāh* k.;** *mukhtasar* k. (of words); *kam* k. or *qat'* k. (of expenses).
- Curtailing, *ikhtisār*;** *qat'*.
- Curtain, *pasha-dān*** (mosquito); *parda* (for door-way); *parda bālā raft* (of theatre).
- Curve, *qaws*;** *khatt-i qawsī* (curved line).
- Curved, *hilātī* or *muqavvas*;** *hilātī*.
- Cushion, *pushṭī*** (for back): *muttakā* (large bolster; often of green velvet); *bālīsh* (a pillow; often a small one placed on the *muttakā* to preserve it). *Vide Pin-cushion.*
- Custard-apple, *sharija* (Indian).**
- Custodian, *mutavallī*** (—of a shrine) and *mutavallī-bāshī* (chief custodian); *nigāh-bān*.
- Custody, *hīzāzat*;** *havāla*;
- Customer, *mushtari*²** (also purchaser, q.v.); *ahl-i rujū'* (distant clients; in trade only).
- Custom, *rasm*** (pl. *rusūm*; and double pl. *rusūmāt*); *rāh u rasm*;
- Custom-house, *gumruk-khāna*.**
- Customary, *mutadāvīl*;** *rasmī*²;
- Dagger, *qama*** (large straight knife); *dishna* (a large pointed knife with single edge);
- Customs, *gumruk*;** *gumruk-chī* (customs official); *yak-zabān shuda binā kardand bibad-gūzī-yi shāh-bandar*—Prof. S. T. (with one accord they began to abuse the Port Commissioner).
- Cut, *burish*** (of dress, beard); *frānsavī burish* (of French cut); *zarb* (blow, of sword, etc.).
- Cut, to, *burīdan*;** *qat'* k.; *qaynchī* k. (with scissors); *tarāshīdan* (of a jewel or a pen); *du nīm* k. (cut in two); *hīch mahall-am na-guzāsh* (he cut me, he paid no attention to me); “you have so cut this pen that one cannot write with it,” *qalam rā'īn taur qat'* *kardīd ki bā ān namī-tavāh navīsh*; “his father has cut him off with a shilling,” *pidar-ash ürā'āqq karda īst* (disowned him); “he severed his hands with one cut,” *shamshīr-i zad ki har du dast-ash qalam shud*. *Vide Ignorance Cutler, *sayqal-gar*; *shamshīr-sāz*; *chāqū-sāz*, etc.).*
- Cutlery, *shamshīr-garī* (k.)**; *chāqū-sāzī* (k.) (making knives, etc.).
- Cut-purse, *kīsa-bur*;** *jīb-bur*.
- Cutter, *jahāz-i yak dagatī* (ship); *hakkōk* (of jewels).**
- Cutting, (of plants), *qalam* (k.).**
- Cycle, *davr* (*dārad*).**
- Cylinder, *lūla* (roll).**
- Cymbals, *sini* or *sanj* (of metal); *chakh-chakhī* (of wood).**
- Cynosure, *qibla-yi nigāh-i hama shudam*.**
- Cypher, if you add a naught to one it makes ten, *agar yak sījr bi-yak ziyād kunīd dah mī-shavad*, or *'adad-i yak bā sījr dah mī-shavad*;** *khatt-i ramz*; *ramz* (cypher, code, q.v.).
- Cypress, *sarv*;** *jawz-i sarv* (cone of); *sarv-i āzād*;
- Cyrus, *Qabris* or *Qubrus*.**
- Cyrus, *Kisrā*;** *Kūrush* (in Bible).
- Czar, *Imparātūr-i Rūs*.**
- Czarina, *Imparātīr-i Rūs*.**

D

¹ *La'nat* k., stronger than *nafrin* k.; *la'nat bar ī*; *la'nat-i Khudā bar ī*: *nafrin* = *du'ā-yi bad*. *Nafrin* from *na-āfrin*.

² *Ras'ī*, m.e., often means “common” as *gurba-yi rasmī*, “the common cat.” It also means “official” (of acts or of dress).

³ In India only “buyer” but in Persia also a customer at a bath, coffee shop, barber’s shop, etc.

- du qabza khanjar dāram* (I have two curved daggers).
- Dahlia, *gul-i kawkab*.
- Daily, *rūzīna* (adj.) ; *rūz-i*, or *har rūz-i* (adv.) ; *yawmiyya* (daily allowance) ; *nān-i rūzāna*, or *rīzq* (daily bread from God).
- Dale, *judga* ; *vādī* (a valley or water-course, dry or otherwise) ; *darra* (a pass). *Vide Valley.*
- Dam, *sadd*. *Vide Embankment.*
- Dam, to, *sadd k.* ; *masdūd sākhtan*.
- Damage, *zīyān* ; *zarar* ; *nuqsān* ; *ayā bi-bār-i jahāz 'ayb rasīda?*
- Damaged, *'ayb karda* ; *ma'yūb* ; *āb-khurda* (by water; in a ship).
- Damaghan, *Dāmaghān*.
- Damascus, *Dimashq* or *Dimishq*.
- Damietta, *Dimyāt*.
- Damn, *bachcha zīr-i khāk bi-ravad!* *magar ārām mī-girad?* (damn that child; she won't stay still for a second) ; *gūr-i pidar-i palūn* (damn the cost of the trousers) ; "damn his coming; I dislike the fellow," *bi-Jahannam* (or *bi-Darak*) *ki mardaka bi-yāyad*, *man az ru'yat-i ū badam mī-āyad*.
- Damp, *namnāk* ; *marṭub* (adj.) ; *ruṭubat* ; *namī* (subs.) ; *in khāna ruṭubat dārad*.
- Dance, *raqs* ; *majlis-i raqs* or *majlis-i bāl* ; *raqs*, or *majlis-i hāl u qāl* (of dervishes).
- Dance, to, *raqs k.* ; *raqqāsi k.* (of the profession) ; *jast u khīz* (of monkeys) ; *miṣl-i khīrs raqṣ mī-kunad* ; *vaqt-i khud rā dar sarā'īdan va raqṣīdan¹ sarf mī-kunand* (they spend their time singing and dancing).
- Dancer, *raqqāṣ* ; *band-bāz* or *rīsmān-bāz* (on tight rope).
- Dandriff, *kivila* or *kūla* (also scab).
- Dandy; *vide Old man*; *qashang*.
- Danger, *khātar* ; *khatra* ; *mukhātara* ; *chirā mī-tarsid?* *hīch khawf u khātar nīst*; *bi-pā-yi khud dar gūr āmadam*—Prof. S. T. (I walked into the jaws of death or this danger).
- Dangerous, *khātar-nāk* ; *khawf-nāk* ; *muhlik* (fatal).
- Dangle, to, *'aqab-i ān zan ma-yuſt*.
- Daniel, *Dānyāl*.
- Danube, *Rūd-khāna-yi Dānūb*.
- Dapple-grey, *sabz-i gul-dār*.
- Dardanelles, *Būghāz-i Daryā-yi Siyāh*.
- Dare, *jurūt² na-dāram* (I dare not) ; *shumā chi hadd dārīd īn kār rā bi-kunid* (how dare you do such a thing).
- Dare-devil, *shaytān ma-tars*.
- Darius, *Dārā*.
- Daring, *jasārat* ; *bī-bākī* (subs.) ; *jasūr* (gen. in a bad sense).
- Dark, *tārīkī* ; *zulmat* ; *tīragī* (subs.) ; *tārīk* ; *tīra* or *rang-i sir* (deep; of colour) ; *īn rang pur girifta ast* (this colour is too dark) ; *dī-shab tārīkī-yi zulmāt³ būd* ; *havā tārīk shud* (it got dark).
- Darkness, *tārīkī* ; *tīragī* ; *zulmat* ; "they are in spiritual darkness," *īshān dar zulmat mustaghraq* and = *dar gum-rāhī hastand*.
- Darling, *Jān-am!* (mother to child, lover to mistress) ; *makhbūb* or *ma'shūq* (mistress).
- Darn, Darning, *rafū* (k.) ; *ū chunīn rafū khwāhad kard ki hīch kas na-khwāhad fahmid*—Prof. S. T. (he will darn it so skilfully that the darn will be imperceptible).
- Dart, *jarīd* (used in play).
- Dash, *khatt* (line) ; *alāmat* ; *yak-āmīzish-i* (a trace of—; but for wine or scent, *bū*ī**).
- Dash, part or *partāb k.* (to dash on the ground) ; *ū khud rā bi-biyābān zad* (he dashed off to the desert).
- Dashing, *tasādūm* (of waves).
- Date, *khurmā* ; *khārak* (dried; used in pickles) ; *nakhl* (date-palm) ; *ruṭab* (fresh dates⁴) ; *nakhlīstān* (date grove) ; *līj-i khurmā* (fibre) ; *tārīkh* (time) ; *tārīkh-i navishta-ash chīst* (what is the date of his letter) ; *raṭs-i va'da* (a promised date of payment).
- Datura, *tātūra*.
- Daughter, *dukhtar* ; *arūs* (daughter-in-law).
- Dauntlessly, *bī-muhābā* (in good or bad sense; also mercilessly *bī-muhābā ūrā zad*) ; *bī-* or *bi-dūn-i daghdagha* (in good or bad sense). *Vide Demur.*
- David, *Dā'ūd*.
- Dawn, *sahar-gāh* (or *sahar*) *bar mī-khīzam* ; *dī-shab sahar bīdār shudam* (I awoke before dawn this morning) ; *dam-i subh* (just at dawn).

¹ Persian Infinitive from Arabic root.² Written جرأت or جرأة.³ Darkness; a dark place penetrated by Alexander in search of the water of life.⁴ Dates are essentially a Muslim fruit; the date and the water-melon were the Prophet's favourite fruits. Muslims are said to have conquered every country where the date is found.⁵ The night comes before the day.

Dawn, to, *āṣṭāb nīsh zad*.

Day, *imrūz subh* (this morning after dawn); *rūz*; *yawm* (rare; pl. *ayyām* 'time'); *yak shabāna-rūz* (of 24 hours); *sā'at-i chand ast?* (what time of day?); *fardā-yi rūz-i digar* (the third day); *havā sāf ast* (it's a fine day); *rūz bi-rūz* (day by day); *dar īn rūz-hā*, or *ayyām* (nowadays); *rūz-i rūshan* (in broad day); *rūz-i tang* or *rūz-i ma-bādā* (a 'rainy day'); *shash rūz muhlat yāfta-am* (I have got six days' grace); *yawm^a fa-yawm^a* (day by day).

Day-book, *rūz-nāmcha* (but *rūz-nāma* 'newspaper').

Day-break, *safīda-yi subh*.

Dazzle, to, *chashm rā khīra k.* or *chashm rā zadan*; [*khīra nigāh k.*, to stare; q.v.].

Dazzling, *chashm-khīra-kun*.

Dead, *murda*, pl. *murdagān*; *guzashtagān*; *amvāt* (sing. *mayyit*) (the dead); *bismil¹* or *nīm bismil* (Afghan, slaughtered; half dead); *mār-i murda-i kinār-i rāh didam*; *ihyā-yi amvāt va imātat-i ahyā** (raising the dead and slaying the living); *fawt shuda* ('late'; of any man); *marhūm*, fem., *marhūma* (prop. for Muslims only, but often by Persians applied also to certain non-Muslims); *mutavaffa* (deceased; of non-Muslims, except as a law-term); *shāh māt* (checkmate; lit. 'the Shah is dead'; vide Check); *'asr-hā-yi Panj-shamba ahl-i shahr bi-ziyārat-i² ahl-i qubūr mī-ravand chi khyāl mī-kunand az subh-i Panj-shamba tā zuhr-i jum'a dar-hā-yi bihisht bāz ast* (on Thursday afternoon, the city people visit the graves; they believe that the gates of heaven are open from Thursday morning till Friday noon).

Dead Sea, *Bahr-i Lüt*; *Bahr-i Zift*.

Deadly, *zahr-i qātil* (deadly poison); *żarb-i muhlik-i zad* (he gave him a deadly blow).

Deaf, "he's quite deaf," *gūsh-ash kar ast*; *hīch namī-tavānad bi-shinavad*; *gūsh-ash sangīn ast* (he's hard of hearing).

Deal, *bā kas-i sulūk k.* or *raftār k.* (to treat, q.v.); *mu'āmala k.* (commercial); *az rū-yi amānat* (or *īmān-dārī*) *bā hama kas pīsh mī-āyad* (he deals justly with all).

Dealer,³ *jān-bāz* and *jam-bāz* (horse-dealer);

vide Merchant, *nakhkhaś* Ar. (rare) (in horses, cattle or slaves).

Dealings, *mu'āmalāt* (pl.; commercial); *bā fulān zan rāh u rasm dārad* (in a bad sense).

Dear, *girān*; *girān-bahā* (dear in price); *qīmatī* (costly); *bi-rāy-i banda khaylī girān būd* or *qīmat-ash girān būd* (I think it was very dear 'in price'); *'azīz*; *mahbūb* (beloved); *ay jān* or *jān-am* (my dear!);⁴ *'azīz-i dil-am ast* or *ūrā khaylī dūst mī-dāram*.

Dearth, *kamī*; *qillat*; *tangī*; *ghalā**; *khushk-sālī* (famine); *magar shawhar barāy-i man qāḥt-a⁵?* (vulg.; "is there a dearth of husbands? i.e., don't fash yourself: I can pick elsewhere").

Death, *marg*; *mawt*; *ajal* (prop. the appointed time of death); *marg-i mujājāt* (sudden death); *khwāb barādar-i marg ast*; *jān kandan* or *naz'* or *sakarāt* (the pains of death); *bī-ajal* *murdam*—Prof. S. T. (I died of fright); *yā takht yā takhta⁶* (death or glory); *az pillā-yi takht bi-pā-yi takhta āmad* (of the death of a great man); *dar hālat-i naz'* *būd*=*dar hālat-i jān kandan būd* (he was in the agonies of death); *marg rā bi-chashm-i khud dīdam*—Prof. S. T. (I saw death close in front of me); *salāt-kash* (a mulla who announces death from the roof); *bistar-i marg* (death-bed); *kharkhara-yi marg* (death rattle); *dam-i marg ast* (he's at death's door).

Debarred, *mahrūm* (k.); *mamnū'* (k.).

Debase, to, *zalil* or *khwār* k. (of people); *makhlūt* or *magħħuš* k. (adulterate anything).

Debasement, *pastū*; *zillat*; *khwārī*.

Debatable, *bahs-pazīr*.

Debate, *bahs* k.; *mubāhaṣa* k.; *muzākara* k.; *musħāvara* k. (consulting together).

Debauchee, *kharābātī*; *ayyāsh*.

Debauchery, *harza-kārī* *va ayyāshī*.

Debilitated, *zā'if*; *az quvvat uftāda*; *badan-ash āb shud* or *bunya-ash rafta ast*.

Debility, *naqāhat*; *zu'f* (for *zā'if*).

Debit, *bi-dih*.

Debt, *talab az ū dāram* (he is in debt to me); *bi-dih*; *duyūn* (pl. of *dayn*, but in m.c.

¹ Contr. of *bismi'llāh*.

² Certain chapters of the Qur'ān are read, either by the relatives or by a hired deputy.

³ Sometimes applied to a sharper.

⁴ *Pīsh-i hama kas 'azīz*, "popular"; in India *har-dil-'aziz*.

⁵ *Qāḥt-a* (now vulg.) = *qāḥt ast*.

⁶ *Takhta* = "plank; i.e., bier."

used in pl. only); *ū maqrūz* (or *qarz-dār*) *shuda* or *qarz bālā āvurda* (he is in debt); *adā k.* or *bi-dih-i khud rā dādan* (to pay debts).

Debtor, *qarz-dār kas-i hast ki qarz dārad*; *maqrūz-am hast* (he is my debtor); *ū bi-dih-kār-i man ast*; *du tūmān bi-ū bi-dih-kār-am* (I owe him two tumans); *dās-in u madyūn* (creditor and debtor).

Decadence, *zavāl*. *Vide Decline*.

Decanter, *kantar* (Eur.); *tung*.

Decapitate, *sar burīdan* (with knife); *gardan zadan* (with sword); *dūsh-ash rā az girāniyi sar sabuk sākht*. *Vide Execute*.

Decay, *pūsīdagī* (of wood, fruit, bodies); *zavāl* (decline); *fānā* (passing away).

Decayed, *pūsīda*; *kirm khurda* or *pūsīda* (of tooth).

Deceased, *marhūm* (prop. of Muslims by Muslims); *mutavaffa* (gen.). *Vide Dead and Late*.

Deceit, *farīb* (d.); *talbīs* (k.); *'ayyāri* (k.); *kük u kalak* (z.) (trick); *gūl* (z.); *makr u farīb* (k.); *taqallub* (k.); *shīra bār sar-ash mālīdam* (I took him in). *Vide Cheat, Trick*.

Deceitful, *hīla-var*; *hīla-bāz*; *pur-farīb*; *'ayyār*; *gūl-zan*; *makkār*.

Deceive, *farīftan* (rt. *farīb*); *vide Deceit*; *rang-ash kardand* (he was taken in); *tukhīm-i laq tū-yi dahan-ash shikastand* (he was deceived by vain promises).

Deceived, *maghbūn* (cheated); *az ānhā gūl khurdid* (you were deceived by them); *gūl-khurda*; *farīb-khurda*.

Deceiver, *farībanda*; *muhib*.

December, *māh-i Disāmbar musādīf-i bi-Day ast*.

Decent. *Vide Respectable*.

Deception, *farīb*; *talbīs*; *taqallub*, etc. *Vide Deceit*.

Decide, *khatm* k. (to finish); *raf' u rujū-i amr-i* k. (of dispute, etc.); *bi-guzār ki infisāl-i īn anr rā bi-kunad* (or *faysal dihad*); *man bi-raftan-i Kalkatta yak-jihat gashtam* (I decided to go to Calcutta) = *man qat' karda-am ki bi-Kalkatta biravam*; *yak qarār-dad-i bi-guzārid* (come to a fixed decision). *Vide Idea and Settle*.

Decided, *hatmī* or *qat'i*.

Decimal, *qāt' idā-yi 'ushūr* (the decimal system); *kusūr-i a'shār* (decimal fractions).

Decision, *hukm*; *fatwa* (of Mujahids); *istiftā* k. (to ask a legal decision from a Mujahid); *dar miyān-i mā taṣdīq bi-kunid* (say which of us is right); *muḥākama* (umpiring; deciding between two); *'azm*, determination).

Decisive, *qat'i*; *jang-i burd u bākhī-i kardand* (they fought a decisive battle).

Deck, *saḥ* or *'arsha-yi kishlī*; *'arsha-yi mim-lar* (top step and seat of the pulpit¹).

Decked, *ārāsta u pīrāsta*; *muzayyan* (adorned). *Vide Adorned, Ornamented, Embellished; Appareled*.

Declaration, *i'lān* (k.); *ishtihār dādan* (rare in Persia); *i'lām* (k.) (to make public, advertise); *i'lān-i ḥarb* or *jang* (declaration of war).

Declare, *guftan* or *yaqīn guftan* (assure). *Vide Infra*.

Declension, *taṣrīf* (k.) or *gardān* (k.) (grammar).

Declination, *mayl* (leaning over); *zavāl* (of sun, etc.); *inhirāf* (astron.).

Decline, to, *rāzī na-shudan*; *qabūl na-kardan*, *radd* k. (invitation); “I invited him but he declined” *ūrā da'vat kardam līkin inkār kard*²; *zavāl* k. (of sun, prosperity, etc.); *tanazzul* k. (of goods); *taṣrīf* k. (grammar); *inhirāf* k. or *munħarif sh.* (to decline from the right course); *kāstan* (decay).

Declivity, *nishīb* or *shīb*, adj. and subs.; *sarā-shīb*, adj.; *sarā-zīr*, adj.

Decoction, *jūshānda* (boiled). *Vide Mixture*.

Decompose, to, *pūsīdan*; *ta'afun* k.; *tajzī'a namūdan* (chem.).

Decomposed, *pūsīda*; *gandīda*.

Decomposition, *gandīdagī*; *pūsīdagī*; *tafzī'a* (chem.).

Decorate, *ārāstan*; *pīrāstan*; *zīb* d.; *tazīn* k. *Vide Embellish, Adorn, Ornament; Appareled*.

Decorated, *ārāsta*; *pīrāsta*; *muzayyan*; *ḥāmil-i nishān* (with an order).

Decoration, *zīnat* (d.) (beautify); *imtiyāz* or *nishān* (order) or *nishān-i istikhār*; *Pādi-shāh*³ *barkhāsta bi-dast-i khud-i shān nishān rā bi-mā zadand* (Shah's Diary).

Decoy, *murgh-i dām* (bird). *Vide Bait*.

¹ Except on special occasions a Muslim preacher sits.

² *Inkār* k. also = “to deny.”

³ Referring to Queen Victoria.

Decrease, to, *takhfīf dādan* or *kam kardan*, tr.; *kāstan* (intr.); *kam shudan*; *takhfīf yāftan*; *rūz bi-rūz nirkh-i ān chīz pāyīn mī-āyad* or *mī-ustad*, or *nirkh-ash shikasta shud* (=it declines daily in price, etc.). Vide Decline.

Decree, *amr*; *hukm jārī* (or *sādir* or *dāda*) *shud*; *fatvā* (by a *muftī*); *muhākama* (arbitration); *qaṣā-yi Ilāhi* or *taqdīr-i rabbāni* (of Providence).

Decreed, *muqaddar* (by Providence); *maqsūm* (ditto).

Decrepit, *pīr-i mard-i fartūt* (man); *khirīf¹* (dotard); *pīr-i navad-sāla* (= very old).

Deduce, *istimbāṭ* k. (reasoning); *istidlāl* k.; *natīja girīstan* or *bar āvurdan*; *istikhrāj-i matlāb* k.

Deduct, *vaz̄* k.; *min-hā* k. (subtract); *az hisāb-ash kam mī-kunam* (I'll deduct it from his account).

Deed, *kār*; 'amal; *fī'l*, pl. *af'āl*; *harakat* (action); *dast-āvīz* (any written deed); *qabāla* (title-deed); *tamlīk-nāma* (Afghan) or *hiba-nāma* (deed of gift); *kābīn-nāma* (—of marriage); *vakīl-ash bā chāp u chūp va hīlā bīla hiba-nāma-i durust karda ast* (her agent by wile and guile and hocus pocus has prepared a deed). Vide Bond.

Deep, *zharf* (rare in m.c.); *gawd*; 'amīq; *in hawz chand kalla*² āb dārad?

Deer, *āhū* P., *ghazāl* Ar., *jayrān* T. (gazelle; the 'ravine deer' of Anglo-Indians); *gavzān* (fallow-deer; vide Stag).

Deface, *mahv* k. or *pāk* k. (efface, q.v.); *mahq* k. (erase, q.v.); *kharāb* k. (deface, q.v.). Vide Obliterate.

Defacement. Vide Erase, Spoil.

Defamation, *bad-nāmī*; *iftirā (bastan)* (calumniate, q.v.); *tuhmat* (*zadan*) (to make a false accusation); *buhtān* (*zadan*) (to calumniate); *bī-ābrū* k. or *ābrū-rīzī* k. (to disgrace by words or deeds); *ghībat* (k.) (backbiting; true or otherwise); *nam-māmī* (k.) or *sukhan-chīnī* (k.) (carrying tales of the other to each of two or more parties). Vide Calumny and Slander.

Defame, to, *bad-nām* k.; *hatk-i 'irz* k.; *az shu'ūn*³ *kāstan*; *qadh* k. (any one); *qaṣf*

k. (defaming a virtuous woman); *ābrū rīkhtan* (publicly disgrace).

Default, *bi-'adam-i*—(in default of—).

Defaulter, *qāsir*.

Defeat, *shikast* d.; *maghlūb sākhtan*; *munhāzim* k. (to make to flee); *taskhīr* or *musakhkhar* k. (to subjugate).

Defeated, *shikast khurda*; *maghlūb*; *maqhūr*; *musakhkhar* (subjugated).

Defect, *kharābī*; 'ayb, pl. 'uyūb; *manqasat*; *kasr* (deficiency); *kāst* (loss in value); *āyā dar* in *hīch 'ayb u naqṣ-i mī-bīnī?*

Defective, *nāqis*; *nā-tamām*; *nā-mukammal*; *ma'yūb* and *nāqis⁴* (both terms also applied to crippled, or injured, or blind persons).

Defence, *mudāfa'a* (k.); *muqābala* (k.) (face, oppose); *hīfāzat* (k.) (prop. to protect); *javāb-dāva* (*pīsh* k.) (in law); *dar dīvān-khāna* (or *istintāq*) 'uzr āvurd or *dalā'il-i muwajjah pīsh āvurd* (he made a reasonable defence in court).

Defenceless, *ghayr-i mahfūz* or *bī-hīfāzat*; *bī-panāh-am* (I'm a defenceless creature); *ū kas-i rā na-dārad*; *man bī-dast u pā am*; *pushtī na-dāram* (I have no helper).

Defendable, *hīf-pazīr*; 'uzr-pazīr (of conduct).

Defendant, *hārīf-i muddā'i* va *muddā'a* 'alayh *shunīda*⁵ *shud*; [*iżhārāt* 'statements'].

Defended, *mahfūz* (protected); *mahrūs* (guarded); *qal'a az daraja-yi hīfāzat guz-ashta ast* (the fort can no longer be held, defended).

Defender, *hāfiz⁶* (of fort; guardian); *hāmī* (by words); *ghāzī* (relig. warrior); *Hāmī-yu 'l-Millat va'd-Dīn* (title assumed by Amir of Afghanistan).

Defensive, *dījā'* k. (to act on the defensive); *maḥallī-dījā'i* (defensive position). Vide Offensive.

Defer, *bi-ta'vīq* (or 'aqab) *andākhtan*; *ta'khīr* k.; *barāy-i chand rūz pas andākht*; *man bā shumā dar* in *bāb hujjat namī-kunam* (I defer to your superior knowledge—'but I think I am right').

Deference, *bi-ihtirām-i rāy-i išhān* (out of deference to his opinion).

¹ For *kharij*.

² *Kalla*, a man's stature.

³ Pl. of *sh'ān*.

⁴ *Nāqis* in India "spoilt and useless."

⁵ In m.c. also pronounced *muddā'iyyūn* 'alayh.

⁶ *Hāfiẓ* also 'one who has learnt the Qur'ān by heart,' and hence in India 'a blind man.'

Deficient, *kam*; *kasr*; *dah kitāb kasr ast* (there are ten books deficient); *tāyifa-yi unāq nāqis¹ l-aql and.*

Deficiency, *kamī*; *kasr*; *kam-rasī* (deficiency in ability); *tafrīt* (opp. to *ifrāt* “excess”); *ta'mām na-būdan* or *kāmil na-būdan*.

Defile, subs., *tanga* (narrow); *darra* (big; vide Valley); *tang-i makhūf* (a dangerous defile); *kutal* or *kaduk* (the steep road over a pass); *gardan* (a pass).

Defile, to, *yak-i yak-i āmadān* or *daſila k.* (to file, of troops); *ālūdan*; *mulavvaṣ* *k.* (make dirty); *najis k.* or *nā-pāk k.* (relig.); [*gūſht rā qīma sākhta bā du zarda-yi tukhm-i murgh ālūda kun* (cookery receipt)].

Defiled, *paſid* (gen.); *najis* (relig.); *mulavvaṣ*.

Defilement, *paſidī*; *nā-pākī*; *najis¹ būdan*; *lawāṣ*; *ālāyish* or *ālūdagī* (mixing something bad with).

Define, to, *ta'rif k.*

Definite, *śariḥ* (answer); *mu'ayyan* or *durust* (plan); *mu'arrif* (gram.); *ism-i ma'rifa* (a definite noun); *harf-i ta'rif* (definite article). *Vide Clear, Decisive.*

Definition, *sharh-i ma'nī* (for *ma'na*); *ta'rif*; *hudūd-i Uqlīdīs* (definitions of Euclid).

Deflower, *bakārat girīstan*; *muhr bar dāſhtan* (met.).

Deformed, *bad-tarkīb*; *ma'yūb*; *jism-i ānzan nāqis¹ l-khilqat ast* (she is deformed).

Deformity, *'ayb dārad dar jism*.

Defraud, *magħbūn k.* *Vide Cheat.*

Defray, to, *adā k.*; *khari-i ta'lim-ash rā man mī-diham*; *mutahammil-i ikhrājāt-i ū man shudam*.

Defy, to, *ū marā jirr² kard ki bi-zanam-ash* (he defied or dared me to beat him); *īn shāgird bā man sar-kashī mī-kunad rū bi-rū-yam mī-istad* (this pupil defies me, answers me, q.v.); *bi-rāw bi-Pādishāh bigū fikr-i nūn kun ki kharbūza āb ast* (go and tell your King to think about preparing his bread because melons turn to water³).

Degenerate, *nā-khalaf* (undutiful, of son or a *millat* but not of a *mulk*). *Vide Depraved.*

Degrade, *az mansab andākhtan*; *past* or *zalīl k.*

Degrading, *bā iṣ-i suqūt-i i'tibār*; *īn kār-i past* (or *zalīl⁴*) *ast.*

Degree, *daraja* (rank, degree of thermometer, circle, etc.); *tabaq* (storey of house; floor; generation); *qadr* or *miqdār* (quantity); *martaba* (rank; storey of house); *kam kam*; *raſta raſta*; *darja bi-darja*; *pilla bi-pilla*; *tadriż⁵* (by degrees); *bi-ghāyat* or *bi-nīhāyat* (to the last degree).

Deity, *Khudā*; *Rabb*; *Allāh* (God); *Ma'būd* (of any religion); *Khudā⁶* (Godhead); *kas-i qādir nīst ki bi-ulūhiyyat pay barad.*

Dejected, *malūl*; *ajsurda*; *dil-tang*; “he is dejected”; *dil-i ū khaylī āzurda ast*; *dilash sard ast*; *pazmurdā-khātir.*

Dejectedly. *Vide Disappointedly.*

Delay, *mu'attalī* (*k.*); *gīr k.* (to wait, be delayed⁵); *ta'vīq k.*; *dar īn amr ta'khir-i bisyār ast*; *tavaqquf* (*k.*) (stopping); *bī-dirang*; *bi-lā ta'khir*; ‘ijālat⁶ (without delay).

Delegate, *nāšib*; *vakīl*.

Deliberate, this is my deliberate opinion, *īn ra'y-i sanjīda-am ast*; *bā ta'annī*, opp. to *bā ta'jīl*; *sanjīdan* (to deliberate on, weigh).

Deliberately, *dīda u dānistā*; *ikhtiyārī = 'amdān* (intentionally); *sanjīda u fahmīda*.

Deliberation, *sanjīdagī*; *muvāzana* (thinking); *tadbīr*; *ta'annī* (opp. to ‘ajala “hurry”); *ikhtiyāt* (circumspection).

Delicacies, *lažārīz*.

Delicacy, *lažāfat u zārāfat* (m.c. daintiness, neatness, etc.; of a woman); *nāzākat* (of form; also of delicate health).

Delicate, *nāzuk*; *lažīf⁶*; *nāhīf* (in health); *nāzuk-mizāj* (gets ill or angry with slight cause); *imrūz-hā Mirzā Nāzukī shuda-i* (you have become very delicate and dainty lately).

Delicious, *khush-gavār* or *khush-maza*; *īn luqma-yi lažīz-i 'st* (delicious morsel); *īn 'ajab mīva-i 'st* (this is a delicious fruit).

Delight, *lažāfat* (burden); *hazz* (*k.*), intr., and *lažāfat* (*dādan*), tr.; *tarab* (*b.* or *k.*); *farmān-*

¹ *Najāsat*, dirt, filth; also a polite word for ordure.

² *Jirr*, lit. to chaff, tease, annoy.

³ i.e., tell him to mind his own affairs, I defy him. The best kind of melons ‘dissolves’ and spoils very soon after it is opened.

⁴ In Arabic *zalīl* is confined to persons.

⁵ From the idea of sticking; *arra gīr kard*, “the saw stuck”; *qalam gīr kard*, etc.

⁶ *Zarī* Ar. “witty”; in Pers. m.c. signifies “neat; well turned out.”

*burdārī-yi*¹ ūrā sa'ādat-i *khud* mī-dānistam
—Prof. S. T. (I delighted to serve him).

Delighted, *khushnūd*; *mash'uf*; *masrūr*
(happy); *mahzūz*.

Delirious, to be, *hazayān guftan*; *hazayān*
āvardan (cause delirium; said of the
fever); *madhūsh* (senseless).

Delirium, *hazayān* or *hadayān*.

Deliver, *rasāndan*; *taslīm* k.; *havāla* n.;
khalās k. or *najāt* d. or *rahānīdan* (to
release); *barādar-i khud rā az dast-tangi*²
bīrūn *āvard* (he delivered his brother for
money difficulties); *zan-am imrūz az vaz'-i*
haml fāriḡ shud (my wife was to-day
safely delivered); *bīrūn* *āvardan* (of mid-
wife, doctor).

Deliverance, *najāt*; *khalāsī*; *rahāsī*; *rasta-*
gārī (from sin).

Delivery, *taslīm* (k.) (of things); *vaz'-i haml*
(child-birth); *dar nutq adā-yash bad ast*.

Delude, *izlāl* k.; *zalālat* k.

Deluded, *gum-rāh* (k.) (gen. of religion).

Deluge, *Tūfān-i Nūh*

Delusion, *naẓar-band* (of magic); *vahm u*
khiyāl.

Delusive, *sarāb numā*.

Demand, *pursīdan*; *su'āl* k. (to ask); *khwāh-*
ish k.; *muṭālabā* k.; *istid'ā* k. (request);
taqāzā k. (of payment; to dun); *in jins*
bisyār tālib (or *ravāj* or *farūsh*) *dārad* (in
great demand); *hīch iddi'āt-i bar man*
dārīd? ū *bīsh-tar az haqq-ash khwāst* (he
demanded more than his due). Vide
Claim, Due.

Demean, to, *az in fi'l khud rā khafīf mī-kunī*
(you demean yourself by doing this); 'ār-i
su'āl rū bar khud namī-pasandam (I won't
demean myself by asking).

Demented, *majnūn*; *az aql uftāda*; *man*
chunān hayrān *va sar-gardān māndam ki*
gūyā sāya-yi parī bar man uftāda būd *va*
*dunyā dar naẓar-am tārik shud*³—Prof
S. T. (I stood still amazed like one de-
mented—struck by an evil spirit). Vide
Mad, Bewildered.

Demolish, *munhadim sākhtan*; *nīst* k.;
ma'dūm k.; *az bīkh u bun andākhtan*.

Demolished, *inhidām*; *nīst u nābūdī*.

Demon, *jinn*, vulg. pl. *ajinna*, 'ifrit, *ghūl* (a
ghoul); *har qadr ki man dast bīsh-tar darāz*
mī-kardam ūn *dīv bi-havā buland-tar mī-*

shud; *barāy-i dīdan-i ū gardan darāz*
kardam ki—Prof. S. T. (the more I tried
to reach the demon the higher he rose in
the air; I leant forward to—); *ay zan-i*
'ifritā! (abuse).

Demonstration, *burhān* and *dalīl* (*āvurdan*)
(proof, etc.; pl. *barāhīn* and *dalā'il*);
tabyīn (k.); *shahādat-i 'aynī* (ocular de-
monstration); *vajh-i munāsabat-i ān rū-*
shan-tar ast ki bi-dalīl iḥtiyāj uftad (—too
clear to need demonstration).

Demur, *daghdagha* k.; you must do this
without demur, *shumā bāyad bi-dūn-i chūn*
u chirā (or *bi-dūn-i hā u na*) *in kār rā bi-*
kunīd. Vide Hesitation and Dauntlessly.

Den, *maghāra* (cave of animals, thieves).

Denial, *inkār* (k.); *nafī* (k.); *ibāt* (k.); *hāshā*
(z.); *tamarrud-i qawl* (k.) (to go back on
one's words, deny one's promise); *dīvār-i*
hāshā *buland ast* or *kulāh-i hāshā* *bar*
guzāsh (he made a stout denial).

Denominator. Vide Numerator.

Dense, *sakht* or *tū dar tū* (forest); *darakht-i*
ambūh (a tree with foliage); [*rīsh-i*
ambūh]; *jam'iyyat-i ambūh* (dense crowd);
ghalīz (of fog).

Density, *ghilāzat* (of fog); *ambūhī* (of crowd,
of trees); *gīql-i māddī* (of metals).

Dent, *tū rafta*.

Dentated, *dandāna-dār*.

Dentifrice, *dandān-shū*; *sanūn*, Ar.

Dentist, *dandān-sāz*, [*kandan* or *bīrūn āvur-*
dan, “to extract a tooth; *pur kardan*, “to
stop”; *ambur*, “forceps”; *dandān-i*
'amalī or *masnū'ī* or *sākhtagī* or *'āriya*,
“false teeth”].

Dentistry, *dandān-sāzī*.

Deny, to, *va'da-yi dīrūzī-yash rā zīr zad* (he
denied his promise of yesterday); he
denies having said this, *az guftan-i in harf*
inkār mī-kunad ki man chunān na-guftam,
or *az in sukhān hāshā mī-kunad*; vide
Denial; *mādar az pisar hīch chīz darīgh*
na-dārad.

Depart, *ravāna sh.*; *kūch* k. (prop. of bodies);
tashrif burdan (polite); when do you
intend departing, *irāda-yi raftan kay dārīd*
(vulg.), or *kay khyāl-i harakat dārīd*?

Departure, *harakat* (k.); *kūch* (k.) (prop. of
a body); *ravānagī*; *irtihāl* (k.) (rare; sp. of
departure of the soul).

¹ Prop. *bardārī*.

² *Hālat-i kharābī*, “any evil state”; as penury, drunkenness, sickness, etc.

³ Or *pish-i hashm-am siyāh shud*.

Depend, *mawqūf shudan*; *basta bi-salāmatī-yi üst* (it depends upon his health); “you can’t depend upon his word,” *ānchi mī-gūyad bar ān i’ timād na-tavān kard*; *basta bi-khud-i shahs ast* (it depends upon the individual); *bar qawl-ash namī-shud takya dād* (one can’t depend on his word).

Dependence, *madār-i¹ khurāk-i humāy bar ustukhwān-rīza ast* (the lammergeyer lives on bits of bone); *tavakkul (k.)* (on God or on man).

Dependencies, *tavābi*; *mutafarri’at* (wrongly used in this sense and rare); *maqbūzāt* (possessions); *musta’marāt* (colonies, q.v.). *Vide Colony.*

Dependents, *muta’alliqān* or *vā-bastagān* (of a person); *tavābi*, pl. of *tābi* (those under a person).

Depilatory, *nūra²*; “use the depilatory,” *vājibī bi-kash*.

Deplume, *par kandan*.

Depopulate, *az ma’mūriyyat andākhtan*; *bī-ābād k.*; *vīrān sākhāt*.

Depopulated, *vīrān*; *ghayr-i ma’mūr*; *shahr az mardum khālī gasht*.

Deportment, *nishast u bar-khāst*. *Vide Behaviour, Etiquette, Manners.*

Deposit, *amānat* (g.); *vādi’at* (n.); *zakhīra* (geology).

Deposit, to, *bi-amānat guzāshān*. *Vide Place.*

Depository, *amīn* or *amānat-gīrānda* (guardian).

Deposition, *igrār* (confession of one’s own acts); *bayān*; *izhār*, pl. *izhārāt*; ‘azl (being deposed). *Vide Evidence.*

Depository, *ambār* (store, of anything).

Depraved, *akhīlāq-ash fāsid shuda*; *tābi’at-ash past shuda*.

Depravity, *fāsād* (of nature, morals).

Depredation, *ghārat* (k.); *tārāj* (k.) (to loot, etc.; of men or animals or storm); *chapaw* (k.) (raid, mil. or otherwise). *Vide Raid, Attack, Plunder.*

Depress, *sard* or *sust* k., or *tang-dil* k. (of persons); *kam arzish* k. (of the market); *bāzār-i nil rā sard* (or *sust*) *kard*, or *pāyīn āvard*.

Depressed, *sard shuda*; *malūl* (of spirits only).

Depressing, *dil-gīr*.

Deprivation, *fiqdān* or *fuqdān*; *mahrūmiyyat*.

Deprive, *mahrūm* k.; *qoṭ-i ummīd-i marī kard* (he deprived me of all hope); *sar-ash rā bī-kulāh guzāshīt* (he deprived him of everything; stripped him bare).

Depth, *umq*, but for sea *zharfī*; “what is the depth of this tank?” *īn hawz³ chi qadar tah dārad*, or *chi qadar gawdī* (= *chand kalla* or *sar*) *āb dārad*?

Deputation, *hay’at* (m.c. for *hay’at-i mal’-ū-gān*); *vukalā* (the deputies); *niyābat*.

Depute, *ma’mūr* k.

Deputy, *nā’ib*; *vakīl*; *qāyim maqām* (one acting temporarily).

Deride, to, *ta’na z.* (to taunt); *avval marā rīsh-khand mī-kardī*, *hālā didī harj-am sahīl būd* (you see I was right, though you derided me); *minnat nīhādan* (taunt a person with favours done). *Vide Infra.*

Derision, *istihzā* (k.) (derision); *sukhriyya* (k.) (ditto, but coarsely); *rīsh-khand* (k.) (ridicule, also chaff). *Vide Taunt, Ridicule, Chaff, Coax.*

Derivation, *ishtiqaq* (k.); *ma’khaz*.

Derive, to, *az gufta-i shumā chunīn istimbāt mī-shavad ki khidmat namī-khwāhīd bī-kunīd* (I gather from what you say—); *istidlāl k.*; *natija bar-āvurdan* (deduce); ‘umda māliyyāt-i Kirmān *az qālī hāsil mī-shavad* (or *bar mī-āyad*, or *yāft mī-shavad*, or *mī-rasad*). *Vide Derivation, Obtain.*

Derived, *mushtaqq*; *ma’khuz*; *majūs mu’arrab-i magātī ast* or *asl-i lafz-i majūs magātī ast*; *askala + muṣarras-i Escalier* ast.

Dervish, *darvīsh*, pl. *darāvīsh*; *qalandar* (a Calender); *murshid⁴* (head of a section); *kashkūl* (—bowl); *dalq* (—gown); *tāj* (—cap); *mantashā* (short dervish erutch for resting on and dozing on); *darvīsh har kuja* ki *shab āyad sarāyi üst* (a dervish saying signifying “he is a *khāna bi-dush*”).

Descend, to, *bi-zir* or *pāyīn* or *farūd āmadan*; *nāzil sh.* or *nuzūl k.* (from heaven); *zavāl*

¹ *Madār*, lit. “that round which anything revolves.”

² Made of lime, yellow-arsenic with sometimes an addition of white of egg and castor oil. A depilatory is kept in every *hammām* and paid for at the rate of two *Shāhī* a head.

³ *Āb-ambār* or *birkā*, “reservoir of drinking water.”

⁴ *Aekala* “a jetty, pier” (*Shāhī’s Diary*); for Fr. *Escalier*.

⁵ The title of *Shāhī* is generally added to the name of a *murshid* as *Qutbūd-Dīn Shāhī*. Dervishes have various ways of addressing each other such as *Gul-i Mawla*.

k. (of planets); *nasab-i khud rā bi-Timūr mī-rasānād.* *Vide Descent.*

Descendants, awlād; žurriyya, pl. zarārī; akhlāj; dukhtar-i bī-vāsita-yi—(she is the immediate descendant of—); *az nasl-i salātīn ast* (he is the descendant of Kings).

Descent, nishīb (declivity); *nuzūl* (from heaven); *nasl-i khud rā bi-julān mī rasānad* (he traces his descent to so and so).

Describe, to, ta'rif k.; vasf k.; bayān k.; bi-ta'rif (or *bi-navishtan*) *namī-āyad* (impossible to describe or to mention); *khud rā bi-mullā'i qalam dād* (he described himself, gave himself out to be, à mulla). *Vide Specify.*

Described, ū bi-husn-i akhlāq mawṣūf va bi-sū'i tarkīb mawsūm ast.

Description, nau', pl. *unvā'*; *qism*, pl. *aqsām*; *jins*, [but pl. *ajnās* "goods"]; *qabil*; *sinf*, pl. *asnāf* (sort, kind); *chi jūr* (or *chi tawr* or *chi-gūna*) *mard ast* (what description of man is he?); *shark* (or *ta'rif*¹ or *bayān*) -i ān jā rā chi tawr dād? *tajāsīl-ash*² rā bi-dih (describe it in detail); *jamāl-ash khārij az bayān ast*; *ān qadr mardum jam' būdand ki bi-vasf namī-āyad* (beyond description, computation).

Desert, biyābān or *lūt*; *dasht*; *sahrā'* (country as opposed to town); *kavīr* (salt desert); *vīrāna* (wilderness); *istihqāq* (meriting) (good or bad); *sazā*; *bi-sazā-at mī-rasī* (you'll get your deserts); *az mā na-khurda bāshī* (=you may not get your deserts from me but you will from some one else).

Desert, to, rūy gardānīdan; firār k. or guri-khātan (of a soldier); *har rūz fawj-i kaṣīr az sar-i ū pāshīda sar-i khud giriftand* (the daily desertion of—); *abvāb-jam'i-yash az dawr-ash rīkhtand* or *raftand* (his detachment, command, deserted him).

Deserter, firār (gen.); *guri-pā'i* (being truant); *tark* (abandoning, q.v.).

Deserve, to, īshān mustahiqq-i tambīh (or *siyāsat*) *hastand*; *lāyiq sh.*; *sazāvār būdan*; *ū bi-hama-yi la'nat hā mī-arzad* (he deserves to be reviled). *Vide Serve.*

Deserved, īn sazā mustahiqq (or *mustawjab*, etc.) -i ū būd or *haqq-ash būd*.

Deserving, mustahiqq; *mard-i mustahiqq ast*

(he's a deserving man); *shāyista-yi rahm ast.* *Vide Suitable, etc.*

Design, qasd or *murād* (object); *niyyat*; *irāda*; *azm* (intention); *sū'i qasd* (evil); *gharaz* (secret or selfish); *naqsha* (picture of carpet); *tārīk* (of building or anything else); *tārīk-ash marghūb ast* (its design is beautiful).

Designer, tārīk-rīz; *naqqāsh* (painter); *mukh-tari'* (inventor).

Designing, tārīk-rīzī; *shālūda-gīrī* (subs.); *hīlā-bāz* (adj., tricky, q.v.); *mardumān-i mudabbir va dunyā-talab* (designing and ambitious men).

Desirable, matlū'; *marghūb*; *maqbūl* (in m.c. "pretty"); *matlūb*.

Desire, khwāh-sh (*dāshtan*); *ārzū* (k.); *murād* (d.); *havas* (k. or d.) (great eagerness); *shawq* (d.); *ishtiyāq* (d.); *raghbāt* (k. or d.) (delight); *shahvat* (d.) (lust).

Desire, to, khwāstan, rt. *khwāh*; *mayl dāsh-tan*; "I will desire him to do it," *az ū dar-khwāst* (or *khwāhish*) *mī-kunam ki bikunad*; [*ūra hukm mī-kunam ki*—, I will order him to—]; *vide Order*; *dastūr'u'l-'amal dādan* (to give instructions to, written or oral); *kirm kushtan* (to satisfy desire).

Desirous, ārzūmand; *mushtaq*; *havas-nāk* (eager).

Desist, dast bar-dāsh-tan or *dast bar-dār shudan az* (from an act engaged in); *bāz istādan az* (avoid doing; of an act not commenced); *bas kardan az*; *dast kashīdan az*. *Vide Abandon, Give up, Stop, Cease.*

Desk, pīsh-takhta (Pers. pattern); *rahī* (lectern).

Desolate, kharābā; *vīrāna* (a desolate or ruined place); *ghayr-i ābād*; *kharāb shavad khāna-i ki bi-faqīr chīz-i namī-dihand* (or *namī-rasad*).

Desolation, vīrānī; *tanhā'i* (loneliness).

Despair, nā-ummīdī; *ya's*; *qat'-i ummīd* (k.).

Despair, to, nā-ummīd shudan; he despairs of success, *az rasīdān-i bi-māṭlab ma'yūs ast*; we despaired of life, *dast az jān shustūm* (or *bar-dāshīm*); *qat'-i ummīd k.* *Vide Despondency.*

Despatch, navishta-yi rasmī (official); *bi-sur-*at, etc., or *mustaqīmān* (with despatch).

Despatch, to, ravāna k. or firistādan (of persons); *irsāl k. or d.* (of things). *Vide Haste.*

¹ *Ta'rif* also, but not here, signifies "praise."

² Pl. of *tajāsīl*

Desperado, *shīr-i bī-pīr*.

Desperate, *ma'yūs* or *nā-ummīd* (or *nā-umīd*) ;
dast az *jān* shusta.

Despicable, *khwār* ; *muhaqqar* ; *sīfī* ; *in'ām-i muhaqqar-i dād* (he gave me a despicable tip).

Despise, *haqārat* *k.* ; we should despise none, *mā na-bāyad hīch kas rā khwār* (or *haqīr*) *shumārīm*.

Despised, *khwār* *shimurda* ; *mardūd* (rejected).

Despondency, *dar zamān-i hujūm-i ghāmm u ghūssa* (when overcome by deep despondency). Vide Despair.

Desponding, *mard-i ma'yūs-i ast* va *gāh-i az bakht ummīd-i na-dārad*.

Despot, *Pādhshāh-i khud-mukhtār* or *'alā' l-īlāq* or *khud-sar* ; *zālim* or *jaśā-kār* or *jabbār* (tyrant).

Despotic, *mustaqill* ; *mutlaq^o l-inān* (of rulers) ; *hukūmat-i 'alā' l-īlāq* (despotic government).

Dessert, *tanaqqulāt* (sweets, nuts, etc., eaten in a *majlis*) ; (*ājīl* between meals) ; *mīva*, pl. *mīvajāt*, and *favākih*, pl. (fruit).

Destination, *mahall-i* or *manzil-i maqṣūd*.

Destine, to, *man pisar-am rā bi-pisha-yi duktarī nām-zad kardam* (I have destined my son to be a doctor).

Destined, *īn mard bi-Jahannam mugaddar ast* ; *īn faqīr ki bāyad bi-saltanat bi-rasad muhtāj-i nān-i shab būd* ; *dar taqdīr navish-ta*.

Destiny, *qażā u qadar* ; *taqdīr* ; *qismat* ; *sar-navisht*.

Destitute, *bī-navā* ; *muhtāj* (needing) ; *muflis* (without money) ; *lāt u lūt* (—of everything) ; *tahī-dast* (empty-handed). Vide Destined.

Destitution, *faqr* ; *iflās* ; *ihtiyāj* ; *bī-navā-i* ; *tahī-dastī*.

Destroy, to, *ma'dūm* or *nā-būd sākhtan* ; *kharāb u labāh k.* ; *bar bād d.* ; *munhadim k.* (of buildings) ; *khud rā talaf kard* (he destroyed himself, committed suicide) ; I will not rest till I ruin him, *tā damār az rūzgār-ash bar na-yāram qalb-am taskin namī-yābad*.

Destroyed, *ma'dūm* ; *bar bād* —or *nā-būd shuda* ; *munhadim* (of buildings).

Destroyer, *mukharri'b*.

Destruction, *talāhī* (ruin) ; *kharābī* (gen.) ; *inhidām* (= of city or buildings).

Destructive, *mūriyāna barāy-i kutub muhlīk ast* ; *maraz-i muhlīk* ; *davā-yi muhlīk-i*

bi-ū dād va kusht ; *ātash-i mīrān-kun-i uštād* ; *malakh ẓarar-rasān-i ghalla ast*.

Detach, *judā k.* ; *munfaṣil k.* ; *sīvā k.* (to separate) ; *qusīl k.* (to detach or despatch ; of ships, troops and political envoys).

Detached, *judā shuda* ; *munfaṣil*.

Detail, *taṣṣīl*, pl. *taṣṣā'il* ; *juz'iyyāt* (pl. of *juz'*).

Detail, to, *taṣṣīl k.*

Detailed, *muṭassīl* ; *bā taṣṣīl*.

Detain, *taqwīf n.* ; *vā*— or *bāz dāshṭan* ; *nawkar rā bi-guḍār bi-ravad*, *dīgar muṭṭal-ash na-kun* ; *dar kār gīr uftādām va dīr shud* (I was detained by business). Vide Keep.

Detect, *dar darūgh-gūfi-ash girīfīam* ; *dūzī-ash rā fahmīdām* ; *dahan-ash ki vāz kard az māllab-ash shāst-am khabar shud*.

Detected, *makshūf* (of actions) ; *girīfīar* (of persons).

Detection, *gīr*— or *girīfīar shudan* ; *kashf shudan*.

Detective, *jāsūs* ; *khūṭya-pūlīs* (mod. newspaper).

Deterioration, *'ayb* (*kardan*).

Determine, to, *qaṣd-i qat'i k.* ; *irāda-yi pukhta karda am ki*— ; *musammim shuda am ki ūra bi-zanam* ; *bi-lāh ki ūrā mī-zanam* ; *qat'i an ūrā khwāham kusht*.

Determined, *muṣammim* ; I am determined (ready equipped) to do this, *kamar basta-am ki īn rā bi-kunam* ; *mu'ayyan* (settled).

Detest, to, *nafrat k.* ; *az ū tanaffur dāram* ; *az-ash bad-am mī-āyad* (I dislike him).

Detestable, *mustakrah* ; *manfūr*. Vide Hate.

Dethrone, to, Dethronement, *az takht pāyīn āvurdan* ; *az takht khal' kardan*.

Detour, *rāh rā kaj kard tā jilav-i ūrā bi-gīrad* (by making a detour she got in front of him and blocked his way) ; *rāh rā pīch karda raftan*.

Detriment, *ẓarar* ; *khalal*.

Detrimental, *muzīrr*.

Detrition, *sā'idagī*. Vide Attrition.

Devastate, Devastation, *takhrīb* (*k.*) (destroy) ; *ghārat* (*k.*) or *tārāj* (*k.*) (to lay waste ; rob) ; *tūṣān īn dih rā tamām-tārāj kard* ; *vīrān kardan* ; *vīrānī* ; *kharābī*.

Develop, Development, *az yak 'ālam bi-'ālam-i dīgar āmadan* ; *nashv* (for Ar. *nushū'* (*k.*)) ; *rasīdagī* ; *numuvv* (*k.*) (grow). Vide Grow.

Deviate, *inhīrāf* (*varzīdan*) ; *az ḥukm sar pīchīdan* (to disobey).

Deviated, *munharīf*.

Deviation, *inhīrāf*.

Device, *hikmat* (*k.*) ; *hila* (*k.*) (trick in bad sense); *naqsh* (*z.*) (trick).

Devil, *az kufr-i Iblis*¹ *mashhūr tar ast* (of any thing notorious); *jinn bi-pūstīn-ash uftāda* (he is possessed of a devil); oh Devil in human form, *ay shakl-i Shaytān*; *al-gharaz shaytān-i insān khud-i insān ast* —Prof. S. T. (the devil of man is man himself); *ān iṣrīta bar fil-i savār shuda miṣl-i balāṭ-i nāgahān-i vārid shud*—Prof. S. T. (that she devil arrived suddenly); *shaytānak-i tamīm-i st* (that boy is a perfect little devil); *dar miyān-i āb u ātash uftāda-am = miyān-i Shaytān va Jahannam girištār-am* (I'm between the Devil and the deep sea). *Vide Whirlwind.*

Devilish, *shaytānī*; *shaytānat-maṭāb*; *ay mard-i shaytān-sifat*!

Devilry, *shaytānat*; *mūz-garī* (mischief, q.v.).

Devise, to, *tarh rīkhtan* or *andākhtan* (of plan; trick); *iṭād k.* or *dar-āvardan* (to invent); *in mal-anat-hā rā tu dar-āvardī*.

Devote, to, *man tamām-i 'umr-am rā makhsūs-i in kār karda-am*; *ṣarf k.* (to spend; of money, time, labour).

Devoted, *jān-nisār*; *fidā'i*; he has devoted all his property to this, *hama-yi milk-i khud rā barāy-i in kār vaqf karda ast*; *man khud rā vaqf-i kār-i shumā karda-am*; [vaqf is prop. property bequeathed or assigned during life for relig. purposes]; *barāy-i Shāh tā pī-yi jān istāda-am* (I'm devoted to the Shah even to death).

Devotee, *'ābid* (in prayer); *zāhid* (ascetic); *gūsha-nishīn* (hermit); *darvīsh*, pl. *darāvīsh*; *qalandar*; *āzād* (a sect of Sūfis). *Vide Ascetic, Hermit.*

Devotion, *'ubūdiyyat* (in prayer); *ikhlāṣ-i galbi* (heart-felt—; for a person, for science, etc.); *taqvā* (piety); *'ibādat k.* (perform devotions).

Devour, to, *bal-idan*.

Devourer, *bal-anda*.

Devout, *muttaqī* (one fearing God); *pārsā* (pious, q.v.); *'ibādat-kār* or *kun*; *mutasharrī'*.

Devoutly, *ū muttaqiyāna namāz mī-guzārad*.

Dew, *shabnam*; *chikka-* or *qatra-yi shabnam* (dew-drop).

Dewlap, *ghabzhab* (a beauty in man or woman); *charm-i zīr-i gulū* (of cows).

Dexterity, *charb-dastī* (manual dexterity); and *chīra-dastī* (dexterity); *tar-dasti* (sleight of hand; of conjurors or thieves).

Dexterous, *chīra-dast*; *tar-dast*; *charb-dast*.

Diabetes, *salas-'l-bawl* or *būwāl* (profuse staling); *ad-dā'u's sukkari* (the form in which sugar is present); *salas-'l-bawlī* (one so afflicted); *silsilat-'l-bawl*, Per.²; *diyābatūs* (Eur.).

Diagnosis, *tashkīṣ-i maraż*.

Diagonal, *urīb*; *arūb raftan* (to move diagonally like the Bishop in chess). *Vide Slanting.*

Dialect, *shu'ba*, pl. *shu'ab* (branch).

Dialectic, *istilāḥī* or *istilāḥātī*. *Vide Idiom.*

Dialectics, *'lm-i jalād*.

Dialogue, *muhāvara* (in India "idiom") or *mukālāma*; or *guft u gū* (conversation); *javāb u su'āl* (in dialogue); *Vazīr-i Lan-kurān rā dar su'āl u javāb navishta and.*

Diameter, *quṭr* (pl. *aqīrār*).

Diamond, *almās*.

Diar-bakr, *Diyār-bakr*.

Diarrhoea, *is-hāl*; *shikasta-dil*; *hayza* (from surfeit; also applied to individual cases of cholera, but not to an epidemic).

Diary, *Rūz-nāma*; *safar-nāma* (of a journey).

Dice, **Die**, *muhr* (stamp); *muhra* (in play); *ka'b*, dual *ka'batayn*³ (for play); *muhra-ash khüb nagsh mī-ārad* (the dice turn up well for him); *az qumār-bāzī māl-i khud-ash rā talaf* (or *tabāh*) *kard*, or *bi-bād* (or *bi-bād-i fanā*) *dād*; [*nardū bākhtan*, to play backgammon with dice].

Dice-box, *muhra-dān* (rare); *fīnjān-muhra* (common); *tūs* (when there is no dice-box, the dice are thrown by hand into a bowl).

Dictate, **Dictation**, *imlā k.* (a letter); *az rūyi imlā-yash navishtam* (I wrote it at his dictation), or *az rūyi gufta-ash navishtam*.

Dictates, *bi-iqtizā-iyi* (or *bi-muqlazā-iyi*) *dūntabi'i*—(acting after the dictates of his low nature—); *bi-qalb-at rūjū' kun* or *bi-imā-yi zamīr-i khud gūsh dih* (listen to the dictates of your own conscience).

Dictionary, *kitāb-i lughat*; look up this word, *in lajz rā dar qāmūs⁴ bi-binid*; *farhang* (glossary; also dictionary).

¹ *Iblis*: root meaning signifies 'despair.' *Iblis* or *Shaytān* is the chief of the evil Jinn. His throne ('arsh-i *Iblis*) is on the circumambient ocean (*bahr-i muhiṭ*).

² *Silsilat-'l-bawl*, Per. for Ar. *salsalat-'l-bawl*.

³ Persians play with two dice. The sing. (*ka'b*) is masc., but this dual is the fem. dual of *ka'bā*.

⁴ *Qāmūs* properly the name of a special well-known dictionary.

Didactic, *pand-navīs*; *naśīhat-kun*; *shū'arā**
ki ta'līm-i akhlūq mī-kunand (didactic
poets).

Die, subs. *Vide Dice.*

Die, to, *murdan*, rt. *mīr*; *sard sh.*; *fawt sh.*; *marhūm sh.*; *rīḥlat k.* (vide depart); *dunyā rā vidā* k (to bid adieu to the world); *ākhir rūz-i murdan ham ast*—Prof. S. T. (we must all die one day); *tashrifāt burdan* (a joking phrase); *juvān-marg sh.* (to die young, untimely). *Vide Wither.*

Diet, *ghizā* (lit. food); '*umda-yi khurāk-i Bangāla birinj ast* (the chief diet, staple food, of Bengal is rice); what is the diet to be observed with this medicine? *parhiz-i¹ īn davā chīst?*

Differ, to, *taʃāvut dāshtan*; *ikhtilāf* or *fārq d.*; *tawfir² d.* (m.c.).

Difference, *dar miyān-i īn du tā sar-i mū-i fārq nīst*; *maवājib taʃāvut dārad* (there is a difference in the pay); *namī-shud hīch fārq dād* (it was impossible to distinguish the difference); *chi tawfir mī-kunad?* *yak-i³ st* (what difference does it make?).

Different, *mutajarrīq*; *mukhalif* (various): *judā*; *alq-hida⁴* (separate); he saw everything was changed, *dīd varaq, varaq-i digar-i⁵ st* (met.⁴): *mukhalif⁶ r-ra⁷y* (holding different, opposed, opinions); *har kas chīz-i mī-gūyad* (every one says something different); *īn bā ū mutaʃāvit ast* or *mugħāyir ast* (this is different from that); *īn varā-yi ūn ast* (m.c.) (this is different from that; but *varā-yi ūn chīz-i bi-dih*, “give me something besides that”).

Difficult, *mushkil*; *dushvār*; *sakht*; *ishkāl dārad*; *īn kār az ū bisyār bā zūr bar mī-āyad*; *sangīn* (vulg.).

Difficulty, *dushvārī*; *sakhtī*; *mushkilī*; *tashvish* (doubt); *ishkāl-i* or *māni-i* *paydā shud*; *ammā īn idāra mužāyaqa namī-dārad* (as for this office it has no objection); there's no difficulty in doing so, *naql-i nīst* or *mallab-i nīst*; I have a headache (*dard-i sar dāram*); it's nothing, take some phenacetin (*naql-i nīst*, ‘*fināsītūn*’ *bi-khur*, *chāq mī-shavī*); *Sakkākī⁶* *dar janābat gīr uftād* (fig. I was caught in an unexpected difficulty).

Diffident, *az khud iṭmīnān* (or *khāṭir-jam'i*) *na-dārad*; *sharm-rū* (shy).

Diffuse, *nutg-i parīshān va ṭavīl dād*.

Diffuse, to, *muntashir k.* (of light, scent, etc.); *afshāndān*; *parāganda k.*

Diffusion, *intishār* (k.).

Dig, *kandan*; *kand u kūb k.*; *hafr k.* (excavate); *naqb k.* (to mine; also to dig through a wall); dig up these weeds, *īn butahā-yi⁶ bī-khud* (or ‘*alaf-i khud-rū*) *rā az zamīn bīrūn bī-yāwar* (or *bī-kan*).

Digest, to, *hazm k.*; *tahīl burdan*; *vide Eat*; *bi-tahīl raftan* (to be digested).

Digested, *hazm shuda*.

Digestible, *sahl⁸ l-hazm*; *sarī⁹ l-hazm*.

Digestion, *quvvā-yi hāzima*.

Digestive, *muhallil*; *hāzim*; *āb-i ān rūd-khāna khaylī buranda ast*.

Digger, *hāfir*; *kananda* (vulg.)

Digging, *hafr* (k.) (excavation); *kandan*.

Digitalis, *digitāl*.

Dignified, *bā-vaqār*; *muvaqqar*; *mujallal*; *bā tamkīn*; *muṣakhkhar*; *bā-haybat* (with awe).

Dignify, *mu'azzaz k.*; *musharraf k.*

Dignity, *sha'n*; *vaqār*; *tamkīn*; *mansab* (office).

Dilatoriness, *kāhilī*, etc. *Vide Laziness.*

Dilatory, *kāhil*, etc.

Dilemma, *dar miyān-i du mahzūr uftāda ast*; *bayn¹⁰ l-mahzūrayn*. *Vide Cant.*

Diligence, *kūshish* (exertion, q.v.); *mudāvamat* (sticking to a thing); only diligence is necessary to complete it, *barāy-i itmām-i kār jaqāt jidd u jāhd lāzim ast*; *jaqāt bāyad dar īn kār istimrār¹¹ mashghūl bāshīm*.

Diligent, *mutajāhid*; *sar-garm*; *sa'y dārad*; *zahmat-kash*.

Diluted, *mamzūj* (k.) (mixed); *ābakī* or *raqīq* (k.) (watery); *āb shāmil karda hiddat-i davā kam kun*.

Dim, *tārīk*; *tīra*: *tār* (of metals, eyesight); *az pīrī chashm-ash tārīk¹²* (or *kam-nūr* or *kam-sū*) *shuda ast*.

Dimension, *andāza* (rough dimensions); *hajm* (height, breadth and length); *qadd* (for a room; also for inside of a box); *tūl u 'arz* (length and breadth). *Vide Breadth and Cloth.*

¹ Literally “abstinence of food.”

² *Tawfir* properly means “increasing, and saving.”

³ جَاءَكَ.

⁴ *Varan*, “leaf of tree or book”; *varaq bar gardānīdan*, “to turn over a new leaf.”

⁵ *Sakkākī* was an Arab rhetorician of Baghdad. He was skilled in *tashkir-i Jinn*. There is a story connected with this saying.

⁶ Coll. for *būta*.

⁷ *Tārīk* here means not ‘blind’ but ‘dimmed.’

Diminish, *kam k.*; *kāstan*, rt. *kāh* (tr. and intr.); *takhfīj* *dādan*.

Diminution, *kamī*; *kāst*; *tukhfīj*.

Diminutive, *tasghīr* (gram.). *Vide Small*.

Dimity, *gimti* (of which table-cloths are made).

Dimness of sight, *tārīkī* or *tārī*. *Vide Dim*.

Dimple, *chāh-i zanakhdān* (in chin); *dar khanda bi-rukhsār-ash gawdī mī-uf tad* (of cheek).

Dinner, *chāshṭ* (midday meal); *ba'd az sarf-i shām* (when dinner was over); it's dinner-time, I must go, *vaqt-i shām ast bāyad biravam*¹; *qadam ranja farmūda shariķ-i nān u namak shavīd* (honour me by dining, or breakfasting, with me).

Dip, *zir-i āb k.*; *dar kitāb nazar-i sarsarī k.*; *qalam-rā dar murakkab kun*.

Diploma, *istishhād-nāma*; *sanad*.

Diphtheria, *khunāq* (prop. quinsy).

Direct, *rāst*; *mustaqīm*; *yak-rāst*; *yak-sar*; *man yak-sar pīsh-i hākim raftam*; *yak-rāst* (or *mustaqīm*) *sar-i istgāh raftam* (I went directly to the railway station); *rafsān bi-ū mī-navīsam*.

Direct, to, *dalālat k.*; *hidāyat k.* (gen. religious); *rāh-numāt k.* (of road); 'unvān or *sar-nāma* navishtan (on envelope); *irshād k.* (relig., of murshid; also polite for to say); *marhamat farmūda bi-man nishān bi-dihid ki kuja ūrā bi-bīnam*; kindly direct this envelope, *zahmat kashīda sar-i īn pākat rābi-navīsid*.

Direction, *sar-nāma* or 'unvān (of a letter); *taraf*, pl. *atrāf*; *samt*; *jānib*, pl. *javānib*; *sū*; *nasihat* (admonition); *dastūr* 'l-'amal (of action); *bi-nasīhat-i shumā mutavajjih mī-shavam*. *Vide Command*, *Direct*, *Advice*, *Order*.

Directly, *bīrūn raftan hamān va kushta shudan hamān*.

Director, *nāzim*; *kār-farmā*; *ra'īs*; *hādī* (relig.).

Dirge, *nawha* (in Muharram); *ghafar Allāh* (a chant while the bier is being borne).

Dirt, *chirk²* (of body, a watch, dress, etc.); *khumām* (the dust and dirt in a house; the sweepings before the room is swept); *īn rāh khaylī kasīf ast*; he looks on me as

so much dirt, *bi-chashm-i ū man bi-qadr-i pasha-ī ham namī-āyam*; *lajan* (black mud; morass); *gil* (mud); *khāk* (earth); *khāshāk* (chips of wood, etc.); *guh* or *fazla* (excrement); *kaṣāfat* (gen., polite for excrement); *najāsat* (polite for excrement). *Vide Filth*.

Dirty, *chirk* or *chirkīn* (badly soiled, of clothes, hands, etc.); *pachal* (vulg.); *kasīf*.³

Disabled, 'ājiz; *az kār uftāda*; *band* or *lā javāb* or 'ājiz (k.) (in argument); *nuqsān dāshān* or 'ayb u naqṣ dāshān.

Disadvantage, *fāvā'īd* va *nuqsānāt* (advantage and disadvantage); *naʃ' u ʐarar*; *sūd u ziyan*; *īn raftār agar bi-kunī barāy-i shumā 'ayb* (or ʐarar, etc., etc.) *dārad* (if you act thus it will be to your disadvantage).

Disagree, to, *mukhālīf shudan*; *bi-sar na-burdan*; *bi-ham na-sākhtan* (of people); *bi-na-sākhtan* or *muwāfaqat na-kardan* (of food, climate); *īshān bā yak dīgar mukhālīfat dārand* (they disagree amongst themselves: but *ikhtilāf dārand*, "they (the things or opinions) are not of the same sort." *Vide Disagreement*).

Disagreeable, *makrūh⁴*; *karāhat dārad* (of things); *az ān jihat khaylī nā-marghūb ast*; *dar nazar-ash nā-guvār āmad* (the action was disagreeable to him).

Disagreement, *ikhtilāf* (difference of opinions); *shakar-ābī* (coolness, estrangement); *mā-bayn-i īshān bi-ittfāqī ast*. *Vide Disagree*, *Coolness*.

Disappeared, *għāt-sh*; *nā-padid sh*; *kāfūr sh*; *az nazar bīrūn raft*.

Disappointed, *mahrūm* (sh. or k.); *maʃyūs* (sh. or k.); *nā-ummīd*; ū *dar maqṣad-ash nā-kām* (or *nā-murād*) *shud*; *dimāgh-am sukhīt* (I'm disappointed); *bi-takhalluf āmad* (he did not disappoint us, i.e., he came); *dil-shikasta* (disheartened); *tū-sari khurdan* (to be—).

Disappointedly, *bī-navā-vār* (looking dejected); *mahrūmāna bar gasht*.

Disappointment, *nā-umīdī*; *mahrūmiyyat*; *nā-kāmī*; *nā-murādī*; *dil-shikastagī* (being disheartened).

¹ *Marā bāyad raft* could not be used in m.c. as in India, but might be written. The *shām* is eaten by the upper classes about 4 hours after sunset, and by simpler folk about 2 hours after.

² *Najis*, "unclān (in a relig. sense)"; *najāsat* "filth, i.e., excrement."

³ In m.c. *kaṣāfat* "foulness", merely signifies "untidiness."

⁴ *Makrūh*, 'that which is hateful or unbecoming,' in a religious sense is applied to anything which may not be actually 'unlawful' but which is considered improper.

Disapprobation, *nā-pasandi*; *nā-manzūrī*; 'adam-i *riżā* iyyat.

Disarrange, to, *dar-ham bar-ham* k. or sh.; *pas u pish* k.; *bī-tarīb* k.

Disarranged, as soon as he entered the room he saw the books had been disarranged, meddled with, *tā dākhil-i utaq shud did kitāb-hā dast khurda ast*.

Disaster, *āfat*; *balā*; *ṣadma*; *āsib*; *ṣadma-yi 'uzma*.

Disastrous, *pur-āfat*; *pur-āsib*.

Disastrously, 'amal kard *va-lī muhlikāna 'amal kard*.

Disavowal, *inkār* (k.); *ḥāshā kardan*; *ibā* (k.) (denying).

Disbelief, Disbelieve, 'adam-i *i'tiqād* (d.), *suslī-yi īmān* (d.) (relig.); *bāvar na-kardan*; *kufr*; *bī-dīnī*. Vide Infidelity, Atheism.

Disc, *qurz* (of sun or moon; cake; sweet-meat); *girda* (any disc); *dah girda nān* (ten cakes of bread).

Discernment, *baśirat*; *idrāk*; *fīrasat*.

Discharge, *ma'zūl* (k.) (dismissal); *murakh-khasī* (k.) (polite); *khālī kardan* (of fire-arms); *chirk* or *fasād* (of sore); *māddā* and *jarāhat* (pus inside a boil, etc.).

Discharge, to, *ikhrāj* k.; *ma'zūl* k.; *bīrūn* k.; *javāb dādan* (to dismiss); *murakhkhas* k. (polite); *adā* k. or *kār-sāzī* k. (debts); *tufang khālī* k. or *andākhtan* or *dar-kardan* (fire-arms); *bīrūn dādan* (of a boil); *bār pāyīn* k. (of ship); *rīkhtan* (river); *inzāl sh.* or k. (of semen).

Discharge, *fasād* (of abscess or wound); *hālā qarz-hā-yi khud rā mī-tavānad bi-par-dāzad*; *az 'uhda-yi imtinān bar āmada ast* (he has fully discharged the obligation).

Disciple, *murid*; *khaliṣa*,¹ pl. *khulafā*¹; *payraw* (follower); *havārī*, pl. *havāriyyūn* (of Christ); *ashāb* pl. (of the Prophet).

Discipline, *nīzām* or *intizām*; *ta'dib* k. (to teach manners); *in qushūn nazm na-dārad* (or *qānūn na-dārad*).

Disclose, *iʃhā*² or *kashf* k.; *burūz dādan*; *parda darīdan* or *parda az rū-yi kār bar-dāshтан*; *bakhiya-ash rū-yi kār uftād* (his secret was disclosed); lit. the sewing of the seam showed on the outside of his coat); *musht-ash vā shud*. Vide Coat.

Discomfort, *zahmat*, 'adam-i *rāhat*.

Discommode, to, *ranjānidan*; *zahmat dādan*; *bār-i khātir shudan*.

Discomposure, *iżtirāb*; *parīshānī*; *vā zadagi*.

Disconcerted, to be, *az rū raftan*. Vide Embarrassed.

Disconnected, *burīda* or *maqtū'* (cut).

Disconnectedly, *nā-marbūṭ* (also ungrammatical or vulgar in pronunciation); *rābī na-dārad*.

Discontented, *qanī'at na-dārad*; 'adam-i *qanī'at dārad*; *qāni' nīst*.

Discontinuance, *inqīṭā*.

Discontinued, *hālā in rasm az miyān rafta ast* (or *mansūkh²* shuda). Vide Cancelled, Amended.

Discordant, *āvāz-i nā-hanjār-i dārad*; *bī-sāz* (out of tune).

Discount, *tanzīl*. Vide Sight.

Discourage, *nā-ummād* k.; *bī-mayl* k. or *az shawq andākhtan*; *kam jurat* k.; *rū na-dādan*; *afāl rā bāyad dar bāzī rū³ na-dād*.

Discouraged, *dil az dast dāda īrā riħā kardand* (they were discouraged and left him).

Discouraging, *dil-shikan*.

Discourse, *maqāla*, pl. *magālāt* (written; also newspaper article). Vide Conversation, Speech, Article).

Discover, *dar-yāftan*; *fahmīdan*; *tā bi-hāl duzd rā paydā na-karda-am*; *Kulambas Yangī Dunyā rā avval paydā kard* or *inkishāf namūd*.

Discovery, *kashf-i buzurg-i 'st*; [*ikhtirā* or *ījād*,⁴ 'invention']; *inkishāf-i davrān-i dam dar 'urūq rā Duktar Hārvī namūd*.

Discredited. Vide Unpopular.

Discretion, *baśirat*; *qābiliyyat dārad* *va-lī tamīz na-dārad*. Vide Opinion.

Discriminate, *tabāyun dark kardan*; *namī-tavānad nīk rā az bad tamīz bi-dihad*. Vide Difference.

Discrimination, *quvvā-yi mumayyiza*.

Discussion, *baħṣ* (k.); *mubāħasa* (k.); *muzā-kara* (k.); *munāzara* (controversy; contention).

Disdain, *iħānat* (k.); *tahqīr* (k.); *tawħīn* (k.) (a thing); *az nishīstan-i bā alvāt ham darīgh na-dārad*.

¹ *Khaliṣa* is also a head boy or usher in a school.

² *Mansūkh* "cancelled."

³ *Rū dādan* 'to encourage.'

⁴ *Ijād* generally used for 'creating' (God).

Vide Carpet.

Disdain, to, *khwār shimurdan*; *haqārat k.*

Disease, *maraz*, pl. *amrāz*; *bīmārī*; *nā-khushī*; *amrāz-i mutanāsila*¹ (hereditary diseases); *maraz-i mawrūṣī*; *takassur-i mizāj* (being out of sorts). *Vide Sick.*

Diseased, *ma'ybū* (of animal, sick or mutilated; of man, deformed or mutilated); *marīz* or *nā-khush* (sick, q.v.).

Disembark, *az jahāz pāyīn āmadan* or *piyāda shudan*.

Disgrace, **Disgrace, to**, *rusvā'i*; *bī-hurmatī*; *bī-āb-rū'i*; *bī-'izzatī*; *zillat*; *'ār*; *nang*; *az kardan-i chunīn kār-i āb-rū-yi mā mī-nīzad* (we will lose our honour by doing so); *pūst-i sag bar rūy-am na-kash* (don't disgrace me). *Vide Insult.*

Disguise, *Hārūn^a-r-Rashīd shab-hā bā libās-i tabdīlī bīrūn mī-raft*; *tabdīl-gardī* (wandering about in disguise): *bā-libās-i darvīshān dār āmada būd*; *in hama riyā^c ast* (this is all for show). *Vide Hypocrisy.*

Disguise, to, *tabdīl-i śūrat* or *-libās* or *-vaz^b* *kardan*, intr., but with *dādan*, tr. or caus.

Disgust, *tanafur*; *karāhat*; *ikrāh*; *istikrāh*; *nafrat*.

Disgust, to, *vā zadan*; *bīzār k.*

Disgusted, *az in bū-yi bad akh-rū kard* (to make a disgusted face); *dil-am bi-ham khurda* (coll.); *hālat-i tahavvu^c dast* (or *rū*) *dādan* (not coll.).

Disgustful, **Disgusting**, *mukrih*; *nafrat-angīz*, etc.; *makrūh*.

Dish, *garf*, pl. *gurūf* (gen.); *qāb*; *bushqāb* (plate); *dawrī*; *tabaq* (of metal or wood); *pillā-yi* or *kaffa-yi tarāzū* (of scales); *khurish* (food).

Disheartened, to be, *sar khurdan* (to be checked); *dil-shikasta sh.*; *dil-tang k.*; *dil-ash vā raft*. *Vide Discourage.*

Dishevelled hair, *zhūlīda-mū* (dirty and dishevelled); *bā mū-yi parīshān*².

Dishonest, *khiyānat-kār*; *khā'in*; *bī-imān*; *nā-amin*; *dast-ash kaj-a*³.

Dishonour, *'ismat giriftan* (of women); *zillat dādan*; *bī-āb-rū k.*, etc. (a man); *rū-siyāh k.* (disgrace); *mujrā na-dāshlan* or *vā zadan mukūl k.* (of a cheque); *chirā-āb-rū-yi in zan rā rīkhī* (why did you dis-

grace her ?); *lū bī-nāmūs⁴ k.* (to deflower, q.v.).

Dishonourable, *nā-najīb*, and *rażīl* (ungentlemanly); *past* (of men or actions).

Disinterested, *bī-gharaz*; *bī-iṣraf* (neutral); *bī-ta'assub* (neutral; m.c.).

Dislike, *makrūh dāshtan*; I dislike him (*az-ash bad-am mī-āyad*); *az māhī nafrat* (or *tanaffur*) *mī-kunam* (I hate fish); *dil-i man az in mulk girifta ast*; *az karāhat dāshtan* (to have a repugnance to and hence not to touch with the hand, as dogs, wine, etc.).

Dislocated, *jā bī-jā shuda*; *dar-rafta*; *munfakk* (separated); my arm was dislocated, but put in again at once, *dast-am dar-rafta-līkin girmāl^b fawr^a bī-jā andākht*.

Disloyal, *bī-vasā* (of friends); *bad-khawāh-i Shāh*; *namak-bi-harām*; *ḥaqq nā-shinās* (unfaithful; of dependents).

Disloyalty, '*adam-i vilāt*'; '*adam-i vafā-dārī*.

Dismissal, *ma'zūl*; *murakhkhasī* (polite). *Vide Discharge.*

Dismissed, *ma'zūl*; *murakhkhas* (polite); *Shāh salām rā shikast* (but *salām-i pādi-shāh bar-ham khurd*); *dast-ash az dast-gāh-ash burīda shud* (of a governor).

Dismount, to, *piyāda sh.* and *k.*; *pāyīn āmadan* or *k.*; *farūd āmadan*.

Disobedience, *nā-farmānī* (*k.*); *sar-kashī* (*k.*) (also to rebel); *'udūl-i hukm* (*k.*).

Disobedient, *nā-farmān*; *sar-kash*; *ghayr-i muṭī*.

Disobey, to, *sar-kashī k.* (also to rebel); *sar az iṭā'at bar zadan*; *nā-farmānī k.*; *farmān-i ūrā namī-tavānām radd kunam* or *hukm-ash rā namī-tavānām bi-shikanām*; *zīr-i hukm-am rā zad* ("he completely disobeyed me"); not before the face). *Vide Deviate.*

Disorder, '*adam-i nazm*'; *bī-intiqāmī*; *shuluqī* (of people or things); *tashīvīsh* (anxiety, etc., of mind, etc.); *khabit-i dimāgh dārad* (mental).

Disorder, to, *az tarīb* (or *nizām*) *andākhtan*.

Disordered, *rīsh-ash pakhsh ast* (also of a bird and feathers; but *durust na-būd*, of

¹ *Mutanāsila* would mean in Arabic, if used, that the diseases result in each other. Arabic *amrāz wirāsiyya*.

² *Parīshān* (but not *zhūlīda*) might be applied to a dishevelled or angry beauty.

³ *A* in m.c. is vulg. for *ast*.

⁴ If a man says *ū marū bī-nāmūs karda*, it means some one has spoken against his female relatives.

^b *Girmāl* "a bone-setter" (possibly the local butcher).

clothes); *havāss-ash pakhsh būd*. Vide Disperse.

Disowned, ‘āqq-i *pidar* (disowned by his father; undutiful); *az farzandī khārij karda*.

Dispensary, *makhama* (m.e. only in this sense); *davā-khāna*.

Disperse, to, *parāganda* or *mutafarriq sākh-tan*; *pakhsh k.* (m.e. also to spread out; tr. and intr¹); *shirāza-yi ittifāq-i shān az ham gusīkti*.

Dispersion, *parāgandagī*; *tār u mār shudan*; *taʃarruq* (rare in coll.).

Dispirited, *bā khātir-i kūfta*; *aʃsurda-khātir*; *āmāh-ash mīlida shud*.

Displace, *takhaikhlul* (being displaced; put out of place); *takhaikhlul-i mīzāj* (angry or sick); *bā takhaikhlul-i mūhā tāsi-yash pīyādā būd* (his baldness was apparent in spite of the displacement of his hair to cover the baldness).

Display, *khud-numātī* (k.) (ostentation); *iʒlār-i tashakhkhush* (k.) (of self importance); *jilva-garī* (k.) (showing off); *dar īn malab istīdāl-i* (or *idrāk-i*) ū *zahir mīshād* (or *huvaydā mī-shavad*). Vide Importance.

Displeased, *nā-rāz*; *dil-āzurda*; *nā-khush-nūd²*; *az ū mukaddar-am*; or *ranjīda-khāir-am* *az ū girānī-yi khātir dāram* (I am offended or displeased with him); *awqāt-ash az man talkh ast*. Vide Offended

Displeasing, *nā-pasand* or *nā-maqbūl*; *nā-guvār*.

Displeasure, *āzurdagī*; *nā-rāzi*.

Dispose, to, *chīdan*, rt. *chīn*; *tartīb dādan* (to arrange); *az khud jūdā kardan* (to sell); *bā chāhī chi-tawr-id?*³ (about tea—are you disposed to take any? = *bi-chāhī mayl dārīd?*)

Disposition, *ṭabī'at*; *khaslat*; *mīzāj*; *fīrat*; *nik-ṭab'*; *nik-nihād* (of good disposition). Vide Understanding.

Dispossessed, *az mā-yamlik andākhtan*; *bī-behra k.* or *mahrūm sākhtan* (in will, etc.).

Disputant, *mubāhiq*.

Dispute, *bahs* or *mubāhaṣa* (calm discussion and also argument); *mu'āhaṣa-yi shān*

munjarr bi-mujādala shud (their discussion ended in a heated argument); *vide Quarrel*; *dar miyān-i shumā du tā chi nīzā-i* 't? or *mā-bayn-i shumā va ū chi kash-ma-kash-i vāqi' shuda ast?* *chirā īn kār rā bi-muḥājja andākhtī?* (why are you disputing about this?).

Disquietude, *iʒirāb*; *parishāni*; *tashvish-i khātir*. Vide Anxiety, Restlessness.

Disregard, to, *i'tināt na-kardan*; *māhall na-guzāshlan* (of people or things). Vide Ignore, Cut, Attention.

Disregard, subs., *'alam-i i'tināt* or *bī-i'tināt*; *bī-māhallī*.

Disrespect, *bī-hurmatī*; *pīsh-khidmat-am bā kamūl-i bī-ihitāmī bā man pīsh āmad* (my servant treated me with the utmost disrespect). Vide Rudeness, Impudence.

Dissatisfaction, *nā-rīzāyat*; *bī-qānātī*.

Dissatisfied, *nā-rāz*, *rāzi* (or *qāni'*) *na-shudan*.

Dissect, to, Dissection, *tashrīh* (k.).

Dissemble, *dū-rū'i* k. (in bad sense); *tadlīs* k. (rare); *tajāhul* k. (to feign ignorance); *darūghaki iżhār i ta'ajjub namūd* (he pretended surprise). Vide Feign, Pretend.

Dissimulation, *taqīyya* (k.) (relig.; a Shi'ah tenet). Vide Hypocrisy and Time-serv- ing and Dissemble.

Dissipated, *harza-kār*; *'ayyāsh*; *bisyār mard-i rīnd-i ast*.

Dissipation, *harza-kārī*; *'ayyāshī*; *rīndī*; *vil-kārī*.

Dissolute, *fāsiq u fājir*; *bi-fisq u fujūr bi-sar burdan* (to lead a dissolute life).

Dissolve, *āb kardan* (snow, butter, metals, etc.); *gudākhtan* (gen. for metals); *hāll* k. (gen. in chemistry; also to solve a prob- lem).

Dissolved, *gudākhta*; *hāll shuda*; *āb shuda*.

Dissolvent, *muħallil*.

Dissuade, *nāmī-tavānid ūrā man' kunid* (or *māni'* *bi-shavid*) *ki chunīn kār na-kunad?* *rāy-ash rā az ra/tan bi-gardān* (or *bi-zan*) *va bi-māndan bi-dār*.

Distaff, *dūk*.

Distance, *masāfāt* (gen.); *fāsila* (between points, place, or time); *bū'd* (long dis- tance); *az īnjā tū Ba/ħdād chi qadr rāh*

¹ In rūd-khāna bi-chahār panj shu ba pakhsh shuda. Dānz-hā rā rū-yi zamin pakhsh kun "spread the beads out on the floor."

² Nā-khush in India "displeased"; in Persia "ill."

³ "Qalva mī-khurid?" "khīyr." "khūb; bā chāhī chi kaur-id?"

Sar u kār-i bā-chāhī na-dāram, "I never take tea"; but hāll sar u kār-i bā ān mard na-dāram. "I have nothing to do with him now."

ast? du sā'at rāh bi-Shīrāz ast (it is a distance of two hours to Shiraz); *andāza-yi tīr* or *parītāb-i tīr* (distance of a gun-shot). *Vide Far.*

Distance, to, *pas* or '*aqab andākhtan* (leave behind).

Distant, *dūr*; *ba'īd*; *dūr-dast* (far off); *sard* (in manner).

Distasteful, *nā-pasand*; *nā-marghūb*; *nā-guvār* (of the palate, or of an action).

Distend, *shikam-i khud-ash rā ziyāda bar andāza pur az ghiżā kard*, *halāk shud*; *sīnā-yi khud rā bād dāda rāh mī-ravad* (he puffs out his chest when he walks).

Distention, *naʃkh* (of belly).

Distich, *bayt* (one line consisting of two *mīsrā'* or hemistiches, making a complete sense; Ex. *Humāy bar hama murgān az ān sharaf dārad*. *Ki ustukhyān khurad u tāyir-i na-yāzārad*; in the foregoing the two *mīsrā'* rhyme). *Vide Couplet.*

Distil, *johar* or *jawhar* (or '*araq*') *girījān* or *kashīdān* (to extract the juice or essential oil from); *taqīr* *k.* (in Persian to filter; in Arabic to distil).

Distilled, *muqattar* (*k.* and *sh.*) (filtered; in Arabic distilled); *kashīda*.

Distiller, '*araq-kash* or '*araq-gīr*'.

Distinct, *vāzih*; *āshkārā*; *huvaydā*; *ghayr az* —(distinct from); *talaffuz-i ū qāf u sahīh ast* (his pronunciation is distinct)¹ [*lahja* 'accent']; *makhraj*² (in Persian, the pronunciation of the Arabic gutturals and foreign letters). *Vide Evident, Clear.*

Distinction, *farq*; *tashkīhs*; *tawfīr* (vulg. and incorrect); *sāhib-i imtiyāz* (man of distinction). *Vide Distinguish and Difference.*

Distinctly, *man vāzih shunīdam ki kas-i dād zad*; *shumurda harf mī-zanad* (speaks slowly and distinctly).

Distinguish, *tamīz d.*; *farq k.*; *tawfīr d.* (vulg.); *farq guzāshtan*³; *tashkīhs-i mā bayn-i mis va birinj rā namī-dihī* (can't you distinguish between brass and copper?); *khar u gāv rā bā yak chūb mī-rānand* (they make no distinction between the two); *bayn-i nuh va dah farq namī-dihad* (or *tamīz namī-dihad*) (he's a fool and can't tell the difference between nine and ten).

Distinguished, *mutashak̄khīs* (of position, standing); *nām barāvārda*.

Distorted, *mu'arraj* (of things or of stature); *ma' nī-yam rā pīchīda bayān kard* (he distorted my words).

Distracted, *āshusta-hāl*; *parīshān*; *shūrīda*; *majnūn*.

Distress, *sakhtī*; *tangī*; *iʃlās* (poverty); *hālā dar musībat-i shādīd uʃtāda*; *ūrā da:āb bi-hālat-i iʒtirāb dīda bi-kumak-as* *raftam*.

Distress, to, *khud rā 'abaş parīshān na-kun* (don't distress yourself for nothing).

Distribute, *taqīm k.*, *qismat k.*

Distributed, *taqīm shuda*; [munqasim, divided].

Distribution, *taqīm* tr., and *inqīsām* int.); *tawzī'-i akhbār* (distributing the newspaper; at the subscribers' doors).

Distributor, *qāsim*.

District, *bulūk*, pl. *bulūkāt*; *vilāyat* (a large district under a governor).

Disturb, *ālūdan* or *ālūda k.* (of water, etc.); *az jā harakat d.*, or *bi-ham zadan* (physically); *safā-yi vagt-i kas-i rā mukāddar kardan* or *muzāhim-i awqāt shudan*; don't disturb me by useless questions, *havāss-am rā bā su'ālhā-yi bī-fā'ida nagh-shūsh na-kun*; *rakhna* *dar kār-ash kard* (disturbed his arrangements).

Disturbance, *fitna*; *āshūb*; *ighātishāsh*; *shuluq* (*bar-khāstan*); *ghawghā* (lit. noise; vulg. in this sense); *hayā-hūy* (noise in streets, etc., at a time of disorder).

Disturbed, *mushavāsh* or *āshusta-hāl*; *muzātarib* (of a person); *magħshūsh*; *shuluq* (of town, road, etc.); *mukaddar*; *tīra* (of water).

Disturber, *shuluq-kār* (also one not straight in money matters); *fitna bar pā kun*.

Disunited, *bī-ittīfāq*; *ittīfāq na-dārand*.

Disused, *matrūk* or *mansūkh*⁴ (of customs, words etc.). *Vide Abolish, Annul, Cancel.*

Ditch, *khandaq*; *chāla*; *gawdāl* (pit); *hamclu jastan-i kard ki az jadval radd shud* (he jumped over the gutter).

Ditto, *ayz^{ən}*. [gard].

Diurnal, *rūz-gard* (of animals; opp. to *siāb*).

Dive, *ghūta* *khurdan* intr. or *zādan* tr.; *zīr-i āb raftan*.

¹ '*Araq gir* also a metal rim for catching the nicotine of a water-pipe

² *Makhraj*, Ar., the place of utterance and classically and colloquially anus.

³ *Taf-iq k.* = *min-hā k.* "to subtract".

⁴ *Mansūkh* properly "cancelled."

Diver, *gharrās* (professional); *ghūla-var*.
 Diversion, *tafarruj*; *bāzī*; *tafannun*; *mashghūliyyat*; *ishān rā az īn kār khush mī-āyad*.
 Divide, *nisf nisf* *k.* or *du-nīm* *k.* (in equal portions). Vide Distribute.
 Divided, *qismat shuda*; *munqasim*.
 Dividend, *sahm* (share); *maqsūm* (arith.); *tanzil* (also interest; but prop. discount); *bi-tārīkh-i ghurra-yi māh-i āyanda qist-i az hisāb-ash dāda mī-shavad*.
 Divination, *fāl* (for *fāl*) *girijan* or *tafā'ul* *zadan*; *istikhāra* (from rosary or Qur'ān); *raml* (geomancy); *shāna didan* (by shoulder-blades of sheep); *ilm-i ghayb*.
 Divine, *īlahī*; *rabbānī*; *yazdānī*; *suḥānī*; *hunar-i Khudā-i* (divine gift); *āvāz-ash husn-i Khudā-i* *st.*
 Diviner, *fāl-gīr*; *ghayb-gū* (professional); *rammāl* (prop. geomancer); *tās-gardān* (by means of a bowl).
 Divinity, *ulūhiyyat*; *rabbāniyyat*.
 Division, *qismat* (*k.*); *khāna* (division in a room or in a drawer, etc.); *taqṣīm* (arithmetic, etc., etc.).
 Divisor, *maqsūm 'alayh* (arith.).
 Divorce,² *talāq* (*dādan* or *gustan*); *rij'at kardan bi-*) (taking back a divorced wife); *si-talāq* (triple decisive divorce); *'idda* (period during which a divorced wife must remain unmarried).
 Divorced woman, Divorcee, *muṭallqa*; *khul'* (*dādan*) (release of wife by husband for money consideration); *zan-i talāq dāda shuda*.
 Divulge, *ifshāt* *k.* or *fāsh* *k.*; *burūz* *d.*
 Divulged, *ifshāt* *shuda*; *burūz yāfta*.
 Divulging, *ifshāt*; *zabān-ash shul ast* (he blabs, q.v.).
 Do, to, *kardan*; *kār kardan*: *sākhtan*; *'amal namūdan*; *pas taklīf chīst?* (what am I to

do; what course ought I to take?); *ha-chi kardan bāshad mī-kunam*³ (whatever there is to do I'll do); *chi chāra bāyad kard* (what is to be done?); *bi-man chi?* (what has that to do with me?); *ahvāl-i shariṣ?* (how do you do?).

Dizful, *Dizfūl*.
 Dock, subs., *dūk* or *dāk* (Shah's Diary).
 Dock, to, *dum zadan* (of animals).
 Doctor, *hakīm* (also a wise man, philosopher); *tabīb* (of med. only); *duktür* (Eng.).
 Doctrine, *īn 'ajīb 'aqīda-i 'st*; *usūl*⁴ (prop. pl. but in this sense used as a sing.); *ra's-i masā'il-i dīn* (principal doctrine).
 Document, *sanad*; *dast-āviz*. Vide Bond.
 Dog, *sag*; *sag-i hār* (mad dog); *tūla* (hound, any sporting dog except *tāzī*, the greyhound); *būjī* (lap-dog); the howling of the dog forebodes death, for the dog can distinguish the awful form of '*Izrā'il*, *dūla kashidān-i sag pīsh-gū'i-ye marg ast zīrā ki sag mī-lavānad shakl-i muhibb-i 'Izrā'il* *ya'nī Malak"-l-Mawt rā bi-bīnād*; *sag-i ahli* or *-khānagi* (house-dog); *sag-i shabān* (sheep-dog); *sag-i ılıyātī* (of the breed kept by the tent-folk; large and fierce); *havā bad ast*, *sag bīrūn na-mī-ravād* (the weather is bad; even a dog wouldn't go out in it); *sag rafiq-i shikār u yār-i ghār-i išān ast*.
 Doleful, *abūs* (lit. frowning; stern); *khushk-i muqaddas* (like a priest, refers to mode of life); *qissa-yi 'abūsī khwānd barāy-i man* (he told me a doleful tale); *sirkā-rū* (vinegar-faced); *tavallud-ash dar Muḥarram shuda=surat-ash Muḥarramī ast*.
 Doll, *arūsak*; *'alüchak* (vulg.); *lūfat* (vulg.); *lu'bat*.⁵
 Dollar, "*dalār*"; *majīdī* (Turkish dollar).⁶
 Dolphin, *dalfīn* (Eur.).
 Dolt, *kund*; *kund-fahm* (slow); *kawdan* or

تفاہل.

² If a Muslim divorce his wife a third time, or by the triple sentence, he can only take her back after her marriage with another man has been consummated, and she has been divorced by him. A Muslim who desires to take back his wife after she has been thrice divorced by him, sometimes resorts to the following *ta'bīr* :—He marries the divorced wife to his slave and then presents the slave to the wife. As a free woman cannot be the wife of her own slave, the marriage becomes void. In olden days the slave used to be killed from a 'sense of honour.' A Muslim may marry a Christian or a Jewess but a Muslima may marry none but a Muslim. If a Muslim change his Faith, his wives are *ipso facto* divorced. In the wilderness when no *mujtahid* can be procured a marriage can be legally contracted by the man and woman agreeing to become husband and wife.

³ Afghan *anči kardan ast khwāham kard*.

⁴ Also *usūl i dīn* as opposed to *furū'i dīn*.

⁵ Prop. any plaything; *lu'bat*, *l'ayn* (or *mardumak-i chashm* or *pādishāh-i chashm*) "the pupil of the eye."

⁶ Still coined and exported to the Persian Gulf.

- ghabī* (backward in learning); *vide* Backward; *khar*.
- Dome, *gumbad* or *gumbaz*; *qubba* (the small domes in a mosque; also domes in private houses. *Vide* Cupola).
- Domestic, *khāna-dūst* (of people); *khānagi* or *sākht-i khāna* (house-maid, etc.); *murgh-i khānagi* (domestic fowl).
- Domineer, *buzurgī* k.; *iżħār-i tasallut* k.; *tahakkum* k.
- Dominion, *tasallut*; *istilāt*; *hukūmat* (*dāsh-tan*); *saltanat*; *qalam-rav*.
- Donation, ‘*atiyya*; *vajh-i i‘āna*.
- Donkey, *khar*; *ulāgh* T.; *chārvā*; *darāz-gūsh* (sp. of people); *jins-i du pā* or *khar-i du pā* (a two-legged donkey); *ulāgh-dār* or *kharak-chī* (driver) = *khar-banda* (class, and rare in m.c.).
- Donkey-driver. *Vide* Muleteer.
- Donkey-riding, *khar-savāri* (k.).
- Doom, *ajal* (the appointed time of death); *ajal-ash nazdīk shuda* and *ajal-ash dawr-i sar mī-gardad*.
- Doomed, *az hukm-i Shāh mahkūm-i shakanja-yi mumtadda būd* (was doomed by the royal decree to protracted torture); *dar qismat-ash marg-i mujājāt būd*.
- Door,¹ *dur* (gen.); *darb* (of great people); *darvāza* (gate-way and gate); *dar rā pish kun* (shut, put to, the door); *chift kun* (bolt it); *vāz kun* (open it); *dargāh* (door-way of a house); *kīst ‘aqab-i dar?* or *kīst kūbanda-yi dar?*—Prof. S. T. (who knocks?); *kāghaz rā bi-dar-i darvāza chaspānīd* (he stuck the paper on the gate); *yak zawj dar* (a pair of doors); *linga* (one leaf); *ājhishqa* (a door with small window panes in the upper part); *dar-i kitābī* (folding-doors).
- Door-keeper, *darbān*; *hājib*; *qāpū-chī*, T. (of big people).
- Dormitory, *shabistān* (rare in m.e.); of great men; also the covered-in portion of a mosque); *khwāb-gāh*.
- Dormouse, *vide* Mouse.
- Dose, *khurāk*; *shāyad yak misqāl tiryāk ‘ādat-i khud-i mawlā-nā²* ast.
- Dot, *nuqta*, pl. *nuqat*.
- Dotage, *khurājāt* (*guftan*).
- Dotard, *kharif*, vulg. *khirif*.
- Dote, to, *khurājāt guftan*; *ū bar pisar-ash shifta ast* (he dotes on his son).
- Dotted, *manqūt*.
- Double, *ham-zād* (ghostly ‘double’); *ham-shakl* (living double).
- Double, to, *taż-żif namūdan*; *agar du muqābil ham mavājib bi-dih īn rā namī-kunam* (I wouldn’t do this even if you doubled my pay); *īn rīsmān rā du lā³ bi-kun, mazbūt mi-shavad*; *du īn qadr bi-kun or du chandān or mużāt af⁴ kun* (double in quantity); *īn kāghaz du lā⁵ st*; *du barābar-i ān* (double that).
- Doubled, *du-lā*; *mużāt af⁴*.
- Double-barrelled, *du-lūla*.
- Double-edged, *du dama*.
- Double-faced, *du-rū*; *du zabān dārad* or *misl-i gul-i du-rū* *st*.
- Doubt, *shakk* (k. or d.); *shubha* (k.); *dar durust kārī-yash harf-i nīst* (there is no doubt of his honesty); *dar bāb-i āmadan-i ū shakk ast=āmadan-i ū shakk dārad*; *dil ma-dil mī-kunad* (=mutaraddid). *Vide* Hesitate, Waver.
- Doubtful, *shakkāk* (in religious matters).
- Doubtful, *mashkūk*; *mush!abih*; *ghayr-i mu‘ayyan*; *bi-kunad yā na-kunad* (he may do it or he may not; it is doubtful).
- Doubtless, *bī-shakk u shubha*.
- Dough, *khamīr*.⁵
- Dove, *qumrī*; *fākhta*; *kū-kū*.
- Dove-cot, *kaftar-khāna*; *burj-i kaftar*.
- Dove-tail, to, *nar u māda* k. (each ‘tail’ is called *zabāna*).
- Dower. *Vide* Dowry.
- Down, *pāyīn* or *zir* (adv. and prep.); *tā* or *ilā* (down to); *narm-par* or *par-i rīza* (subs.; of birds); *khatt* (of new beard, etc.); *mū-yi harāmī* (on young of animals).
- Down-cast, *malūl* (dejected, q.v.).
- Dowry, *jahāz* or *jahīz* (plenishing, etc., brought by bride); *mahr* (legal money).

¹ One of the following is often written on the door:—

(a) *Hamisha bōd bi-dawlat gushāda īn dargāh*.
 (b) *Bī ‘smi ‘lāh-r-r h̄māni ‘r-rahīm*.
 (c) *Innā fatah-nā lak, fathan mubinān*.

² *Mawlā-nā*, Ar., “our mawla.”

³ Less common *du tā*. (*Tah* k. “to fold”; of paper, clothes, etc.)

⁴ Not to be confused with *muzāf* “increased.”

⁵ In India *khamīr* is leaven.

dowry paid by husband); *kābin* (trousseau, or dowry and trousseau, given by husband).

Doze, *bī-churt raftan* (but *churt zadan* ‘to nod in sleep’).

Dozing, *churt-zada* (in a dozing state); *pinaki*.

Draft, *musvadda*, vulg. for *musarvada* (of a letter).

Drag, *chi ṭawr yak asp bār-i bi-īn buzurgī mī-tavānad bi-kashad?* *tayātur tā chahār sāat ling ling!* *tūl kashid* (the play dragged on for four hours).

Dragoman, *turjumān*; *dubāsī* (vulg.; in law courts); *mutarjim* (translator or interpreter).

Dragon, *azhdahā*; *azhdar*.

Dragon's-blood, *khūn-i siyāvushān*; *dam¹-l-akhavayn*.

Drain, *āb dar-raw*; *āb-rīz* (in roofs); *nāv-dān* (the gutter-spout); there is a drain under the house from the w.c., *zīr-āb-i az mabāl zīr-i khāna²*; [chashma ‘the hole of the mabāl’].

Dramatic. *Vide Effective*.

Draper, *bazzāz* *Vide Cloth-merchant*.

Drapery, *qumāsh*. *Vide Cloth*.

Draught, *yak jur³a or qurt (āb)*; *yak qup²* (of water); *khumār-shikan* (a morning or afternoon draught³ to remove effects of drinking); *chirāy⁴ bi-rāh-i bād⁴ ma-guzār* (don’t put the lamp in a draught).

Draughts, *nard* (a kind of backgammon, not draughts).

Draw, to, *kashidān* (pull; to paint); *kandan* or *kashidān* (tooth); *dam kardān* (of tea, cinnamon tea, etc.); *īn handasa rā bi-nāris va jadval⁵ bi-kash*; *khāka kashidān* (draw in outline); *sift kashidān* (draw tight); *lātūrī kashidān* or *bar dāshtan* (draw in a lottery); *lātūrī bi-isn-i man bīrūn āmad* (I drew the prize). *Vide Breath and Inspire and Expire*.

Drawers, *zīr-i shalvār* (of men or women); *zīr-jāma* (for men); *zabāna-yi* or *ja’ba-yi mīz* or *khāna-yi mīz*; *dakhl*, vulg. for *sandūq-i dakhl* (of shop-keeper; for money).

Drawing, *naqsha-kashī (k.)*.

Drawing-room, *utāq-i pažirā-i* (reception room).

Dread, *dahshat*. *Vide Fear*.

Dreadful, *tars-nāk*; *hawl-nāk*; *mukhūf*; *muhib* (awful); *khūn ki na-shuda ast* (nothing very dreadful has happened!).

Dream, *ru⁶yā* (*didan*); *khwāb-i parīshān* or *-shayfānī*⁶ (*didan*) (bad dream).

Dream, to, *dar khwāb īn ṭawr dūlam*.

Dreamer, *Dreamy*, *īn bachcha khīyalī ast*, ‘āmil nīst.

Dregs, *durd* (wine); *lāsī* or *lāy* (of water); *az nukhāla-yi arāzil* or *az arzal-tarīn-i arāzil* (from the dregs of the people); *az chakīda-yi arāzil ast* (he is from the dregs, scum, of the people).

Dress, *rakht*, pl. *rukħūt*; *libās*, pl. *albisa*; *jāma*; *ū bi-jihat-i libās-i khud fikr na-dārad* (or *bi-tavajjuh ast*) (he is careless in his dress).

Dress, to, *pūshānidān*; *mulabbas sākhtān* (tr.); *rakht bar kardān* or *libās pūshidān* (to dress oneself); *kam-i sabr kun, āyħā libās mī-pushad*; *jarrāh zakhm rā shusta marham guzārd* (the surgeon dressed the wound). *Vide Robe*.

Dressed, *mulabbas*; *khush-libās* (well dressed).

Dried, *khushk shuda* or *karda*, or *khushkīda*; *khushk* (of herbs, fruits).

Drift, *siyāq-i kalām*; *mailab*. *Vide Import*.

Drill, *mashq-i nīzām* (mil.); *mashshāq* (drill-instructor); *maydān-i mashq* (drill-ground); *misqab* (k.) (any instrument for boring); *barma* (k.) (a bit worked by a bow or kamāncha).

Drill, to, *mashq dādan*, tr., and *k.*, intr.; *sūrākh k.* (make a hole).

Drink, subs., *mashrūb*, pl. *mashrūbāt*. *Vide Icing*.

Drink, to, *nūshidān*; *khurdān*; *az mashrūbāt chīz-i biyār* (bring something to drink, i.e., bring wine); *sīr-āb shud* (he drank his fill, of water).

Drinkable, *khurdānī*; *nūshidānī*; *mashrūbāt* (drinkables, pl.; gen. for wines).

Drinker, *sharābī* (drunkard); *sharāb-khwār*. *Vide Drunkard*.

¹ For *lang lana*.

² *Qup*, vulg. *kup*, “the cheek, or the mouth.”

³ Under this name a host will press a ‘last glass’ on a guest.

⁴ Compare *bi rāh i ḫītāb*.

⁵ *Khalq-i muwāzi*, “parallel lines”;—*mustaqīm*, “straight”;—*mustadir*, “circular”;—*munhāni*, “curved”; *dā’ira*, “circle”; *bay*i** or *bayzāvi*, “oval.”

⁶ But *shayfānī shudan* = nocturnal pollution.

Drinking, *shurb*; *khurdan*.

Drip, *chakīdan*; *chaka chaka īmadan*; *qatra qatra uftādan*. Vide Drop and Distil.

Dripping, *shur-shur* (of rain on roof); *ashk-i kabāb* (drippings of fat on to the fire, while roasting).

Drive, *ta*, *rāndan*, tr.; *savār-i kāliska sh.* intr.; *kūftan* (to drive into the ground; a peg, etc.); *zadan* (drive into the wall; a nail); *kish k.* (to drive away birds); *pish k.* (drive off cats); *chiq k.* (for dogs); *ū hamisha kāliska rā tund mī-rānad*¹; *yak mīkh bi-* (or dar) *dīvār kūftam* or *zadam*.

Driver, *kāliska-chī* or *kāliska-rān*. Vide Muleteer.

Droll, *muzhik*; *bā maza*.

Drollery, *maskharagī*; *mazhaba-garī*.

Drop, *qatra*; *chaka*.

Drop, to, *chakānīdan*, tr., and *chakīdan*, intr. (of liquids; vide Drip and Distil); *kitāb az dast-am uftād* (I dropped the book); *az īn sukhūn bi-guzār* (let the matter drop); *bi-bīn kitāb rā az dast-at na-yandāz* (now don't drop the book).

Dropsical, *mustasqī*.

Dropsy, *istisqāt*.

Drosky, *durushka* (Russ.).

Dross, *khilt* (sp. of gold); *chirk* (of metals).

Drought, *khushk-sālī*; *qaht* (scarcity). Vide Rain.

Drowned, *gharīq*; *gharq shuda*; *maghrūq*.

Drowsy, *khwāb-ālūd*.

Drug, *davā*, vulg. pl. *davājāt* (the correct pl. *advīya* in m.c. gen. means spices).

Drugged, *ūrā bi-hūsh sākhta lukht-ash kar-dand*

Druggist, *davā-jarūsh*; 'attār. Vide Apothecary.

Drum, *kāsa* (*zadan* or *kūftan*) (a drum in the form of an earthen or brazen cup, closed by leather); *bālābān*² (big drum); *tumbak* or *duhul* (tom-tom); *tablcha* (little drum); *naqqāra*³ (kettle); *har rūz dar qal'a tabl mi-zanand*; *ghurrish-i tabl* (the rolling of the drum); *tabl-ya gūsh* (of the ear); *kajak* (drum-stick; also elephant goad). Vide Tambourine.

Drummer, *bālābān-chī*; *naqqār-chī*; *tabl-bāl* or *tabl-chī*.

Drunk, *mast*; *bad-mast* (drunk and troublesome); *mast-i lā ya'qil*⁴ (dead drunk); *ū mastī-yash gul karda ast* (drunk and jolly); *kalla-ash garn shuda* (he's drunk; also angry); *sharāb bi-sar-i man zada ast* (the wine has gone to my head); *savār-i fil ast* (very drunk; also *savār-i asp-i shaylūn ast*); *tū-yi shash dūng rafta ast* (he's dead drunk). Vide Whole.

Drunkard, *dā'im*⁵ 'l-khamr (habitual); *shārib*⁶ 'l-khamr.

Drunkenness, *mastī*; *sar-shārī*.

Dry, *khushk*; *yābis* (med.); *bi-maza* or *sard*, uninteresting); *īn khāna hīch ruṣūbat nadārad*; *īn bāgh khushk ast* (this garden is not properly watered); *dimāgh-ash khushk ast* (he's cracked).

Dryness, *khushkī*; *yubūsat* (in m.c. also = constipation).

Dual, *taṣniya* (gram. ; in Arabic the being dual).

Duality, *dūsī*; *isnāniyyat*.

Ducat, *bājughlī* (Eur. gold ducat, value about one tuman).

Duck, *batt* and vulg. *batkh* (domestic); *murghābī*, P.; *urdak*, T. (wild); *'anqud* (the Sheldrake or Brahminy Duck of India); *murghābī-yi sar-sabz* P., or *shil-bāsh* T. (mallard); *pūl-hā-yash rā bi-āb rīkht* (to make ducks and drakes of).

Duck, to, *ghūta dādan*; *sar zīr-i āb dādan*.

Due, *dādānī*; *vājib*⁷ 'l-adā'; *lavāzim-i huqūq-i shawhar bi-zan*; *sar-i va'da pūl bayad dād*; *va'da-yi īn barāt fardā bi-sar mīrasad*.

Duenna, *gīs-safīd*.

Dull, *tīra* (of metals); *havā girifta* (of weather); vide Sail; *kund* (of intellect).

Dumb, *gung*, *lāl*; *bi-zabān* (silent, not talkative). Vide Animal.

Dumb-bells, *mēl-i āhanī*.

Dun, *taqāzā-chī* (man); *taqāzā-nāma* (letter).

Dun-coloured, *samand*.

Dunce, *kawdan*; *khar*; *ghabī*.

Dung, *pīhi* (of any animal; sp. of horse); *sargin* (of horses or cows); *guh* (human ordure); *chalghūz* ("mutes"; of birds); *tapala* (of cows; gen. when dried for fuel); *pishkil* (goats, camels, deer); *fazla* (of

¹ *Tund rāndan*, "to ride or drive fast."

² Also the 'passage' Saker Falcon.

³ *Naqāra-khāna*, the place where the drums are beaten and the trumpets blown at sunset; on gala days before noon and in Ramazān in the early morn

⁴ *Lā ya'qil*, Ar., "he does not understand."

g. *īh-mast* class.

anything); *kulīr* (camels): *takhta-pihin* (horse-bedding of dried dung broken up and laid down several inches deep); *pāchak* (dung-cake for fuel); *kūd* (manure, q.v.).

Dunghill, *mazbala* (m.c.=w.c.) · *tall-i kūd*.

Duplicity, *du-rūz*. Vide Double-faced.

Durable, *pāyadār*; *bā davām*; *dar īn dunyā rāhat-i mustaqill* *muyassar nāmī-shavad*; *īn pārcha davām dārad*, or *dūr¹ ayb mī-kunad* (this cloth is durable).

Duration, *chand rūz tūl kashid?* (of how many days' duration?).

During, *mā-dām-i ki* (as long as; and also colloquially, the case being so, since); *dar*; *dar zarf-i du sāl*; *dar bayn-i gū-yash*; *dar 'arsa-yi* (or *zarf-i*) *īn dah rūz* (during these ten days).

Dusk, *havā-yi gurg u mīsh* (of morning or evening); *tārikī-yi shām*; (*tārikī-yi shab* 'the darkness of night').

Dust, *gard u ghubār*; *khāka-yi zar* (gold-dust); *bi-khāk* *sipurdan* (to lay in the dust; bury)

Dust, to, *gard takānidan*.

Dust-bin, *rasht-dan*.

Duster, *gard-pāk-kun* (brush or cloth).

Dust-heap, *khākistar-rīz*.

Dustiness, *gard-ālūdagī*.

Dusty, *pur-gard*; *gard-ātūd*.

Duty, *dar ijrā-yi lavāzim-i 'ādiyya-yi 'uhda-yi khud* (in the exercise of his usual duties); *īn ajnās gumruk dārad*; *farā'iż-i shar'iyya* (Muslim religious duties); *dād-i ghizā dādam* (I did my duty to the food); *dakhl-i bi-kār-i man na-dārad* (that's not part of my duty).

Dwarf, *ush-pukhtur* (in Shiraz); *kutulu* or *kūchikū* (vulg.); *kupuk shakh-s-i* *st ki qaddash kūtāh va kuluft ast*.

Dwell, *māndan*; *nishastan*; *tavattun k.* (settle in a place); *har jā ki sukna guzinad khush-ash nomī-āyad*.

Dweller, *sākin*, pl. *sākinīn*; *mutavattin*; *bāshinda*.

Dwelling, *manzil* [pl. *manāzil* "stages"] ; *mahall-i nishīman*.

Dwindle, *kāstan*, rt. *kāh*.

Dye, *sabbāghī* *k.* (cloth); *rang* *k.* (also "to

deceive"); *[rang u rūghān zadan* of a painter]; *khīzāb k.* (of hair, nails); I dye my beard and hair once a month, *māh-i yak dāf'a rīsh va mū-yi sar-i khud rā rang² u hinnā mī-bandam*. "Rang-ash jawhāri'st?³" *Khayr, āghā, gābit* (or vulg. *pukhta*) *ast* (Aniline dyed? No, sir. permanent vegetable dye).

Dyed, *rang karda*.

Dyeing, *sabbāghī*; *khīzāb kardan* or *bastan* or *zadan* (dyeing the hair or nail with *hinnā*).

Dyer, *rang-rīz*; *sabbāgh*.

Dying, *fawt* (subs.); *murdānī* (adj.); *insān murdanī ast* (man must die)=*insān mīr-anda ast*.

Dynamite, *dīnāmūt* (Eur.).

Dynasty, *ṭabaqa*; *silsila*; *khāndān* (family).

Dysentery, *pīchish*; *zahīr* (med.); *is-hāl-i khūnī*.

Dyspepsia, *zu'f-i mi'da*.

E

Each one, *har*; *har yak*; *har kudām*.

Eager, *shā'iq*; *rājhib*; *pur-shawq*; *ū mushtāq bi-īn shughl ast*.

Eagerness, *ragħbat-i tamām*; *shawq*; *mayl-i ziyād*; *ū bi-dars khwāndan dil-ash garmast* or *dil-garmī dārad*.

Eagle, '*uqāb* Ar. and *qara-qūsh* T. (gen. term; but specially applied to the golden eagle); *sanj* (serpent eagle); '*uqāb-i māhdum* (a mountain eagle said to have a white end to its tail and to prey on partridges, lambs and larks, but not on fish); '*uqāb-i kūchī-gān* ('has a white tail, hunts in pairs and preys on water-fowl'); '*uqāb-i āfīna-lī* (has a few white feathers in its back from which, it is said, it derives its name); '*uqāb-i zard* (probably the tawny eagle); '*uqāb-i qurbāqa-chī* or *būq-khura* (eats frogs, dead fish and occasionally injured water-fowl); *dubarār** (apparently a hawk-eagle; hunts in pairs; the male is described as being of the size of a goshawk tiercel); *karlak* (?); *damīr-dizināk* T. (osprey or "iron-claw"); *naṣr* (the constellation Aquilla).

¹ *Dūr* vulgar for *dīr*.

² *Rang* alone is gen. used for a mixture of *hinnā* and *vasma*. *Hinnā* alone produces a dark chestnut colour but *rang u hinnā* "a blue black."

³ *Jawhar* "essence" and *chīz-i jawhar mī khurī* a euphemism for "Will you have some 'araq or other spirits?"

* Apparently a corruption of *du-barādarān*, the *zummaj* of the Arabs

Ear, *āshūb-i* (or *shuluq-i*) *shumān gūsh-i mar-dum rā kar mī-kunad*, or *parda-yi gūsh rā pāra mī-kunad* (the noise you make is deafening); *āy barādar gūsh-at bi-man bāshad* (brother, your ear).

Ear-ache, *dard-i gūsh*.

Early, *subh-i zūd*; *avval-i subh*; *hanūz zūd ast* (it's too soon to go); *sahar-khīzī* (early rising).

Earn, to, *madākhil k.*; *paydā k.*; *kasb n.*; *īn tawr, māh-i dah rūpiya mī-tavānam hāsil bi-kunam* (or *dar āvaram*).

Earnest, *bay'āna* (earnest money; *vide infra*); *jiddī namī-gūyīd*, *shūkhī mī-kunīd* (you are not in earnest, you are joking).

Earnest money, *pūl-i pish* (vulg.); *dah rūpiya bi-tawr-i bay'āna bi-ū dādam*.

Earning, *kirāya-mandī* (earnings); *kasb*.

Earring, *gushvāra*; *āvīza*.

Earth, *khāk*; *zamīn* or *kura-yi zamīn* (world); *sujdagāh* (for *sijda-gāh*) and *turbat* (the small block of sacred Kerbela earth used by Shi'ahs in prayer).

Earthen, *gilī* or *gilīn*; *sijsālī* or *sijsālīn*.

Earthenware, *sijsāl* and vulg. *kupāl* (burnt earthenware); *kūza-garī* or *kūza-farūshī k.* (to trade in—).

Earthly, *dunyāvī*.

Earthquake, *jumbish-i* or *larzish-i zamīn*; *chand rūz ast ki dar īn navāhī zalzala shuda ast*; *zamīn hamchu takan khurd ki bisyār-i az khānahā uftād*.

Earthworms, *kharātīn* (Ar. pl. used in Persian as a sing.; pl. *kharātīn-hā*).

Earwig, *du-dūm*.

Ease, *āsānī*; *suhūlat* (facility); *ārām*; *āsā-yish*; *rāhat*; *istirāhat* (repose); *farāghat* (leisure); *rūz-hā-yi khud rā bi-rāhat mī-guzarānad* (but *bi-farāghat*=without anything to do); *ārām bar khud harām kardam tā*—Prof. S. T. (I allowed myself no rest till—); *khātir-jam'* or *āsūda khātir* (to be at ease, easy in one's mind).

Easily, *sahl**; *bi-āsānī*.

East, *mashriq*; *dar samt-i sharqī-yi*—(to the east of—); *mashriq zamīn* (Eastern countries).

Eastern, *sharqī*.

Easy, *sahl*; *sabaq-i āsān-i mī-diham*; *īn kār rā misl-i āb-khurdan mī-dānad* (this is as easy to him as drinking water). *Vide Ease*.

Eat, *khurd tā sīr shud* (he ate sufficient to satisfy hunger); *pur khurda ast* (he has overeaten); *hīch chīz sarf na-shud* (I could not eat anything); *gūsh-i khūk zahr-i mār¹ mī-kunad* (he eats pig's flesh).

Eatables, *khurdanī*, pl. *khurdanīhā*; *ma-kūlāt* pl.; *īn mīva bāb-i khurdanī nīst*.

Eaves, *shādurvān* (of roof of house); *ṭurra* (over an *urusī*).

Eavesdropping, *gūsh kashīdan* (or *giriftan*); *istirāq-i sam'* (k.); *gūsh-kash* or *gūsh bi-zanak* (adj.).

Ebb, *jazr u madd* (ebb and flow of the tide).

Ebony, *ābnūs*.

Ebullition, *jūsh*.

Echo, *sadā-yi kūh ar sadā-yi jangal*; *mādar-i kūh*; *manū* (?); [the Arabic *bint²'l-jabal*, “daughter of the mountains,” is only used by the learned].

Eclipse, *ba'd az chand rūz āftāb* (or *rūz* or *khurshīd*) *mī-gīrad*; *māh mī-gīrad* (of moon); *kusūf-i āftāb* and *khusūf-i māh* (correct terms used in almanacs).

Eclipse, to, *rūshnātī-yi barqī rūshnātī-yi māh rā zada ast* (the electric light eclipses the moon light); *rawnaq shikastan*.

Economical, *sarfa-jū*; *khāna-dār* (good manager); *bā ihtiyyāt* (“careful”).

Economy, *kam-kharjī*; *khāna-dārī* (thrift); *bi-sabab-i qillat-i khurdanīhā ṭa'ām rā bi-ihtiyyāt²* (or *bi-sarfa*) *mī-khurdām* (owing to scarcity of provisions we practised economy in rations).

Ecstasy, *vajd* (love, etc., that produces *hāl*); *hāl*; *ahl-i hāl* (*Sūfis*); *jigar-ash* (or *dil-ash*) *hāl āmad* (he was in an ecstasy of delight).

Eden, *Bihisht-i 'Adn* (Garden of—).

Eddy, *gird-āb*.

Edge, *Edgewise*, *lab* or *kinār* (of a stream, table, etc.); *dam* (of sword); *yak bar-i uftād* (m.c.) (it fell on its edge, or he fell on his side); *dandān-am kund shud* (my teeth were set on edge).

Edging, *sajāf* (piping of uniform, etc.); *hāshiya* (in shawls).

Edict, *Farmān-i Shāhī*.

Edifice, *bind**; *'imārat*.

Edition, *nuskha-yi avval* (first edition); *nuskha-yi muharrifa* (spurious edition, i.e. in which changes have been made).

¹ Said of anything objectionable or forbidden; lit. “snake-poison.”

² In India *bi-kifāyat*, “economically.”

Editor, dabīr or mudīr-i rūz-nāma; dabīr u mudīr.

Educate, tarbiyat d. or k.; ta'lim d.

Educated, ta'lim yāsta; tarbiyat yāsta; savād dārī? or vulg. mullā hastī? (Can you read and write?)

Education, ta'lim; tarbiyat; savād; vazīr-i ma'ārif (minister of education); kitāb-i dar bāb-i tarbiyat navishta ast or mard-i bā kamāl-i ast (highly educated).

Eel, mār-māhi.

Efface, to, mahv k. (efface); hakk k. (erase); pāk k.; bātil k. (to annul, make of no effect). Vide Annul, Cancel.

Effacement, mahv.

Effect, ta'sir-i rūhānī (moral effect); davā asar (or fīl or ta'sir) na-kard or mu'assir na-shud or fā'ida na-bakhshid (the medicine had no effect); vahm dar umūr-i bashariyya fa'āl (فلی) ast (imagination has a great effect on the actions of men); az īn qarār (to this effect); bātil (k.) and (sh.) (to make or be of no effect, vide Annul, Cancel!); ijrā (k.) (to give effect to).

Effective, Effectual, mu'assir; kār-gar; mu'fid; bā ta'sir; zabān-ash qalam-i Khudā ast (whatever he says comes to pass); nafas-ash garm ast or zabān-ash garm u gīr ast (his talk is effective, dramatic; of a story-teller, i.e., makes the hearers laugh and cry, etc.). Vide Efficacious.

Effeminacy, zan-tabī'atī; nā-mardī.

Effeminate, tan-parvar (looks after himself); zan-tabī'at; nā mard.

Effervescence, jūsh.

Effervescent, jūsh dārad; jūshān.

Efficacious, kār-gar; mu'assir; mu'fid: mu-jarrab (prop. proved, tested). Vide Effectual.

Efficient, kār-dān u kār-guzār; qābil.

Effigy, shakl; sūrat.

Effort, jidd u jahd (k.); sa'y-i balīgh (k.) (great—); zūr zad ki bar-khīzad¹ (he made an effort to rise); larakat-i mazbūhī (feeble effort or feeble resistance).

Effrontery, gustākhī; chashm-darīdagī; just see the effrontery of the girl, bi-bīn chashm safidī-yi īn dukhtara² chi qadr ast.

Effusion, rīzish.

Egg, tukhm-i murgh (a vulg. pl. is tukhm-murghhā); nīm rū (fried in butter); nīm-

band (half-boiled); āb-paz (boiled); sakht pukhtān (to boil hard); khāqīna³ (omelette with chopped vegetables); I saw a bird's nest with four eggs, āshiyāna-yi murgh-i bā chahār tukhm dīdam; pāst i tukhm-i murgh (egg-shell); tukhm-hā-yi murgh garm karda dar maq ad-ash farū kardand (a Persian torture).

Egg-plant, bādinjān; bādinjān-i farangi (tomato).

Eglantine. Vide Sweet-Briar.

Ego, bāyad du'ī az miyān-i mā bar dāshtha shavad (we must be alter egos).

Egotism, maniyat.

Egotistical Vide Self.

Egress, khurūj; makhrāj, pl. makhrāj (place of—, and also expenses).

Egrette, tīta (a jewelled hair ornament, worn by women); jīga (of Shah).

Egypt, Misr; Misr-i Sufla or Buḥayra (Lower); Misr-i 'Ulya or Ṣa'īd (Upper).

Egyptian, Misri.

Eight, hasht.

Eighteen, hiżdah.

Eighteenth, hiżdahum.

Eighth, hashtum.

Eightieth, hashtādum.

Eighty, hashtād.

Either—or, yā—yā (or yā—va yā); chi—chi; khwāh—khwāh.

Ejaculation, inzāl (of semen).

Eject, bīrūn andākhtān or rāndān; ikrāj k.

Ejection, Ejction, ikrāj.

Elaborate, shām-i mu'assal-i (an elaborate dinner; opp. to shām-i mukhtasar-i, a simple dinner).

Elapse, guzashān; tūl kashīdan; munqāzī sh.

Elastic, Elasticity, kash (elasticity); kaʃh-i kash-dār (elastic side boots); jahanda (adj.; gen. of a spring); īn kash dārad; hukm-i lāstik dārad; qābil-i imtīdād va inqibāz.

Elated, pur-bād; mast; īn fālh rā fātiha-yi iqbal dānistā (= elated with his success —).

Elbow, arinj or aranj; mirsaq, pl. marāfiq.

Elburz, tamām-i u/uq-i shīmālī rā rishta (or silsila)-yi kūhīstān-i Ilburz giriṣta ast (the whole of the N. horizon is bounded by the Elburz Mts.).

Elder, rīsh-i safid; buzurg; buzurg-tar (comp. adj.).

¹ Jihāt-i ba'-khāstan quvvat kard (Afghan).

² The dimin. dukhtarāk might be affectionate.

³ Khāq (obs.) "egg."

- Elders, *mashā'i kh.*
 Eldest, Eldest son, *az hama buzurg-tar*; *pisar-i arshad*; *arshad-i awlād-i zukür* (or *ināg*) (eldest male offspring, or female).
 Elect, to, *bar-guzīdan*; *intikhāb k.*
 Elected, *bar-guzida*; *muntakhab*.
 Election, *intikhāb*.
 Electric, *chirāgh-i bargī* (electric light).
 Electricity, *alaktrisita* (Eur.); *quvva-yi bargiyya*.
 Elegance, *lajāfat*; *nazākat*.
 Elegant,¹ *naghz* (nice and neat); *laṭīf*; *zan-i shangul mangul* (pretty); *khāna-yi ān zan ārāsta va bā salīqa ast*²; *khus̄h-qāmat*.
 Elegy, *marsiya*; *nawha* (sung during Muhamarram).
 Element, 'unsur, pl. 'anāṣir; 'anāṣir-i arba'a (the four elements); *asl*, pl. *usūl* (rudiments).
 Elementary, *ibtidā'i* (for beginners).
 Elephant, *pīl* P., or *fil* A.; *fil-bān* (mahout); *hawdaj* (howdah).
 Elephantiasis, *fil-pā*.
 Elevate, *bar-afrākhtan*; *buland k.*; *murtafi' gardāniyan*; *imrūz-hā fulān rā bālā burda*. and (in joke; not in a good sense).
 Elevated, *afrākhta*; *sar-buland*.
 Elevation, *bulandi* or *irtijā'* (height); *rīf'at* (elevation).
 Eleven, *yāzdah*.
 Eleventh, *yāzdahum*.
 Elicit, *istiimbūt k.* (for words); *bīrūn āvurdan*.
 Elision, *hazf* (gram.); *jazm* (apocopation, q.v.).
 Elite, *zubda-yi lashkar* (the élite of the army); *nuhbā-yi jarānan*.
 Elixir, *iksir*. Vide Stone.
 Elizabeth, *Alīsābat*.
 Ell, *gaz*; *zirā'*.
 Elm, *nārvand*.
 Elongate, *darāz k.*; *tūl* or *taṭvīl dādan*; *muṭavval sākhtan*.
 Elongation, *taṭvīl*; *imlidād*.
 Elopement, *dukhār-i Qāzi rā burd*, or—*gurizānd*.
 Eloquence, *sukhan-ārā'i*; *fāṣāḥat*² u *balāghat dārad*.
- Eloquent, *fāṣīh*²; *sukhan-āvar*; *harrāf* (gen. loquacious).
 Else, *va illa* and *agar na* (otherwise); did you see donkeys or anything else on the road? *dar 'arz-i rāh ulāgh-i chīz-i dīdīd*³? *barāy-i chi, dīgar, girya bi-kunam?* (why else should I cry?).
 Elucidate, *rūshan k.*; *vāzīh* or *tawzīh k.*; *tafsīr k.* (explain fully).
 Emaciated, *maṣlūk* (also poor); *zār u za'īf shuda*; *pūst u ustukhwan shuda*.
 Emanation, *tamām-i makhlūqāt tajallī-yi nūr-i Ilāhī ast*; 'ālam-i nāsūt 'aks-i 'ālam-i lāhūt ast; *partav* (ray of light. Vide Beam, Ray, Sun).
 Emancipate, *āzād k.*
 Emancipation, *i'tāq (k.)* (legal term); *hargāh banda-i bi-tavānad khud rā āzād kunad bar muslimin farz ast ki ūrā khalās numāyand* (when slaves can redeem themselves it is the duty of Muslims to grant them emancipation).
 Emancipated, *āzād karda shuda* or *āzād shuda*; *alīq (k.)* (legal term for an emancipated slave).
 Embalm, *tahniṭ namūdan* (rare); *hanūt k.*
 Embalmer, *muhannīt* (rare); *hanūt-kun*.
 Embankment,⁴ *pushta*; *khāk-rīz*; *band*.
 Embark, to, *savār-shudan-i*⁵ *dar kishīt*; *dar jahāz nishastan*; *javā'id-i ashkhās-i ki dar ān kār iqādām karda* and *bīsh az ānchi hast dar nazār-hā jalva mī-kunad* (the gains of those who embark on it are likely to be overestimated).
 Embarrass, *bi-khijālat andākhtan*; *bi-tash-vīsh andākhtan*; *parīshān* or *muz̄tarib k.*, etc.
 Embarrassed, *dast-pācha*; *ū dast u pā-yash rā gum kard* (to lose one's head); *dar kārash mu'attal mānda ast* (m.c.=he is at a loss; also delayed); *gīr uṣtāda* or *karda* (he is in a fix).
 Embarrassing, *mushkil*; *parīshān-kun*.
 Embassy, *sifārat*; *sifārat-khāna* (residence); *nā'ib-i sifārat* (First Secretary to—).
 Embellish, *shākh u barg nihādan* (to embellish a story); *zīnat dādan*; *ārāstan* (to

¹ *Zarīf*, "neat;" *salīqa*, "good taste."

² *Fāṣāḥat* is clearness and correctness in language; *balāghat* is eloquence. *Fāṣāḥat* is chiefly concerned with words, *balāghat* with meanings, hence, the latter term cannot be applied to single words.

³ Note this use of *chīz-i*; also *ç* of unity repeated after each substantive.

⁴ There are no regular embankments in Persia.

⁵ Or omit the *izāfat*.

- decorate, gen.) ; *munaggash k.* (of things only). *Vide Adorn, Decorate.*
- Embellishment, *ārāyish* (*k.*) ; *zīnat* (*d.*) ; *zīb* (*d.*) ; *rawnaq* (*d.*) ; *qissa rā shākh u barg nihād*.
- Embers, *khul* (a few embers kept burning by being smothered in ashes) ; *kharg* (a live coal or wood).
- Emblem, 'alāmat ; *nishān*.
- Emblematical 'alāmatī ; *ramzī*.
- Embodied, *chi mī-dāni d ki īnhā dīv yā ghūl-and ki dar sūrat-i insān mujassam shuda bā-ham suhbāt kūnān nishasta and*—(Prof. S. T. (how do you know that they are not demons and *ghūls* embodied in human form?).
- Embrace, *dar bar* (or *dar baghal*) *giriftan* ; *mu'ānqa k.* (mutual) ; *ham-āghūsh sh.* (of lovers) ; *būs u kinār k.* (kissing and embracing). *Vide Neck.*
- Embracer, *baghal-gīr*.
- Embracing, *baghal-gīrī* ; *ham-āghūshi* or *āghūsh-kashī* (of lovers).
- Embrasure, *furja* (rare).
- Embrocate, *mālīdan* ; *tadhīn k.* (med.).
- Embrocation, *mālīdanī* ; *zimād* (anything thick to be painted or simply applied outside; also a poultice¹) ; *ṭīlā (k.)* (a grease or ointment; in m.e. sp. that used to cure impotency).
- Embroider, *qullāb-dūzī k.*
- Embroiderer, *qullāb-dūz*.
- Embroidery, *gul-dūzī*, *qullāb-dūzī* ; *zar-dūzī* (in m.e. not necessarily gold) ; *qaylāndūzī*.
- Embryo, *janīn* (of human beings) ; *nutṣa dar rahīm-i ū bast* (of animals) ; *mādda* (source, matter) ; *mādda-yi murgh tukhm* ast.
- Emendator, *muṣlih* ; *musahīh*.
- Emerald, *zumurrud*, *zumurrudīn* or *zumurrud-rang* (—in colour).
- Emery, *sunbāda* ; *kāghaz-i sumbāda* (emery paper).
- Emetic, *davā-yi qay* : *muqayyī* (subs. and adj.) ; *javhar-i qay* (Ipecac.) ; *qay-āvur* (adj.).
- Emigration, *jalā-yi vaṭan* (*sh.*) ; *tark-i vaṭan* (*k.*) ; *muhājarat* (*n.*).
- Eminence, *bulandi* ; *tappa* (mound) ; *zamīn-i sar-kūbi* (commanding) ; *Janāb-i Muqaddas-mā'āb* (H.E., for Chief Mujtahid) ; *Janāb-i Fazīlat-mā'āb* (not so exalted a title as the former).
- Eminent, *mashhūr* ; *nām-dār* ; *fāzil* (learned) ; *mashāhīr-i mulk u millat* (the eminent men of the day).
- Emission, *inzāl* (seminal) : *ikhrāj-i ziyyā az shams* (the emission of light from the sun).
- Emolument, *dakhl* (income; also emoluments other than lawful pay) ; *dar-āmad* (rare) ; *madākhil* (income) ; *kull-i madākhil-i īn mansab chīst*.
- Emotion, *taghyīr-i hālat* ; *mard-i sard-i ast*, *jūsh na-dārad*. *Vide Refine.*
- Emperor, *Imparātūr* ; *Qaysar* (sp. of Turkey) ; *Faghfūr* or *Khāqān* (of China).
- Emphasis, *ta'kīd* ; *bā shadd u madd guftan ki*—(I said with emphasis)—; [also *bā shadd u madd nutq kard*, he made a powerful speech].
- Empire, *Salqānat* ; *Dawlat* ; *Chīn mamlakat-i wasī' ast*.
- Employ, to, *bi-kār giriftan* ; *mustakhdam sākhīan* ; *bi-kār burdan* ; *isti māl k.* (to use) ; *awqāt-ash rā sarf-i shikār mī-kunad* ; *bi-chunīn ashkhās ki kār ruju' mī-kunad?* *bi-masraf rasīdān* (to be used).
- Employed, *sar-i kār būdan* ; *mashghūl* ; *hālā ma'mūr-i kār-i tā'ūn ast*.
- Employer, *mustakhdim* ; *āghā* (master, q.v.).
- Employment, *kār* ; *pisha* ; *kasb* ; *kāsibī* ; *shughl-i shumāt chīst* or *chi san'at dārid* (what are you by trade?) ; *'uhda* (office) ; *dast-ash bi-kār band shud* (he has got employment) ; *dast-ash bi-kār ast* (he is out of work).
- Empress, *Qaysara* (of India) ; *Imprātrīs* (of Russia, Austria, etc.).
- Empty, *tuhī* (of vessels) ; *khālī* (of vessels, houses) ; *pūk* (vulg.) ; *ta'rif-i khālī shikam rā pur namī-kunad* (empty praises do not fill the belly) ; *gufta-hā-yash khālī az khayr ast* (=no one listens to him, his recommendation is no use) ; *mard-i hīch u pūch* (an empty man) ; *khāna khālī 'st, hīch kas ān rā kirāya na-karda ast* ; [*kirāyadīh* “tenant”] ; may your journey be prosperous and may you not return empty-handed, *ughur bi-khayr bāshad dast-i khālī bar ma-gardīd* (or *dast-i pur bar gardīd*) ; *kūcha-hā khīlvat būd* (the streets were empty).
- Empty, to, *tuhī* or *khālī k.* ; *takhliya k.* (empty a room; make private; evacuate, q.v.).

¹ But in *davā-yi mālīdanī* for “embrocation” and *davā-yi pukhtānī* for “poultice” there can be no ambiguity.

Emulation, *ghayrat*; *mujāhada*; *rashk* (jealousy; used both in a good and a bad sense).

Enamel, *qalyān-am* *mīnā-kārī* 'st.

Enameller, *mīnā-kār*; *mīnā-kāri*.

Enamoured, *fariṣṭa*; *shīfta*; *pā-sūz* (m.c.).

Encampment, *chādar* or *dastgāh*; *urdū* (mil. only).

Enchant, *āshufta* or *shīfta* *k.*; *hazz dādan* (to delight). *Vide infra*.

Enchanted, *sīhr* or *aīsūn khurda*; *jādū-zada* (of people); *jinn dārad* or *jādū karda* (of places).

Enchanter, *sāhir* or *jādū-gor* (magician); *aīsūn-gar* (gen. of spoken spells); *dil-rubā* (of mistress).

Enchantment, *sīhr* or *jādū* (*k.*); *aīsūn* (*k.* or *kh.*) (spell in black magic); *'azīma* (spell in white magic).

Enchantress, *sāhira* (female magician).

Enclose, **to**, *iħāta* *k.* (of land, etc.); *dawr u bar-i īn zamin rā az chüb bi-gir* (enclose this ground by paling); please enclose my letter in yours, *kāgħaż-żi marā dar jawf-i kāgħaż-żi khud-i tān bi-guzārid*; I enclosed the cheque, *barāt rā laff-añ firistādam*.

Enclosure, *iħāta* (place); *malfūf* (p. p. in letter; *laff-añ*, adv.); *si kāgħaż-dar īn malfūf ast*.

Encounter, *du chār shudan bā*—(of sudden encounter); *ū az jilo-yam dar āmad* (sudden meeting); *bā dushman dast dar kamar zadan*. *Vide Come*.

Encourage, **to**, *tashviq* *d.*; *marhamat* (or *lutfi*-*i* *sābiq-i shunā marā ummīd-vār mī-gardānad ki*—; this encourages me to continue, *īn marā taqvyiat* (or *targħib*) *mī-dihad ki 'aqab-i ān rā bi-giram* (or *pā-pay-i ān bi-shavam*); *harchi bi-nā-ummīdī rū bi-dihī zür-āvar-tar mī-gardad* (the more you encourage, or give way to, despair, the more it overpowers you).

Encouragement, *tashviq* (*d.*).

Encourager, *mushavviq*; *tashviq-dih*.

End, *sar*; *nūk* (point); *anjām*; *ākhir*; *pā-yān*; *ikhtītām*; *khātimā* (conclusion); *bi-pāyān*; *bi-nihāyat*; *nā-mutanāhī* (boundless; gen. of God or of space); *alakh* *'alamat-i ilā ākhir ast*; *harf zadan-i ū intiħā na-dārad* or *għift u għu-yi ū andāza na-dārad*; *ṣabr-am bi-ākhir rasid=hawsal-*

am sar raft (my patience is at an end); *dar sar-i du sāl* (at the end of two years); *gharaz*: *maqṣad*; *mailab* (object); *natiħja*, pl. *nataħiż* (consequence).

End, **to**, *tamān* *k.*; *bi-ākhir rasidān*; *khatm k.*; *pardakhtan* (with acc.); *anjām dādan* or *bi-pāyān rasānidān* (to accomplish). *Vide Finished*.

Endeavour, *kūshidān*; *jahd* *k.*; *dast u pā zadan*; *man bāyad imrūz sa'y kunam ki īrā mulaqiż numāyam*; *dar taraqqi-yi 'uhda-yam bazl-i himmat kard*. *Vide Result, Attempt, Try*.

Endive, *kāsnī* (endive ?); *hindibā*.

Endless. *Vide End*.

Endorsement, *imżäż²* (*k.*) (signature); *tasdīq* (*k.*) (to confirm).

Endowment, *vaqf*, pl. *awqaf* and *vaqfiyyāt* (relig. only).

Endurable, *tahammul-pazīr*. *Vide Dowry*.

Endurance, *tahammul³* *u tqāqat*; *sabr*; *shikibāti* (patience); *pāyadāri*; *davām*; *baqās* (continuance).

Enema, *imāla*; *dastūr*.

Enemy, *'adū*, pl. *a'dā* (in m.c. of human beings only); *dushman*; *gurba u mūsh tabi' at-añ bā-ham bad-and*. *Vide Natural*.

Energy, *quvvat*; *zür*; *jahd*; *quvvu-yi fā'ilīyya-ash rafta* (he has lost his energy; also he has become impotent).

Energized, Enfeebled, *kam-zür*; *za'if shuda*; *kam buna shuda*.

Enfranchise, **to**, *āzādī-yi rāy dādan*. *Vide To free*.

Engage, *nawkar* *k.*; *bi-mulāzzamat girifstan*; *bi-kār dāshtan*; *iqdām* *k.* (enter upon); *ta'ahhud n.* (to promise).

Engaged, *mashħul-i*—(to be engaged in); *nām-zad* (betrothed); *sar-garm-i kār-i idāra ast* (he is busily engaged in office); *ūrā pišiż-i khud nawkar karda am*; *khilvat karda ast* (he is engaged; in a private room).

Engagement, *vide Battle, Fight*; *ta'ahhud-dāt-i dawlati* (international engagements); *nām-zadī* (matrimonial); *imshab jā-i va' da dāram* (or *jā-i maw'ūd hastam*) *az īn jihat da'vat-i shumār rā qabūl nām-i-tavarānam bi-kunam*; [da'vat-i majlis-i bāl]; invitation to a ball]; *qadri girifstāri dāram* (I have some small business to attend to).

Engine, *injin* or *māshīn*, Eur. (locomotive); *ālat*, pl. *ālāt* (tool); *manjanīq* (crane).

Engineer, *muhandis*; *muhandisīn-i nīzāmī* ("military engineers": there are said to be two in Persia, both Parsis).

Engineering, *muhandisi*.

England, *hīch vaqt bi-Inglīstān rāfta īd?*

English, *Inglīz*; *Inglīsī*.

English Channel, *Daryā-yi Mānsh* (Fr.).

Engrave, *hakkākī k.* (seals or silver); *kandan* (anything); *khidamāt-i shumā dar dil-am naqsh-i ka'l-hajar¹ ast*—Prof. S. T. (my obligations to you are engraved on my heart).

Engraved, *kanda*; *manqūsh* (also 'painted').

Engraver, *hakkāk*; *naqqāsh* (also painter); *qalam-zan*; *naqqār*.

Engraving, *kandagi*; *qalam-zanī* (on silver, etc.); *naqsh*, pl. *nuqūsh* (carving).

Engrossed, to be, *vā raftan* (to be lost in wonder at); *gharg shudan*; *hālā dar kār-i khud-ash gharg ast*. Vide Wrapped.

Enigma, *īn mū'ammā rā mī-tavānīd hall bikunīd* (can you solve this riddle?); *lughz*.

Enigmatic, *ramzāna*; *mū'ammā-āmīz*.

Enjoin, *ta'kid k.*; vide Forbid, Order, etc.; please enjoin him not to come here any more, *marhamat farmūda ūrā bi-sipārid dīgar īnjā na-yāyad*.

Enjoined, *mafrūz* (relig.); *amr u nahī*, or pl. *avāmir u navāhī-yi Qur'ān = mafrūzāt-i Qur'ān*.

Enjoy, *lazzat burdan*; 'aysh k.; *dar īn mawsim-i sāl mahzūz mī-shavam*, or *hazz mī-kunam*; *bisyār bad va bi-kasālat guzasht* (we did not enjoy ourselves; it was very slow).

Enjoyable, *pur-masarrat*; *bahjat-afzā*.

Enjoying, *mutamatti* sh.; 'aysh k.; *khush guzasht* or *khush guzarāndīm* (we enjoyed ourselves).

Enjoyment, 'aysh u 'ishrat; *hazz*; *lazzat*; *majlis-i dirūzi hīch sajā na-dāshīt*; 'aysh-i raghīd (unrestrained enjoyment).

Enlarge, to, *vus'at dādan* (a space); *buzurg* k. (picture, photo); *kalām-ash rā bast dād*.

Enlarged, *mabsūt*; *dar bāb-i īn mā'nī mabsūt² kalām kard* (he enlarged on this topic); *sharh u bast d.*

Enlist, *jam' āvarī n.* (mil.); *sar-ash tū-yi siyāha āmad* (he was enlisted).

Enmity, *dushmanī*; 'adāvat; *khusūmat*; *kīna* (malice).

Ennobling, *sharā/at-dih*.

Ennui, *malāla*. Vide Gail.

Ennuyé, *dil-tang*; *malūl*; *dil-am az hama chīz girista ast*, *bi-gadr-i īn ki gul-i bū kunam dimāgh na-dāram*.

Enoch, *Idrīs*.

Enough, *bas*; *kāfī* (adj.); *kiʃāyat kard* (that'll do); "Dīgar ham mī-khwāhī? Bāshad." ("Do you want any more?" "It's enough").

Enquire, *su'āl³* k.; *pursīdan*; *jūyā sh.*; *taʃtīsh* k.; *taʃahħus* k.; *purs u jūy* k.; *taʃaqqud-i ahvāl* k. ór *ahvāl-pursī* k. (to enquire after the health of).

Enraged, *ghażab-nāk* (sh. and k.); *khashm-nāk* (k. and sh.); *bar āshuṭta* (k. and sh.).

Enshrouding (the dead), *kajān kardan*; *takfir* (n.).

Entail, to, *vaqf-i awlād* k. (leg.).

Entangled, *girifṭār* (caught); *gīr uṣṭāda* (of persons in calamity, cross-examination; of birds, etc.); *tū-yi ham pīchida*, *kīlāja*, *shuda* (local, only of thread); *pīch-ā-pīch shuda*; *pīch-i ham uṣṭāda*.

Enter, *tū* or *dar āmadan*; *dukhūl* k. (also to enter unto a woman, for the consummation of marriage); *sabt-i daftār* k.; *isnavīši* k. (to enregister); *ki dākhil-i īn ghār mī-shavad?* *vārid-i khāna shud* (m.c., he entered the house).

Entering, *dukhūl* (subs.).

Enterprise, 'azīmat; kār.

Enterprising, *dilīr*; *jasūr*; *bā 'azīmat*.

Entertainer, Entertainment, *ziyā/at* or *mīmānī* (of eating and drinking only); *valīma* (of relig. or customary feasts); *ū barāy-i īrānīhā mīhmān-dār shuda ast* (he has been appointed to look after the Persian official guests); *taʃarruj-i bāzī-garān būd*; *ta'māshā-yi asp-davānī būd*; *shaylān* (*kashi-dan*) (of a big feast). Vide Feast, Dinner, etc.).

Enthusiasm, *shawq*, *jūsh*; *sar-garmī*.

Entice, to, *jarīstan*; *bi-dām kashīdan*; *var ghalānīdan*; *va'da-i ki išān dādānd chang-i bi-dil-am zad* (an enticing offer); *bā harfīhā-yi shīrīn tīʃ rā jazb karda bi-khāna-ash burd*; *nawkar-am rā var ghalānīd va burd*.

Enticer, *var ghalān-kun*.

Enticingly, *jāzibāna harf zad* *va-lī bi-dām-ash na-yuʃṭādam*.

Entire, *tamām*; *kāmil*; *durust haft māh* (seven full months); *naryān* (horse);

¹ For *ka-n naqsh-i fi'l-hajar*.

² Vulg. for *kalām-i mabsūt-i*.

³ Az *kas-i su'āl* k. "to beg."

murgh rā sālim rū-yi qāb āvurd (he brought an entire uncut fowl on the dish); *akhta na-shuda* (of horse).¹

Entirely, *bi-kullī*; *kullān*; *tamāmān*; *mūlāqān*; *īn khabar sar-ā-sar bi-pā ast*; *sar-ā-pā tar shudam*; *basta bi-mayl-i Janāb ast*, or *har chi hukm farmāī* (I'm entirely at your disposal).

Entitled, to be, *mustahiqq*; *mustawjib*.

Entrails, *rūda*, pl. *rūdahā* (gut); *ahshāt u am'āt*, pl.

Entrance, *madkhāl* (place of—); *dukhūl* (act of entering).

Entreat, *iltimās k.*; *'ajīzī k.*; 'nana *gharīb-am'* dar *āvurdan*; *bināt kard bi-guftan* 'nana man *gharīb-am*, *bābā-mī²* tu *kushti*' (= he began to beg and pray). Vide Excuse.

Entrenchments, *istīhkāmāt*; *khandaq* (ditch); *khāk-rīz* (heaping earth; also glacis).

Entrust, *havāla k.*; *sipurdan*, rt. *sipār*; *mu-favāz k.*, *tafvīz k.*; *muḥavval k.*; *īn pūl rā nazd-i shumā amānat mī-nihām*.

Entry and exit, *dukhūl u khurūj* (*k.*).

Enumeration, *ta' dād k.*; *shimurdan*, rt. *shimār*.

Envelop, *farā girīstan*; *ihāta k* (surround); *pīchīdan* (wrap up); the city was enveloped in a fog, *shahr rā dūd u ghubār³ girīfta būd*.

Envelope, *pākat* (Eur.); *lījāfa⁴* (cover or wrap for book, etc.).

Envied, *mahsūd*.

Envier, *hāsid*.

Envious, *hāsūd*.

Environs, *savād-i⁵ shahr*; *navāhī-yi* or *havālī-yi* or *hawl-i* or *hawsh-i shahr*.

Envoy extraordinary and Minister plenipotentiary, *vazīr-mukhtār⁶*; *safīr-i kabīr* (ambassador).

Envy, *bar kas-i hasad burdan*; *tama'* and *hīrs* (covetousness); *bughz* and *kīna* (malice); *hasad qabīh ast*; *chashm-i didān-i marā na-dārad* (he envies my good luck; also he hates me).

Enzeli, *Anzālī*.

Epaulette. Vide Shoulder-cord.

Ephemeral, *khālq⁷-s-sā'ah*; *shahparak* 'umr-

ash du-rūza ast; 'aysh-i du-rūza-yi īn *dunyā*

Epic, *Shāh-Nāma rajaz-nāma-i* 'st.

Epidemic, *vabā* (of virulent diseases only).

Epilepsy, *sar*.

Epileptic, *masrū'*.

Epistle, *risāla*.

Epitaph, *kitāba*; *sar-lawh* (on tombstone); *vafāt-nāma*.

Epithet, *vasf*; *laqab*.

Epoch, *vāqi'a-yi 'ażīm*.

Epsom-salts, *namak-i farangī*. [ast.]

Equable, *tabī'at-ash hamvār ast* or *yaksān*

Equal, *nazīr*; *mīṣl*; 'adīl', ū *nazīr na-dārad = bī-hamtā ast*; *khatt-i shumā bā khatt-i man musāvī* 'st? *ling-ash*⁸ nīst (vulg.; he has no equal); *yak līra-yi Inglīst mu'ādil-i pūnzdhā rūpiya ast*; *az har du nuqṭa bi-fāsila-yi musāvī vāqī' shuda* (it is situated at an equal distance, or equidistant, from both places).

Equals, *aqrān*; *ham-sha'nān*; *ham-sarān*; *ham-pāyagān*. Vide Friends.

Equality, *barābarī*; *musāvāt*; *tasviyat*.

Equalize, Equalizing, *ta'dīl* (*k.*); *musāvī sākhān*; *marājib-i īn du mansāb rā bi-yak mīzān bāyad nīhād* (the pay of the two appointments must be equalized).

Equally, *bi'l-munāsaja*; 'alā's-sāviyya'; *ham-chunīn* (in like manner).

Equator, *khatt⁹ 'l-istivā'*.

Equangular, *mutasāvī z-zawāyā*.

Equilibrium, *muwāzanat* (of power only); *band-bāz langar-ash rā gum kard va part shud* (of balance).

Equipment, *hama-yi mā yahtāj* (all necessary equipment).

Equipped, *hāzir-yarāq*; *musta'idd* (ready, prepared).

Equity, *insāf*; 'adālat.

Equivalent, *mu'ādil* (adj.; of money); *badal*; 'ivaz (subs.).

Equivocation, *tafra*; *tafra-zānī*; *mughālaṭa*.

Era, 'asr (age); *sann-i 'isavī* or *sann-i mīlādī* (Christian Era); *sann-i hijrī* (Muslim).

Eradicate, *az bikh kandan*; *qal' u qam'* *k.*; *istişāl k.*; *musta'sal sākhān*; *az bikh u bunyān bar kandan*.

¹ Barāy-*qurbānī bāyad gūsfānī-i nāqīṣ na-dād*.

² Bābā-mī, vulg. for *bābā-yi marā*.

³ Mīh is fog and haze on hills, not of a city.

⁴ In India "envelo e."

⁵ Sawād, Ar., "blackness."

⁶ No iżāfat. With iżāfat any representative sent by the state.

⁷ For *linga-ash*.

Eraser, *pāk-kun* (India-rubber).

Erasing, *māhv* (k.) (by rubbing or drawing a pen through); *hakk k.* (with pen-knife).

Erect, to, *afrākhtan* or *afrāshṭan*; *nasb* k.; *bar pā* k.; *istāda* k.

Erect, adj., *rāst*; *sarv-bālā* (in stature).

Erection, *afrākhtagī*; *nu'uz* and vulg. *rāstī* (of penis). *Vide Building.*

Erivan, *Iravān*.

Ermine, *qāqmūn* (ermine ?); ermine is white with black tail.

Errand, *payām* and *payghām* (message); he went, but forgot the errand on which he was sent, *raft va-līkin qāṣidī-yi¹ khud az yād-ash raft*.

Erroneous, *fāsid²* (prop. mischievous, evil); *nā-savāb*; *ghalat*; *mā bāyad khyālāt-i bātil rā tark kūnīm*.

Error, *khatā*; *sahv*; *ishtibāh*; *khabt*; *ghalat* (stronger than the preceding); *dar īn kāghaz hīch ishtibāh mī-binid?* gum-rāhī (being in religious error); *ghalat-i 'āmm fāsih* (a popular error but idiomatic, and accepted as correct).

Eructation, *ārūgh* (k.).

Erudition, *tarbiyat*; *'ilm*.

Eruption, *dāna-hā* (on skin); *jūsh* (of volcano); *Kūh-i Visūviyas tāza yak sar-i digar bāz karda.*

Erzeroum, *Arżirūm*.

Esau, *Īsaw*.

Esaias, *Isha'yā*.

Escape, *dar raftan*; *fīrār* k.; *gurīkhtan*, rt. *gurīz* (to flee away); *rihā sh.*; *az zindān fīrār kardand gurīkhtand*; *az murg jān-ash rā bi-dar burd* (he nearly died; he escaped death) = *az marg najāt yājt* (of threatened danger).

Escapement (of watch), *raqqās-i sā'at*. *Vide Watch.*

Escort, *mustahfiz*; [badraga, class., in m.c. means seeing a guest off]; *yasāvul* (escort of Shah, Governor).

Esop, The Luqmān of the Qur'an is supposed to be Esop, *Luqmān ki zikr-ash dar Qur'an āmada ast khyāl mī-kunand ki Isāp būda.*

Especial, *amr-i muhimm* (important matter); *in amr-i makhsūs-i 'st*; *khāss*.

Especially, *khusūṣan*; *khāssa*.

Esprit de Corps. *Vide Jealous.*

Essence, *jawhar*; *rūh*; *'ayn*; *'araq* (anything distilled).

Essential, *tijārat-i shān mumidd balki māddāyi māliyya ast* (=their traffic is essential to the revenue). *Vide Necessary.*

Essentially, *min haig³-l-mā'khaz*.

Established, *muqarrar*; *mutamakkin*; *qā'im*; *īn tāzagī-hā*, *īn qānūn guzāhta shuda ast* (or *binā shuda* or *bar pā shuda* or *jārī shuda ast*); *īn amr-i muṣalbat ast* (established fact).

Establishing, *bar qarār dāshtan*.

Estate, *amlāk*; *milkiyyat*; *mīrāq* (heritage of kinsmen by law); *ū vasīyyat kard ki tamām-i mā yamlik-ash⁴ māl-i pisari-buzurg-ash bāshad*. *Vide Condition.*

Esteem, *i'tibār* k. (for persons and things); *vāq'* or *vāqār nīhādan* (for persons or heirlooms, etc.); *muhtaram* or *mukarram dāsh-tan*; *bar īn kāliska i'tibār dāram*; *īn angushtar rā vāqār mī-nihām*; *bar īn sham-shir i'timād dāram*. [dāza k.]

Estimate, *bar-āvārd* k.; *takhmīn zadan*; *an-*

Estrangement, *bī-gānagī*; *shakar-āb* (coolness); *judā'i andākhtan* (to effect—).

Et cetera, *va-ghayra*; *khāna-ash rajtam, dīdam 'arūsī būd*; *raqqās-hā, bāzī-garhā, qavvāl-hā, va va va* (m.c.); I went to his house and saw there was a wedding there; there were dancers, jugglers, 'funny-men,' etc., etc., etc.).

Eternal, *jāvīdān* or *bāqī* (without end); God is eternal, *Khudā azalī va abadī 'st* (without beginning and without end); *ān-hā⁴ ki az Khudā ta'āla mī-tarsand surūr-i jāvīdāni* (or *bāqī*) *mī-yāband*.

Eternity, *abadiyyat* or *jāvīdānī* (without end); *azaliyyat* (without beginning).

Ether, *asīr*.

Ethics, *'ilm-i akhlāq*.

Ethiopian, *Habashī* (of Abyssinia); *Sīdī* or *Sūdānī* (of the Soudan); *Zangī* (of Zanzibar); *Bambāsī* (of Mombassa); *kākū-siyāh* or *siyāh* (a Black)

Etiquette, *rasm*; *takallufāt* (ceremonies); *qā'idā-yi nishast u barkhāst* or *lahzib* (polish, good manners); *ādāb u rusūm-i fulān chiz* (or *jā*).

Etymology, *ishtiqaq*; *masdar*; *māddā*; *qarf* (grammar as opposed to *nahv* 'syntax').

¹ *Qāṣidī* is also the office of postman (on foot).

² *Fāsid* is also applied to an evil thought.

³ Ar.; lit. "that which he possesses"; note Persian suffix *ash*, affixed to an Arabic phrase.

⁴ Or *ānhā⁴ ki*—or *kasān-i ki* (but not *īshān ki*).

Euclid, *Uqlidas*; *Tahrīr-i Uqlidas* (Geometry).

Eulogist, *maddāh*.

Eulogy, *qasīda* (a poem); *chīz-i dar madh-i ū guft* (he composed something in eulogy of him).

Eunuch, *khwāja* or *khoja*; *khwāja-bāshī* (chief eunuch).

Euphemism, *tahsin-i kalām*.

Euphrates, *Rūd-i Furāt va Dijla va Qārūn muttasil shuda ābhā-yi¹ shān bi-Khalīj-i Fārs mī-rizad.*

Europe, *Farangistān*.

European, *Farangi*; *ajnās-i Farangi hālā farāyān ast*; *bali īn sūrat-i khānum-i Farangi-i* 'st, az īn chi dar āmad? *Jā-yi rashk nīst* (Yes, this is a picture of a European lady. What is there in that? You need not be jealous).

Europeanized, *farangi-mā'ab*.

Evacuation, *takhliya* *k.* (mil.); *itlāq* (med.).
Vide Empty.

Evade, *gurīz kardan*; *pahlū-tuhī* *k.*; *hīch tafra² na-zan* (do not shuffle); *bi-kūcha-yi Hasan chap raftan* (to avoid, q.v.). Vide Evasion.

Evaporate, **Evaporation**, *parīdan* (vulg.); *juzz-i havā shudan*; *khushk shudan*.

Evasion, *gurīz*; *pahlū-tuhī*; *hīla* (artifice); *tafra, tajāhul* (pretending ignorance). Vide Evade.

Eve, *dar sadad-i āmadan būdam* (I was on the point of coming to you); *dar sharaf-i raftan-i bi-Bamba³i būdam* (I was about to start for Bombay); *dar kār-i jastan būdam ki u jilav-am āmad*. Vide Evening.

Even, *hamvār*; *sāf*; *musattah* (of land); *du khatt ham-barāhar bi-kash⁴*; 'adad-i juft (even number); *ham* (adv.). Vide Money.

Evening, *shām* (after sunset; also the evening meal); *sar-i shab* (the beginning of the night); *ghurūb* (sunset); *imrūz 'asr intīzār-i ūrā mī-kasham*; *khīyāl mī-kun-am⁴* *ki imrūz 'asr-i mī-āyad*.

Event, *vāqi'a*; *ittifāq*; *mā-jarā*; *sar-guzasht* (adventure); vide Accident; *īn hādīga-yi vahshat-āmīz ast*; *bi-har hāl* or *bi-har sūrat* (at all events); *dar sūrat-i ki*—(in the event of).

Ever, *gāh-i*; *hargiz*; *hīch vagt*; [with verb in

negative=“never”; also *aslān*; *abādān*; *abādū'l-ābād* (for ever). Vide Always.

Evergreen, *darakht-i hamīsha-bahār* (tree).

Everyone, *har*; *har kas*; *hama-kas*; *har kudām*; *har naṣar* (every one); *har yak* (each). Vide All.

Every kind, *har jīns*; *har jūr*; *har qism*.

Everywhere, *har jā*: *hama jā*.

Evict, **Eviction**, *bīrūn kardan* or *rāndan*; *bi-dar kardan*, tr.; *rānda shudan*, intr.

Evidence, *gavāhī*; *ta'dīl-i shāhid* or *shahādat* (*n.*) (to correct evidence); *shuhūd iqāma* (*k.*) (to produce evidence); *az shahādat-i ki dar dīvān-khāna dādand taqīr-i ū sābit shud* or *isbāt* (or *subūt*) *yāfi*; *ta'āruz-i adilla* (conflict of evidence); *bisyār kam ast ki ka-mā yambagħi awqāl rā ṣarf-i mulāhaża-yi bayyina u shuhūd kunand* (they seldom bestow much time on the consideration of evidence).

Evident, *zāhir*; *paydā*; *badīhī*; *āshkārā*; *rūshan*; *bayyin*; *wāzīh ast ki shumā ishtibāh karda id*; *bi-vużūh payvast ki*—(it became evident that—).

Evil, *badī*; *sharr*; *fasād*; *sharārat*; *qabāhat* (mischief, evil); *bad*; *sharīr*; both good and evil exist in this world, *dar dunyā ham khūb va ham bad paydā mī-shavad*. Vide Calamity, Misfortune.

Evil-eye, *chashm-shūr*; avaunt the evil eye, *chashm-i bad dūr!* *Khudā ūrā az chashm-zakhm niġāh dārad!* Vide Tongue.

Evil-eyed, *bad-chashm* or *shūr-chashm* (possessed of the evil-eye); *bad-niġāh* (towards women).

Ewe, *mīsh*; [*qūch* “ram”].

Ewer, *āftāba*, *ibrīq*; *āftāba-chī* (ewer-bearer, after meals).

Exact, *durust*; *rāst*; *kāmil*; *bā hisāb* (careful. Vide Regular); he was exactly two years in the service of my late brother, *du sāl durust* (or *taṁām*) *pīsh-i marhūm-i barādar-am* (or *barādar-i Khudā bi-yāmurz-am*) *nawkar būd*.

Exaction, *bi-ijhāf giriftan*, subs.; *bi-zūr-i daganak giriftan*, verb. Vide Extort.

Exactitude, the exactitude so dear to the European is distressful to the Asiatic in that it tends to circumscribe the flight of his imagination, *har qadar ahl-i Farangistān māyil-and bar īn-ki har chīz rā ka-mā*

¹ Note pl. of *āb*.

² *Tafra*, Ar., “skipping.”

³ This may mean “of the same length” or “parallel.”

⁴ But *khīyāl dāshtan* “to intend.”

*huwa haqquh ta'rif numāyand hamān qadar
ahl-i Āsiyā az ān dūrī mī-jūyand va zahmat
mī-shimārand chi vus'at-i khiyālāt-i shān
rū dar dā'ira-yi qayd dar mī-āvarad.*

Exactly, *gufst har ki khabar-i ān 'ujūba rā
ka-mā huwa haqquh bi-yārad sar-i ūrā az
gumbad-i dawwar mī-guzgrānam*—Prof. S.
T. (he said whoever will bring me full and
accurate information will be exalted to
the highest); *miśl-i namūna bi-sāz, yak
sar-i mū farq na-dāshtha bāshud* (make it
exactly like the pattern); *in chāqū miśl-i
kñud-ash ast ki gum karda būdam*, m.c. (this
penknife is exactly like the one I lost);
hū bi hū, adv. (exactly alike); *bi-'aynih;
ra'l bi-na'l* (=as like as two shoes and also
=foot-print for foot-print); *har tawr-i ki
guflam 'aynā bi-kun.*

Exaggerate, Exaggeration, *ū khaylī bī-dād
nī-kunad* (m.c.); vide To embellish;
ihrāq (k.); his account of the fight was
greatly exaggerated, *sharh-i da'va-i ki ū
ravishit khaylī iqrāq dāsh.*

Exult, *rif'at dādan; sarfarāz k. or sar buland
or buland k.; bi-āsmān burdan; afrākhtan
to exalt another person); az khāk bar
lāshtan; ūrā bālā burda ast* (in joke).
Vide to praise and to honour.

Exaltation, *sar-afrāzī; sar-bulandi; rif'at.*

Exalted, *sar-afrāz; rutba-yi manī'a* (exalted
rank).

Examination, *imtihān* (testing); *bāz-purs*
(k.) (of witness); *tajassus* (k.) (of cases);
jārh (k.) (cross-examination); vulg., *purs*
u su'āl.

Examine, to, *ghawr-rasī* k. (to look into the
matter); *mulāhaza* k. (to inspect); *sarkashī* k. (inspect, q.v.).

Example, *taqlīd* k. (copy an example; good
or bad); let this be a warning to you,
in barāy-i shumā 'ibrat bāshad; iqtidā'
bi-ū mī-kunam (I will follow his example);
but *mutāba'at-i kas-i kardan* (to follow the
example of a Prophet or an exemplar); *in
khānum namūna-i* (or *sar-mashq-i*) *barāy-i
hama* ast; *az rū-yi in bachcha hisāb
kunid* or *in bachcha rā barāy-i khud sar-*
mashq-i qarār bi-dihid; *bi-juz hamān yak
mawrid naql na-shuda ast* (=except this
one example—); *chand shavāhid-i in qā'ida
bayān kunid* (quote me a few examples of
this rule from writers); *miśl* (example
by any one); *naṣir* (precedent).

Excavation, *huſra* (k.); *haſr* (k.).

Excavations *huſra-hā.*

Exceed, *ū dar fahm u firāsat bar hama sabqat
dārad; ū az hadd tajāvuz mī-kunad.*

Exceedingly, *bi-ghāyat; bi-nihāyat.*

Excel, to, *sabqat burdan; fažīlat dāshtan bar*
—.

Excellence, *khūbī; fažīlat.*

Excellency, *Hazrat-i Ajall: 'Ālī Hazrat*
(H.E.).

Excellent, *a'lā.*

Except, *juz; bi-juz; bi-ghayr; illā; varā;*
hama kas āmadand magar ū. Vide Be-
sides.

Exception, *istīgnā'; shāzz, pl. shāzāt* (for
Ar. *shāzāt*; gen. *shāwāzz*); *hama bilā
istīgnā' āmadand; in istīgnā' dāll-i bar
qavā'id-i kulliyā ast* (this exception proves
the rule).

Exceptionable, *tadbīr-i ki pīsh guſta-id khiyāl
mī-kunam ki bi-yak nuqta qābil-i i'tirāz
ast.*

Exceptional, *mustaqna.*

Excess, *zīyādati; ifrāt.* Vide Abundance.

Excessive, *muſrit; bi-hadd u hisāb, az hadd
birūn.* Vide Wholly

Exchange, *mubādala* (k.); *mu'āvāza* (k.) (of
things); *radd u badal* (k.) (of words or
despatches); what is the rate of ex-
change? *tas'ir-i*¹ pawn chīst? or *nirkh-i
rūpiya chīst?* *ṣarf-i pūl* (difference of
value between new coins and old); *ṣarf*
na-dārad (=at par); *farūkhtan* (to ex-
change money); but *khurda* k. (to change
money); *hīch mayl na-dāram ki jā-yam rā
bā jā-yi shumā 'iwaz bi-kunam; 'iwaz-i ān*
(or *dar izāt-i ān*) *in rā bi-shumā mē-diham.*

Excite, *tashvīq* (d. or k.); *bar angīkhtan*
tahrīs bi-tālim (or *targhib bi-tadrīs*) *kardan*
(to encourage, incite, q.v.).

Excited, *az jā dar rafsan* (to get angry, ex-
cited); *bi-hayajān āmadan; kalla-ash garm
shud.*

Excitement, *āshūb; jūsh u khurūsh; haya-*
jān.

Exclamation, *harf-i nidā'* (gram.).

Exclude, *khārij* k. or *sh.*

Excluded, *mahrūm.* Vide Disappointed.

Excommunication, *az dīn khārij kardan.*

Excoration, *khirāsh.*

Excrement, *guh* (vulg.); *fažla; ghāṣṭ* (in
m.c. *ghāyaṭ*); *najāsat; chirk-i chashm* (of
eye). Vide Dung, Filth.

¹ *Tas'ir* is also the rate in cash of that portion of wages that can be drawn in kind.

Exculpate, *ibrā^x* n.; *ūrā bariyy^u'z-zimma kardam*.

Exculpation, *bariyy^u'z-zimmagi*.

Excusable, *ma'zūr*.

Excuse, 'uzr; 'uzr-i ma'qūl (a reasonable excuse); *ma'zarat*; *bahāna* (evasion); 'uzr-i bad-tar az *gunāh* k. (to aggravate a fault by feeble¹ excuses); 'uzr or *ma'zirat āvurdan* (to excuse oneself); 'uzr *khwāstan* (to beg to be excused); 'av^v k. or 'uzr *qabūl* k. (to accept excuses, pardon); *nana gharib-am dar āvurdan* (to make pitiable, not false, excuses; vide Entreat); *īshān 'uzr-i bis-yār āvurdand*; *az īn ki na-nāvishia būdam ma'zūr-am dārid*; *ādām-i ki tarsid²* *az īn bahāna-hā mī-āvarad*.

Excused, *ma'zūr*.

Execrable, *manfūr u mazmūm*.

Execrate, to, *la'nat* k.; *najrīn* k.; *manfūr dāshtan* (abominate); *sabb u shatm bar ravān-i ū mī-kunand* (they execrate his memory).

Execration, *la'nat*; *la'n*; *najrīn* (k.); *sabb* (k.).

Execute, to, *ijrā^x* n. (of order); *pardākhian* (of written deeds); *sūrat dādan* or *bi-jā* or *bi-anjām rasānidān* (to carry out); *bi-qatl rasānidān* (to kill); *dushamba-yi guzashta bi-qisās-i khūn-i dunafer³ bi-tanāb andākhtand⁴*; *bi-dār kashidān*⁵ (to hang, etc.); *bi-tanāb andākhtan* (to strangle anyone); *sar buridān* (to behead, q.v.); *bigach giriftan* (to wall up alive); *dahan-i tūp guzāshian* (to blow from a gun); *zinda pūst kandan* (to flay alive); *chār shaqqa* k. (quarter alive); *sham' ājin⁶* k. (to stick lighted candles in wounds in the body of the offender, who is paraded in the streets till death)⁷; *tūqmaq* k. (to fix the head between two nails and beat out the brains with hammers); *bi-dum-i asp-i dīvāna*

bastan (to tear by wild horses); *chahār mīkh kashidān* (to peg out, crucify on the ground); *az kūh part kardan* (to cast from a cliff).

Executing a business, *ijrā-yi kār*; in how many days can you execute my order? *tā chand rūz-i dīgar mī-tavānīd asbāb rā hāzir kūnād?*

Executioner, *nasaq-chī*; *mīr-ghazab⁸* (pl. *mīr-ghazabhā*) and *nasaqchī-bāshī* (chief executioner); *jallād* (rare in m.c.).

Executor, *vasī*, pl. *awsiyā*; *vasī-yi mīrāg⁹ ū kīst?* (who is the deceased's executor?); *vakīl u vasī-yi murda¹⁰ kīst?*

Exempt from, *barī* (k.); *mu'āfi* (*dāshtar*); *āzād* (k.); *gumruk na-dārad* (exempt from customs duty).

Exercise, *mashq* (k. and d.) (to practise); *gardish* (k.) (walk); *varzish* (k.) (gymnastics); *varzish u mumārasat* (bodily exercise); *mudāvamat-i riyażāt-i badāni* (halts of exercise); *kaşrat-i badāni*.

Exert, **Exertion**, *jidd u jahd* k.; *kūshish* or *sa'i¹⁰* k. (to endeavour); in spite of all his exertions he got nothing, *har-chi dast u pā zad chiz-i gīr-ash na-yāmad*; *bisyr davandagī kard*.

Exhaling, *nafas bār āvardan* or *bīrūn kashidān*; *dam zadan* (to blow); *'itr dādan* (of flowers).

Exhibition, *bāzār-i umūmī¹¹*; *numāyish-gā*; *tamāshā-gāh*.

Exhilarated, *sar-khush*; *sar-i kayf ast*; *pari dimāgh*.

Exhilarating, *farhat-bakhsh* or *mujarrih* (dair; drinks).

Exhilaration, *sar-khushī*; *sar-i kayfī*.

Exhort, **Exhortation**, *tahrik* (k. or d.); *tashvi* (k.).

Exigency, *iqtiżā^x*; *muqtazayāt-i vaqt* (exigencies of the case).

¹ Also lit. to aggravate a fault by a mischievous excuse, as when Abū Nu'ās pinched the Khalifah and said—‘But, I thought it was your wife.’

² *Tarsid* for *mī-arsad*; *az īn*—“out of these, like these.”

³ Or *du ādām*.

⁴ *Bi-tanāf kashidān*, “to strangle a man (with a shawl, etc.) on the ground.”

⁵ A noose is placed round the victim's throat and he is then hauled up to the top by means of a pulley.

⁶ *Ājin* k. (old) “to notch.”

⁷ Wounds are made in the body by daggers. Such punishments are most rare. There is too little, not too much punishment in Persia.

⁸ The *mīr-ghazab* wears red, in the East the colour of wrath.

⁹ *Marhūm*, “blessed,” is used by Muslims for “deceased”; *mutawaffa* for other creeds. In Kirman, however, *marhūm* is often used of Christians, Jews and Zardushtis—just as the Muslim salutation is there given to other creeds.

¹⁰ Ar. pron. *sa'y*.

¹¹ In newspapers the word *Ikepizisisiyūn*, from Fr. *exposition*, is often used.

Exile, to, Exiling, *ikhrāj-i* (or *nafy-i*) *balad* (k.); *tab'īd az balad* or *mamlakat* (k.), etc.

Exist, *vujūd dāshṭan* ; *hast shudan*¹ ; *zīstan*, rt. *zī* (to live).

Existence, *vujūd hastī*.

Existent, *mawjūd* ; *zinda* (alive).

Exit, *khurūj* (action), *makhraj* (place of) ; *bīrūn mī-ravad* (theatrical) ; *dar-rāw* (for water; also escape from a danger).

Exorbitant, *qīmat-i guzāf* ; *guzāf farūkhtan* (sell at an exorbitant rate) ; *qīmat mī-kunī yā tūp mī-zānī?* (= your prices are exorbitant).

Exorcise, *īn jinn rā 'azīmat khwāndā bīrūn kun*.

Exorcist, 'azīmat-khwān or 'azā'im²-khwān.

Expand, *bāz shudan* (of flower) ; *vus'at dādān* (kingdom, etc.).

Expanse, *fazā'* (of atmosphere) ; *īn maydān vus'at-i ziyād dārad* ; 'arsa-yi maydān tang būd.

Expect, *rāh pāyidān* ; *dīda bi-rāh dāshṭan* (of persons) ; *dar intīzār būdan* or *intīzār kashīdan* (of persons or things) ; *az mar-dum-hā-yi past ghayr-az īn chi tavaqqū' ast?* Vide Hope and Think.

Expectation, *ummād* or *umīd* ; *tavaqqū'* ; *pas khīyāl-am khām shud va kār bar 'aks vāqi'* shud :—Prof. S. T. (things turned out contrary to my expectation).

Expecting, *dar intīzār-i*—, or *muntazir-i*— (waiting) ; *mulavaqqī'*.

Expediency, *munāsabat* ; *salāh*.

Expedient, *munāsib* (adj.) ; *hikmat* ; *tadbīr* (plan).

Expedition, *īlghār* (k.) (raid or forced march) ; *chapaw* (z.) (a raid for loot) ; *hay'at-i barāy-i tajtish bi-samt-i quṭb-i shīmālī firis-tāda shud* (expedition to explore the N. Pole regions—). Vide Haste.

Expel, *Pādīshāh fārmūd ki ūrā az balad ikhrāj kunand*³ ; *jīlā-vātan* in m.c. usually voluntary exile, emigration.

Expend, to, *kharj* k. ; *sarf* k.

Expenditure, *makhārij* pl. ; *kharj* ; *ikhrājāt pl.* ; *masārif* pl. ; *īn khaylī kharj lāzim dārad* (this entails great expense).

Expense, vide supra ; *makhārij-ash chi qadar mī-shavad?* *īn 'imārat kharj-i guzāf bar-*

dāshṭ (built at enormous expense) ; *īn kharj bar 'uhda-yi man ast* (I will pay the expenses).

Expensive, *gīrān* (dear) ; *kharj dārad* (costs a lot of money) = *pūl ziyād mī-khwāhad*.

Experience, (*sadma-yi*) *chashīdan* (of pain or joy) ; *dar kār tajriba *dārad* ; *tajriba-yi vāṣūr kashīdan karda-i?* (have you ever tried opium smoking?) ; *gāh-i īn davā rā āzmāyish karda id?***

Experienced, *mujarrab* ; *tajriba-kār* ; *kār-kushta* ; *pukhta* ; *kār-āzmūda* ; *jang-āzmūda* (in war) ; *chakīda-yi kār* (m.c.) ; *ū gurg-i bārān dīda ast* (= he is an old soldier) ; also *shutur-i naqāra-khāna ast* or *shutur-i Nādirī ast* ; *īn davā mujarrab ast* (this is a tested, efficacious medicine).

Expert, *ahl-i khībra* (subs.) ; *chāq-dast* or *chīra-dast* (dexterous) ; *ustād* ; *kirm-i kār* ; *dar tujāng-andāzī az ahālī mumtāz ast* (he is an expert marksman).

Expertness, *chāq-dastī* ; *chīra-dastī* ; *ustādī*.

Expiation, *kaffāra*.

Expiration, *inqīzāt* (of time).

Explain, *fahmānidān*, *hālī* k. ; *sharh* k. or *dādān* (in detail) ; *bayān* k. ; *ta'rīf* k. (describe) ; *chīz-i ki nāmi-fahmīd agar az ū bi-pursid sharh mī-dihād*, or *agar istīfār kunid mushkil-i shumār rā hall mī-kunad*.

Explained, *mashrūh* (sh.).

Explaining, *mubayyin*.

Explanation, *sharh* ; *bayān*.

Explicitly, *sārihān* va *vāzīhān*.

Explode, *ālash girīstān* (no proper word in Persian) ; *būtrī-yi āb-i jūsh pārā shud va tikka-i bi-chashm-am khurd* (the soda water exploded and a piece of bottle struck me in the eye).

Exploration, Explore, to, *istikshāf* (k.).

Export, Exports, *qālī-hā-yi⁵ Kirmān bi-Islām-būl hāml mī-shavad* (the carpets of Kirman are exported to Constantinople) ; *māh-i guzāshta nīl-i ziyād bi-Misr hāml shud* ; *sādirāt u vāridāt* (exports and imports).

Exportation, *hāml* (k.).

Exported, *māhmūl*.

Express, adj., *mākhsūs* ; *mu'akkad* ; *vāzīh* ; *ma'lāb-i khud-at rā durust adā na-kardād*.

Express, to, *adā* k. (of meaning).

Expressed, *ma'sūr* (of juice) ; *nāmī-dānam īn*

¹ In old Persian *hastīdan*.

² 'Azā'im, pl. of 'azīmat ; these words are not much used ; *du'ā khwān* is in m.c. usually substituted.

³ Class. *kardānd* Past tense, to signify the completion of the order. The Aorist indicates that the order was issued ; it might or might not have been carried out.

* *Shaylān marā tajriba* (or *āzmāyish*) *kard* "Satan tempted me."

⁵ Or singular, *qālī*.

istilāh (or 'ibārat) *rū dar zabān-i Inglīsī chi tawr tarjuma* (or *ma'ni*) *mī-kunand*.

Expression, *istilāh* (idiom, etc.); *in 'ibārat rā dar Fārsī chi¹ mī-gūyand?* (how do they express this in Persian?); *ta'bīr-i mutadāvil* (a common expression); *az safsa-yi jabin-ash* (from the expression of his countenance); *adā²* (mode of speaking); *ghalat-i 'āmm fāsh* (a current, though incorrect, expression; now good idiom).

Expulsion, *ikhrāj*; *nafī*.

Expunge, *qalam zadan* or *kashīdan*; *mahv* or *pāk k.* (to blur, obliterate); *hakk k.* (erase). *Vide* Erase, Cancel.

Exquisite, *bi-ghāyat nafīs*; *kāmil*; *tamām* (perfect).

Extempore, *murtajal* (rare in m.o.); *fi'l-badīha* *in shi'r rā guftam* (I recited these extempore verses).

Extend, *bast dādan*; *imtiidād dādan*; *in qānūn avval^a makḥūṣ-i shahr būd*, *hālā hama jā jārī* 'st.

Extension, *ta'vīl* (making longer); *tawṣī* (making more expansive).

Extensive, *vasī*; *basīt*; *kushāda*; *fārākh*.

Extent, *vus'at*; *fārākhī*; *bast*; *qadr*; *miqdār* (degree); *tā hadd-i ki*—(to such an extent that—); *chandān ki* (to whatever extent); *ān qadr* (to that extent, so much); *in muntahā-yi 'ilm-i shāh ast* [*savād*=reading and writing only] (this is the extent, limit, of their knowledge).

Extenuate, *takhfī* *k.* or *d.*

Exterminate, *mustaqṣal k.*; *babr dar* *in navāhī nasl-ash munqāt^c shuda ast* (tigers have been exterminated in this district).

Exterior, *zāhir*; *bīrūn* (subs.).

Extermination, *istisāl k.*

External, *zāhirī*; *zāvāhir* (externals).

Extinct, *mafqūd*; *ma'dūm* 'l-aṣar.

Extinction, *itfā^b* or *intifā^b* (*k.* or *sh.*) and *fāru nishāndān* (or *nishastan*) (of fire, thirst); *inqirāz* (*sh.*) (of a family). *Vide* Extinguish and Extinguished.

Extinguish, *khāmūsh k.*; *itfā^b* or *intifā^b* *k.* or *sh.* (of fire). *Vide* Extinction and Extinguished.

Extinguished, *muntāṣī*; *khāmūsh shuda*.

Extol, *tamjīd k.* (God or man). *Vide* Praise.

Extort, *bi-ijhāf* (or *bi-jabr*) *giriftan*; *man bi-*

zūr az ū va'da giriftam ki—. *Vide* Extraction.

Extortions, *ijhāfāt*; *ta'addiyāt* *Vide* Tyranny, Oppression.

Extract, *rubb* (boiled juice of certain acid fruits; sp. of pomegranate and mulberry); *rubb-i anār* or *rubb-i tūt* (extract of pomegranate or mulberry); *shīra* (juice of plants); *shīra-yi angūr* (boiled grape juice); *shīra-yi khurmā* (expressed and raw juice of dates); *shīra-yi qand* (the scum of boiling white sugar; mixed with water and eaten with bread); *jawhar²* (any essence); *araq* (a good spirit; made from dates and grapes); *rūh-i gulāb* (essence of roses; rose-scent); *intikhāb*, pl. *intikhābāt* (from books). *Vide* Syrup and Juice.

Extraction, *mā hasal* (the outcome); *'araq-gīrī* or *-kashī* (of spirits); *nasl* (descent).

Extraordinary, *fawq^a 'l-'āda*; *ghāyat-i ihti-rām* (extraordinary honouring); *in mard ki 'ujūba-yi rūz-gār u nādira-yi dahr-i khud būd* (the extraordinary character of this wonderful man).

Extravagance, *isrāf* (*k.*); *vil-kharjī* (*k.*); *isrāṭ* (*k.*) (excess); *tajāvuz* (*k.*) (exceeding the bounds).

Extravagant, *isrāf-kār*; *musrif*; "I extravagant? Never!" *man u vil kharjī Hāshā*.

Extreme, *bī-hadd u hisāb*. *Vide* Wasteful.

Extremely, *dar ghāyat-i tashnagi ast* or *bi-nihāyat tashna ast* (he is extremely thirsty).

Extremity, *pāyān*; *ākhīr*; *kār bi-jān va kard bi-ustukhāyān rasīd* (to be at the last extremity).

Exudation, *tarāvish*.

Exude, *tarāvīdān*.

Exult, *izhār-i vajd kardan*.

Eye, *chashm*; *chāla* (eye-socket); *āhū-chashm* (gazelle-eyed); *chashm-i durusht* (large-eyed; a beauty); *chashm darida* (with staring, starting eyes; also shameless); *chashm-i nargisi* (sleepy-eyed; a beauty); *chashm-i man bāsh* (act the part of eyes for me); that woman has attractive eyes, *chashm-i ān zan gīranda ast*; *chashm-i kutū* (beady eyed); *khurūs-chashm* or *bulbul-chashm* (small but fine eyed); *chashm-i pur bād* (puffy with swollen lids); *chashm-i gawd rafta* or *bi-gawd farū rafta* (hollow

¹ But *chi-tawr mī-gūyand* "how do they pronounce it?"

² *Jawhar-i safid*, etc., is a euphemism for white 'araq. *Jawhar-i qirmiz* "red wine."

eyed); *chashm-i zāgh*¹ (bluish eyed; vide Blue); *vide* Evil-eye; *agar chashm-hāyi*² *tān rā bi-ham bi-guzārīd chi ṭaur mī-tavānīd bi-nāvisīd?* (if you shut your eyes how can you write?); *chashm pūshīdan*³ (to pardon); [*ighmāz k.* (to connive at); *dīda na-dīda k.* (to pretend not to see⁴); *chashm-ash bi-chashm-am uftād* (I caught his eye); *asp rā chashm zadand* (the horse has been struck by the evil eye); *chashm khurdan* (to be struck by the evil eye); *bi-ra'y*⁵ *'l-ayn mushāhada namūdam* (I saw it with my own eyes); *zīr-i chashm nigāh-am mī-kard*—Prof. S. T. (he was watching me out of the corner of his eye); *mardumak-i chashm* (pupil); *bi-chashm-zadan* (in the twinkling of an eye); *chashm dukhtan* (fix the eyes on); *tā madd-i nāzar =tā chashm kār mī-kunad*; *sūrākh* (of needle). *Vide Sunken.*

Eyeball, *rū-yi tukhm-i chashm-ash lakka āvurda ast* (simple cataract).

Eyebrow, *abrū*; *abrū-yi payvasta* (joined eyebrows; a beauty in Persian and Arab women)^b; *abrū-yi kūtāh* (short eyebrows; an ugly feature); *abrū-yi hilālī* (or *kamānī*) (arched brows); *abrū-yi pācha-buzī* (bushy brows; an ugly feature).

Eye-glass, *'aynak-i yak chashmī*.

Eyelash, *mizha*, pl. *mizhagān*.

Eyelid, *pilk* (vulg.); *palak* (or *ghilāf*)-i *bālā* (upper);—*zīrīn* (lower).

Ezekiel, *Hizqīl*.

F

Fable, *īn kitāb-i afsāna ast*; *pand* (admonition); *amsāl-i Luqmān* (Esop's Fables); *dāstān* (story, q.v.). *Vide Tale.*

Fabric, *qumāsh*, pl. *aqmisha*; *binā*^c (building).

Fabricate, *to*, *az khud ijjād k.*; *ikhtirā*^d *n.* (invent, q.v.).

Fabricated, *sākhta shuda*; *sākhtagī*; *man-dar-āvardī* vulg.; *īn harshā man-dar-āvardī-yi īst*.

Fabulous, *ma'lūm*^e *'l-ism ma'dūm*^f *'l-jism*; *vujūd na-dārad*. *Vide note to 'Traces.'*

Face, *rū* or *rūy*; *chihra*; *sūrat* (m.e.); *sāsha*; *sāth* (surface); *du-chashm* (adj. full face, *vide Profile*); *ān zan safīd pūst ast* (fair in complexion; *vide Fair*); *gandum-gūn* (neither dark nor fair for an Oriental); *zard* (pale, yellow of complexion); *safīd u surkh* (red and white; complexion); *sabz-rang* (of dark complexion); *rū-yam nāmī-shavad ki bi-kunam*^g (I haven't the face to do it); *bi-rū-yi khud na-yāvurdam* (I didn't show it in my face, I didn't mind; for 'to put a good face on a thing' *vide 'Job'*; *vide Attention, Ignore*); *maṭīh* or *bā-namak* (pleasant of face, good-looking; *maṭīh* also used of a pleasant manner of address).

Face to Face, *rū bi-rū*.

Facetious, *shūkh* (amusing; joking); *mas-khara* (a profess. clown); *muzhīk* (funny, in good or bad sense; ridiculous).

Facilitate, *tas-hil kardan*; *āsān* or *sahl k.*

Facilitated, *sahl shuda*.

Facility, *suhūlāt*: *āsānī*.

Facing, *rū* (surface); *muḥāzī* (adj. and prep.).

Fact, *kār*; 'amal (deed); *fi'l-haqīqat* or *al-haqq* or *vāqi'-ash* *īn ast ki* (in fact); the fact of the matter is you lost your temper, *ka-mā-hī-yi hāl*^h *īn ast ki az hāl-i tabī'i bīrūn raftīd* (also applied to any change of mind or state); *laṭīsa bi-kinār rāst-ash* (or *rāstī-yash*) *īn ast ki* (joking apart, the fact is—); *rāstī bāyad bi-ravīm* (well; in fact, we must go then); *īn na gumān ast 'iyān ast* (this is an evident fact).

Factory, *kār-khāna*; *sābigān* *dast-gāh-i nīl-sāzī* *īnjā būda* (ast).

Faculty, *quvvat*, pl. *quvā* and vulg. *quvāt*.

Fade, *khushkidan* or *pazhmurdan* (of flowers and met. of people, animals); *rāng parīdan* or *raftan* (of colours); *muzmahīl* or *kāsta shudan* (of people).

Fail, *bī-harf u bī-khilāf* (without fail); 'aqlash bi-jā-i na-rasīd, qāsīr mānd (he failed to guess it); *na-shavad ki na-yāyīd* (=I hope you won't fail to come; *vide Must*; *nāmī-shavad ki*—); *agar bi-man kumak nāmī-dād az muddā-ā-yi khud-am mahrūm*

¹ Zāgh said to be a corruption of zāj "alum" which in a lump is blue; vulg. supposed to be zāgh "a crow, etc."

² More colloquial *chashm-i tān-rā*.

³ *Chashm pūshīdan* sometimes means *ighmāz kardan* or *rū āvard na-kardan*.

⁴ *Musāmāha k.* negligence; neglecting to carry out any business properly.

⁵ Women often paint a join with *wasma* or with *kuhl*. ⁶ Don't however say *bi-kunam-ash*.

⁷ Ar. كماعي *ka-mā hiyya* "as it was, i.e. as it happens." *Tabī'i طبیعی*.

mī-shudam; *zabān az ta'rif-ash 'ājiz ast* (the tongue fails to express it). *Vide Success.*

Failing, *mugassir* (in duty).

Failure, '*adam-i nayl-i murād*' (failing to accomplish one's object); *nā-kāmyābī* (being unsuccessful).

Faint, *bī-hūsh shudan*; *az khastagī va guris-nagī ghash kardam* (I swooned from hunger and thirst); *az bas ki khasta va gurisna būdand zu'f kardand* (they half fainted from—); *dil-ash az hāl raft*, m.c. (to be near fainting).

Faintness, *ghash* (without power of speech but not in a dead swoon); *zu'f* (weakness, failure of strength).

Fair, *hālā āsmān sāf ast*; *ū miśl-i gul nāzuk-andām ast* (she is beautiful as the rose); *sīmīn* or *yāsmin-badan* (of fair skin; *vide Face and Complexion*; Beauty); *bā inṣāf*; *rāst-kār*; *amīn* (of shop-keeper); *pāk-bāz*¹ (in dealing); [*qimār-bāz pāk-bāz shuda ast*, the gambler has lost his all]. *Vide Middling.*

Fairy, *parī* (female and good); *jinn*, pl. *ajinna*² and *dīv* P. (good and bad; males); *iṣrīt*, fem. *iṣrīta* (a malignant, powerful *dīv*); *ay 'azīzān bāvar na-khwāhīd kard ki ān bāgh chunān bi-nażar mī-āmad ki gūyā pariyān rā bāl burīda vil karda būdand*—Prof. S. T. (you will not credit me, but it was as though the garden were filled with pinioned fairies); *sāya-yi jinn bar ū uftād* (possessed by a *jinn*). *Vide Devil.*

Faith, *mazhab*, pl. *mazāhib* (of sect); *dīn*, pl. *adyān* (relig.); *aqīda*, pl. *'aqā'id* (an article of faith); *i'tiqād* (*dāshṭan* or *āvurdan*) (confidence); *vajā* (good faith); *mard-i va-da-vajā* (a man of good faith); *taqīyya* (concealing one's faith; a Shi'ah doctrine); *ihdās-i dīn-i jadīd namūd* (he founded a new religion); *Nasrāniyyat* (Christian Faith); *Islām* (the Muslim Faith); *īmān* (ditto; also honesty).

Faithful, *vajā-dār*; *bā-vajā* (of lovers, servants); *namak-shinās* or *namak-halāl* (of

servants, dogs, horses, etc.); *mu'min* (the Faithful, i.e., Muslims); *ū nawkar-i amīn-i qadīm-i st* (he's a faithful old servant. *Vide Honest*); *agar īn khānā-zād-i mawrūṣī³ rā nīz mahram-i īn rāz farmāyīd awla ast*, *va harchi dar 'aql-i nāqīṣ-ash dar āyad bi-'arz khwāhīd rasānīd*—Prof. S. T. (if you will condescend to inform your faithful slave about what is in your mind, he will advise you to the best of his poor understanding).

Falcon, *qūsh* (a general term for any of the Raptore but by falconers specially applied to the goshawk); *siyāh-chashm* (black-eyed, i.e., the falcons or long-winged hawks as opposed to the *zard-chashm* “the yellow-eyed” or short-winged hawks); *tuār* or *tuwār* (the female falcon as opposed to *jurra* the male); *shungār* (in Persia and formerly in India a jer-falcon; but in Basra, a ‘booted’ variety of the F. Saker is so distinguished⁴); *bālābān* P. (the ‘passage falcon’ of F. Sacer); *charkh* P. (the Eyess, or nestling of the same); *utalgī* T. (male or female of F. Sacer); *bahrī* (the female Peregrine⁵); *shāhīn* P. (properly the *Shāhīn* Falcon, F. Peregrinator, but loosely applied also to the peregrine); *lāchīn* T. (the *Shāhīn* falcon); *turumta* (the English merlin); *layl* (the Hobby); *dalīja-yi nākhūn-i siyāh* (the Common Kestril); *dalīja-yi nākhūn-i safīd* (the Lesser Kestril). *Vide Buzzard, Harrier, Kite, Hawk.*

Falconer, *qūsh-chī*; *qūshī-bāshī* (Grand Falconer).

Fall, *uftādan*; *zamīn khurdan*; *rīkhtan bar*—(to fall upon, attack); *shināvar uftād* (local? he fell prone; *vide Prone*); he fell flat on the ground, *ū rū-yi zamīn naqsh bast* or *dam-i rū uftād*; [*dam-i rū*, on the face]; *bi-qasd-i pusht uftād* (local? he fell flat on his back); *ū az asp-i khud parīd va murd=az asp bi-zamīn khurda murd*; *az kūh part shud*; [*part-gāh*=precipice]; *ū taraqqī-yi ma'kūs dar dars karda ast* (he has fallen off in his

¹ *Murdan* “to die” is not used of flowers.

² *Ajinna* is incorrect as pl. of *jinn*; it is the pl. of *janīn* foetus. In Ar. *jinn* and *jinna* are collective noun, the sing. being *jinnī*.

³ *Khānā-zād* “a house-born slave” as opposed to *zar-kharīd* “purchased slave”; *mawrūṣī* ‘hereditary’.

⁴ The *sang-sang* of some Panjab falconers.

⁵ By some Arabs the female is called *shāhīna*.

studies); *rū-yi pā-yam uſtād* (he fell at my feet); *az pā dar āmadan* (of tree, man, etc.); *rumbidān* (vulg.; to fall down, of houses; met. of men).

Fall through, *ba'd az tamām-i īn guſt u gū-hā tadbīr-i mā zamin mānda ast.*

Fallow, *bā'ir* or *ghayr-i mazrū'* (uncultivated); *shiyār* or *khish shuda* (ploughed).

False, *durūgh*; *kizb* (prop. subs.); *nā-rāst* (vulg., in P. Gulf; untrue); *ghaddār* (treacherous, q.v.); *yaqīn dāshtha bāsh ki īn khabar bī-pā* (or *durūgh*) *ast*; *vāhī* (absurd, without foundation: of news¹); *qalb* (of money); *magħħuš* (adulterated, q.v.); *rasūl-i kāzib* (a false prophet).

Falsehood,² *kizb*; *durūgh*; *ghudr* (treachery, q.v.).

Falsification, *ja'l*; *tahrif* (changing words or letters. *Vide Garbled*).

Falsify, *kalām-ash rā radd* (or *takib*) *kardam* (to disprove); *sākhtan* (of accounts).

Fame, *nām*; *shuhrat*; *āvāza*. *Vide Name*.

Familiar, *anis*; *ma'nūs*; *khudimānī* (like one of the household); *āgħā nawkar-ash rā bisyār rū dāda ast* (he has made his servant very familiar, has encouraged him too much); *jasūr*; *gustākh* (impudent, q.v.).

Familiarity, *ulfat*; *uns*; *āshnā būdan* or *shudan*. *Vide Impudence*.

Family, *ū 'iyāl-i³ bisyār dārad*; *nān-khwār*; *awlād*; *atfāl* (children); *silsila*; *khāna-vāda*; *qawm* (from one ancestor); *najib-khandān* (of good family); *past-pāya* (of no family, a nobody); *dah sar 'iyāl dāram* (there are ten in my family dependent on me; i.e., wife, and nine children).

Famine, *khushk-sālī*; *qaħt* or *qaħt u għalā* (opposed to *farāvāni*); *ān qadr ghallu dar shahr kam būd ki bim-i qaħt-i mī-rajt*. *Vide Relief*.

Famous, *mashhūr*; *nām-dār*; *ma'rūf*; *ma'rūf-i dūnyā* (world-famous).

Fan,⁴ *bād-zan*; *ħālā khunuk ast*, *bād-bi-zan lāzim na-dārad*.

Fan, to, *dāman zadan* (to fan a flame Eastern fashion); *bād zadan*.

Fanatic, *muta'assib* (also patriotic, q.v.).

Fanaticism, *ta'assub* (also patriotism).

Fancier, *kabūtar-bāz* (pigeon—); *bulbul-bāz*; etc., etc.

Fanciful, *inshā-yi kħiyālī* (of writings); *vahmī* (of people).

Fancy, to, *hażār kħiyālāt bar-ash mī-dāsh* (a thousand fancies coursed through his brain; lit. raised him up); *'uqāb bitasavvur-i għusht farūd āmad* (the eagle imagining it to be meat, descended from the air); *har qism kħiyālāt dar dil-am ja' girift* (all sorts of fancies took hold of me).

Far, *dūr*; *ba'īd*; *tā kuja?* (how far?); *khayli rāh* (very far); *dūr u darōz* (far off, far distant); *mā-dām-i ki zāhir-i sūrat-ash malhūz ast* (as far as his personal appearance goes); *tā ja'-i ki muta'alliq-i bi-Kalkatta ast*—(as far as Calcutta is concerned —).

Farce, *īn dunyā rā bāzī-yi taqlidī hisāb kun*—Prof. S. T. (just consider this world as a farce); *bāzī-yi kħanda dar āvardand* (they acted a farce).

Fare, *kirāya* (hire); *ujrat* (of labourers); *ta'ām* and *kħurāk* (food). *Vide Hire and Pay*.

Farewell, *vidā'* (k.) subs.; *al-vidā'* or *Khudā hāfiż!* interjection; *mī-kħwāham az pidar-am hilliyat bi-kħwāham* (on a death-bed or previous to a journey).

Farewell, to bid, *Khudā hāfiżi k.* or *guftan*; *badarūd k.* or *g.* (class. *padrūd* or *bad rūd*). *Vide Adieu and Good-bye*.

Farm, to, *zirāt* at *k.* (land); *ijāra* *d.* (to give out to farm); *ijāra* *k.* (to accept).

Farmer, *fallāḥ*; *zāri'* (cultivator); *musta'jir*; *ijāra-dār*.

Farrier, *na'l-gar* (one that makes horse-shoes); *na'l-band* and *na'l-chi' gar* (one who shoes horses); *baytār* (horse doctor); [*puz-māl* (farrier's horse-twitch); *sumtarāsh* (farrier's knife)].

Far, *tīz*; *gūz* (*z*); *fisfisū* (k.) (silent); [*mard-i fisfisū* *i ast* = “he's a piffler, a rotter”]; [*gūz dar bāzār-i mis-garān⁵ = lājdar għurbat*; *vide Boast*]; *muħra bi-lās zadan* (lit. to cast a die in the glass; fig. to break wind aloud by accident; polite)

¹ *Vāhiyāt* “absurdities.”

² Falsehood was commended by the Prophet for three purposes only; to get the better in war of an infidel; to please a wife; and to reconcile enemies; *vide also Gulistan*, St. I, Chap. 1.

³ In m.c. ‘iyāl is a respectful way of referring to a man's wife.

⁴ There are no punkahs in Persia.

⁵ The noise in the coppersmith's bazar is deafening and drowns lesser sounds.

=tiling-ash dar raft (by accident). *Vide* Wind-mill.

Farther, *dür-tar*; *ba'id-tar*; *qadr-i ān taraf-tar bi-raw*; *biyā bi-ravīm ān sar-i kūcha* (let us go to the other side, the further side, of the street). *Vide* Further.

Fascinate, to, Fascinated, *dil rubūdān*; *farītan* (rt. *farīb*) or *farīta k.* (of a woman); *aīsūn k.* or *khwāndān* (by magic); *shīr mard rā mustasba kard* (only used of lions, snakes); *ān parī-rū dil-ash rā burda ast* = *farīta-yi ān nāzniñ ast*; *az sukhanhā-yi shīrīn-ash mahv shudam*—Prof. S. T.; *dam k.* (by repeating charms and exhaling the breath); *ishq-i ū marā aīsūn kard*; *ism khwānda mār rā aīsūn kardam*. *Vide* Charm and Magic.

Fascinating, *dil-farīb*; *dil-rubā* (of a mistress); *dil-gīranda* (of persons or things).

Fascination, *tūlīsm* (a charm, q.v.; not forbidden by relig.); *jādū* or *sihr* (black magic; forbidden); *aīsūn* (spoken; enchantment); *jażb* (attraction).

Fashion, *rasm*, pl. *rusūm*; *alvār* pl.; *vaz'*, pl. *awza'*; *ravish*; *dastūr* (Indian in this sense); *sabk-i jadīd* and *sabk-i qadīm* (new and old fashion); *qānūn-i jadīd-i Tīhrān īn ast ki dast-kash bi-dust kunand*; the fashion in clothes changes yearly, *burish-i libās-hā har sāl 'ivaz mī-shavad*, or *fārg mī-kunad*. *Vide* Cut.

Fast, *zūd*; *jald*; *tīz-raw*; *tund-raw* (of animals); *chunān gurīkht ki bī-gard-i ū narasidam* (he ran so fast I couldn't get near him even); *pur pīsh ma-raw* (here, not so fast; met.); *īn sā'at du daqīqa tund ast*¹; *muhkam*; *mustahkim*; *mazbūt*; *qā'im*; *ustuvār*; *sift*, m.c. (firm).

Fast, to, *fāqa kashīdan* Afghan (to go without food); *sawm* or *rūza girīstan* (relig. fast); *rūza mī-khurad* (he is not keeping the fast).

Fasten, *bastan*, rt. *band*; *muhkam bastan*; [*pīch rā sift kun*, tighten the screw].

Fastened, *asp rā basta-i?* (have you tied up the horse?).

Fasting, *sā'im*; *rūza-dār* (adj.).

Fat, *gunda* (corpulent of men; also big, clumsy, of a horse); *sandūq-i gunda ast* (it's a big fat box); *barra chāq ast yā lāghir?* *mard-i chāq u farbih-i ast* (he's a

big fat man); *pīh*, subs. (fat); *charbī* (grease).

Fatal, *muhlik*; *zakhm-i kārī*, or *munkar*, or *muhlik* (a deadly wound); [zahr-i qātil, deadly poison].

Fatalist. *Vide* Predestination.

Fate, *sar-navišt*; *tālī*; *bakht* (fortune, luck); *bakht-am bi-khwāb ast*; *chi kunam, īn nasīb-i man ast?* *Taqdīr*; *Qazā*; *Qazā u Qadar*; *Qismat* (Fate).

Fated, *maqdūr* or *muqaddar*; *qismatī*.

Father, *pidar*; *vālid*; *bābā* (a child's expression; also vulgar)²; *Qibla-gāh* (resp.); *āqā* (respect.); *pidar-zan* (wife's father, father-in-law); *pidar-shū* (husband's father); *jadd* or *bābā-yi buzurg* (grandfather); *nā-pidari* and *nā-madari* (m.c.; step-father and step-mother); *śīgha-yi pidar-farzandī khwānd* (he went through the ceremony of adopting him).

Fatherless, *yātīm* (in m.c.=*bī-pidar* or *bī-mādar*)³; *ū dar ānjā murda zan-i khud rā bīva bā panj yātīm bāqī guzāشت*.

Fathom, *bagħhal* (the measure of the extended arms).

Fathom, to, 'umq-i āb paymūdān; ay mard! az hīla-yi zanān hargiz sar bīrūn mī-tavān īward? (oh man! can any one fathom the wiles of women ?). *Vide* Comprehend, etc.

Fatigue, *khastagi*; *māndagī*; *kūtagī*; *dast-i jallādān az kasrat-i 'amal az kār mānd* ("— to the fatigue of their executioners").

Fatigued, *khasta*; *mānda*; *az ziyādati-yi gar-dish kūfta shuda-am* (I am knocked up by the walk).

Fatima, *Fātīma*. [lence.]

Fatness, *farbihī*; *chāqī* (vulg.). *Vide* Corpulence.

Fattened, Fattened, *parvāri* (of cattle, poultry).

Fault, *qusūr* (vulg.) or *taqṣīr* (gen. and prop. slight fault); *khatā* (unintentional error); *sahv* (mistake); *khabī* (blundering); *ghalat* (grossly erring unint.); *īn sahv u ghalat az kātib ast* (copyist's error); *jurm* (crime); *gunāh* (sin).

Fault-finding, *sukhan-chīnī* (also tale-bearing); 'ayb-gīrī; *nukta-gīrī*. *Vide* Criticism.

Faultless, *bī-gunāh*; *bī-quṣūr* (vulg.); *bī-taqṣīr*; *bī-'ayb* (of things); *kist ki taqṣīr na-dārad?* (or *gunāh-kār nīst?*)

¹ 'Aqāb or kund "slow" (of watches, etc.).

² Often vulgarly prefixed to trades, etc.; *īn bābā-yi qumār-bāz* "this gambling fellow." Royal Princes say *shāh-bābā*.

³ *Yatīm* is properly "fatherless" and *yasīr* "motherless."

Faulty, *bā·ayb*; *nāqīṣ*; *ma·yūb* (of things).
 Favour, *mihrānī* (gen. kindness); *tavajjūh* (from superior); *fazl* or *karam* or *makramat* (pecuniary); *ināyat* (bestowing things); *marhamat* (prop. kindness from a superior); *taraf-dārī* and *taraf-gīrī* (partially); *ni·mat* (sp. for benefit of God); *tawfiq-i* *ilāhī* (favour of God); *iltifāt-i shakhshī* (personal favours); *lutj farmūda nām u nishān-i khud rā bi-man bi-gūyid*.

Favourable, *masūd* (of time); *musūd* (of time); *muwāfiq*; *bād barāy-i bālā raftan-i rūd-khāna muwāfiq ast*; *in rā mumidd-i istiqlāl-i khud mī-dānist* (he thought this favourable to his power, strengthening his position).

Favoured, *masūd* (of people; by fortune).

Favourite, *in tīflak ‘azīz-i man ast* (this is my favourite child); *mugarrab va mu-tamad-i Pādishāh* (royal favourite); *ū nazār-karda-yi pidar ast* (favourite son); *ikhtiśās u imtiyāz-i kullī dar Hazrat-i Pādishāh dārad* (royal favourite); *‘ilm-i makhfī-yi kīmiyā mutahā-yi maqāṣid-i ī ast* (alchemy is his favourite pursuit); *bīshṭar mā·il bi-shikār-i bāz va ghayra ast* (hawking is his favourite sport).

Fawn, *barra-yi āhū* or *āhū-bachcha*; *āhū-barra*.¹

Fawn, to, *pal²* u *pācha būsīdan* (of dogs).
 Vide Toady, Flatterer, etc.

Fayence, *kāshī-kārī* (k.).

Fear, *khawf* (*dāshtan*); *bīm* (d.) (fear) *dah-shat* (d.) (panic); *hawl u hirās* (d.) (terror); *tars u larz* (d.) (fear and trembling); *mā bāyad ki az Khudā bīsh az insān bi-tarsim*; *ānjā mī-raftam, likin az tars-i dīr rasīdan na-raftam*; *az tars zahra-ash āb shud*; *bāk na-dārad* (he has no fear; also he doesn't care); *haybat* or *mahābat*; *ru'b* (fear, and incorrectly awe); *mabādā* (for fear lest). Vide Awe.

Fear, to, *tarsīdan*; *bīm*, or *khawf*, or *vāhimā*, *dāshīan*; *hirāsān shudan*; *mī-tarsam mā-bādā bi-miram*. Vide Fright and Afraid.

Fearful, *tarsū* (of men or animals); *ramū* (shy, of animals); *hawl-nāk* (of people or places); *khawf-nāk* (of places, etc.). Vide Coward, Frightened.

Fearless, *bī-tars*; *bī-bāk*; *nā-tars*.

Feast, *zīyāt* (k. or d.); *mīhmānī* (k. or d.); *valima* (d.) (a general feast; sp. at marriage, etc.) = *shīlān³* (*kashīdan*); *‘īd, pl. a'yād* (feast-days, holidays).

Feast, to, *ān rūz duvīst mīhmān rā ḥā·ām dādām*.

Feather, *bāl* (prop. wing, but also flight-feather); *par*; *shāh-par* or *shāh-bāl* (flight-feather); *sar-pūsh* (wing coverts); *yār-māliq T.* (tertiaries?); *mīftāh* (primary coverts); *qāpāq T.* and *‘amūd Ar.* (the two centre tail feathers, the 'deck-feathers' of old falconers); *rudāq Ar.* (the outside tail feathers, one on each side); *dum-līza* (the small feathers under the tail; the 'brayles' of old falconers).

Feature,⁴ *sar u sūrat*; *rang u rū-yi īn du tā khaylī bi-ham shabīh hast* = *sīmā-yi īn du tā misl-i ham ast*; *sar u rū*.

Feeble, *nā-tavān* or *nāhīj* (from sickness); *kam-zūr* (gen.); *za’īj* (enfeebled); *hālā khaylī za’īj shuda ast*, *az jā-yi khud namī-tavānād harakat kunad*; *harakat-i māzبūhī* (feeble resistance).

Feed, to, intr. *mūsh-i darakhtī* (or *mūsh-i parrān*) *bi-mīva zīst mī-kunad* (the squirrel feeds on fruits); tr., *khurāk dādan*; or *khurānīdan* (gen.); *kāh u dāna d.* (of horse); *jaw-ash pāk ast* (said of a well-fed horse or a romping boy).

Fee, *haqq⁵-l-qadam* (gen. of a doctor or tutor); *haqq⁵-s-sātī* (of broker); *haqq⁵-n-na/as* (of lawyer, exorcist, etc.); *haqq⁵-l-qalam* (of a *mirzā*); who pays his school-fees? *makhārij-i madrasa raftan-i ūrā ki mutahammil mī-shavad?* vide Hush-money; *rusūm-i farrāshān* (often used for certain legal fees which, by a polite fiction, are assumed to be intended for the farrashes); *nasaq-bahā* (a fee to those that execute *nasaq*⁶). Vide Tip.

Feel, to, *ihsās k.*; *dast zadan* (to touch); vide Know, Experience; *az nūgānāt-i shumā muta‘assī*; *shudam* (I felt sorry at hearing of your loss); *kasālat mā'lūm mī-kunam* (I feel unwell); *dar tārikī pāñida mī-raftim*; vide Grope.

Feeling, *hiss*; *quvvā-yi lāmisa* (sense of

¹ But *hūbara* (also *hubār* Ar. and *āhū-bara* P.) the *hubara* or bastard bustard.

² *Pal*, vulgar, is the lower part of the trouser-leg.

³ *Shīlān* is properly a very long narrow table-cloth.

⁴ *Khatt* u *khāl* "markings" (of animals).

⁵ *Nasaq* is any mutilating or corporal punishment, other than death.

touch); *sard* (without feeling, i.e., emotion). *Vide Emotion.*

Feign, *bahāna k.* (shamming); *riyā k.* (hypocrisy in religion or love); *tajāhul k.* (to feign ignorance); *mahabbat-i riyā'i dārad*; *tamāruz k.* (rare in m.c.; to feign sickness); *khud rā bi-dīvānagī zad* or *bi-khwāb*, etc., *zad*; *murda-bāzī dar āvardan* (to sham being badly hurt); *kalak-bāzī-hā dar ma-yār* (no shamming). *Vide Pretend, Sham.*

Felicity, *sa'ādat* or *sa'ādat-mandī*.

Fellow, *mardaka*; in compounds *ham*, as *ham-qatār* (fellow-servant); *ham-nām*¹ (of the same name); *ham-shahī* (of the same city); *ham-ṣadā* (each echoes the other; also of the same tune); *ham-maktab* (school-fellow); *dardmand* (the poor fellow); *juft* or *linga* (of a pair).

Fellow-creature, *ham-jins* (of the same species or class, rank); *ū nīz banda-yi Khudā ast*.

Fellowship, *husn-i shirkat* (good-fellowship); *suḥbat* (also conversation).

Feit, *namad* (subs.); *namaḍī* (adj.).

Felt, *māhsūs* (p. p.).

Female, *māda*, *ta'*²*ifa-yi inās* (the female² sex). *Vide Offspring.*

Feminine, *mu'*³*annaq*; *ta'*⁴*nīs* (in gram.).

Fence, *divāra*; *divāra-yi chūbī* or *divāra-yi khishti*, etc.

Fence, to, *in bājh rā az chūb dawr giriftānd*.

Fend, *bachcha-hā-yash sar-i khud ast* (the young have flown and are able to fend for themselves).

Fennel, *shibīt* (green); *marza* (sweet fennel); *siyāh dāna* (small fennel); *rāz-dāna* (vulg. for *rāziyāna*) (aniseed ?) *Vide Aniseed.*

Fenu-greek, *shambalīla*.

Ferghana, *Farghāna*.

Ferment, *jūsh khurdan*; *kaf k.*

Fermentation, *ta'*⁵*khmir* (of dough, tobacco, *halva*, etc.); *jūsh khurdan* (of wine or liquids).

Fermented, *jūsh khurda*; (but *jūshīda* boiled); *mukhammar*.

Ferocious, *daranda*; *mūzī*; *sag-tab'* (of people).

Ferret, *mūsh-i khurmā* (a mongoose, ichneumon; not a weasel or ferret, etc.; class. *rāsū*).

Ferry, *ma'bar*, pl. *ma'ābir* (any crossing; ford, etc.); *safīna-yi 'ubūr* and *'ibī* (ferry boat; latter also = passenger by boat).

Fertile, *hāsil-dih*; *pur-hāsil*; *tamām-i zamīnhā-yi ān vilāyat hāsil-khīz ast*; *zar khīz* (Afghan and Indian); *bār-āvar*; *mīva-dār*; *pur-bār*; *muṣmir* (fruitful; of trees).

Fertilize, *māyi dādan* (to fertilize date trees); [*talqīh* and *ilqāh* in books].

Festival, *'id*, pl. *a'yād* (in Persian of relig. or semi-relig. festivals only); *jashn*.

Festivity, *shādī*⁶; *shādmānī* (joy); *jashn* (also festival, celebration).

Fetch, *āvardan*, rt. *ār* or *āvar*; *biraw qadrī mīva az bājh bi-chīn biyār*. *Vide Bring.*

Fetid, *ganda*; *gandīda* p.p. ('gone fetid'); *muta' affin*; *bū-yi gand* (a bad smell); [*gandanā* a leek].

Fetter, *ghull* (gen. for neck); *ghull u zanjīr* (for hands, feet and neck); *kunda* (stocks). [adāva.

Feud, *khāna-jangī* (family feud or civil war);

Fever, *tab*; *tab-i larz* (ague); *tab-i nawba* (intermittent); *makhmalak* (scarlet fever); *tīfūs* (typhus); *hasba* (typhoid); *tab-i lāzīmī* or *tab-i diqq* (hectic fever or consumption); *tab-i niyās*⁴ (puerperal fever).

Few, *qalīl*⁵ [opp. to *kasīr* "many"]; *chand naʃar-i qalīl* (m.c. a few men); *nāmīdānam ānjā khaylī būdānd yā kam*; *pāra-i az sarbāz* (or *pāra-yi sarbāz-hā* (a few of the soldiers); *chand naʃar sarbāz* (a few soldiers); *ba'zī* (some); *panj rūz* (fig. a few days; also this life); *kamtar kas-i mītavānad* (few can do it).

Fewness, *qillat*.

Fez, *fīs*.

Fiancé,-ée, *nām-zad*.

Fibre, *rīsha*; *nakh u rīsha-yi īn kuluft ast* (it is of course fibre); *līf* (of date; also a 'lūfa' for the bath); *tār*; *rishta* (thread).

¹ Also *samī* (for Ar. سَمِيٌّ) "of the same name, synonymous."

² *awlād-i zukūr* and *awlād-i inās* "male and female offspring."

³ In India *shādī* "marriage."

⁴ *Ghusl-i niyās* the bathing forty days after child-bearing when the mother first leaves her room. There is a belief that if a mother dies before taking this bath, she will go straight to Heaven. The pains of child bearing are so great that all the mother's sins are forgiven on account of them, and as she has not left her room for forty days she has had no opportunity of committing fresh ones during that period.

⁵ "At least" *aqallan* or *fi'l-aqall*.

Fickle, *bī-vāśā* (of the affections); *har-dam khyāl*; *mutalavvin¹* *l-mizāj* (changeable, q.v.); *har sā'at yak hālat dārad* (changeable; also flighty and fickle).

Fickleness, *ū har-dam rang-ī mī-zanad*; *mard-i mustaqill²* *l-mizāj nīst*; *talavvun dārad*.

Fiction, *aʃāna*; vide Falsehood; *iftirāz* (false tale; with *bastan*, to calumniate, q.v.); *ikhtirāz* (an invention).

Fictitious, *ja'li*; *sākhtagī*; *iftirāzī*; *az pīsh-i khud sākhta* or *bi-ham bāṣṭa* (made up; of a story).

Fidelity, *vaṣā-dārī*; *haqq-i namak-shināsī*; *namak bi-halālī*; *amānat-dārī* (trustworthiness).

Fie, *tuff bar tu*; or *khijālat bi-kash*; or *qabāḥat bi-fahm* (fie on thee, shame on thee!); *vay bar tu* (out on thee!).

Fief, *tuyūl*, pl. *tuyūlāt* (lands given by the Shah on condition of receiving a certain fixed return).

Field, (no word exactly corresponds to the English 'field'); *kisht-zār* or *mazra'* (a place made ready for sowing); *maydān* or *rasm-gāh* or *nabard-gāh* (—of battle!); [*hunar-i man chīst ki bi-maydān-i ū bi-ravam* (what skill have I to compete with him?].

Field-glass, *dür-bīn-i du-chashmī*. Vide Binoculars.

Fierce, *khūn-khwār* (of savages); *sharza* (of lions); *daranda* (of animals gen.); *qahr-ālūd* (of men or of animals, etc.); *mūzī* (injurious). Vide Ravenous and Savage.

Fierceness, *darandagī*; *qahr-ālūdagī*; *shid-dat*; *hiddat* (of sun).

Fiery, *ātash-mizāj* (of people); *ātashīn* (of things).

Fife, *mizmār* (z.) (fife); *labak* (z.) (flute); *nay* (z.) (a gen. term for any pipe).

Fifteen, *pānzdah*.

Fifth, *panjum*.

Fiftieth, *panjāhum*.

Fifty, *panjāh*.

Fig, *anjīr*; for 'I don't care a fig' vide Care.

Fight, *jang* (k.); *da'vā* (k.); *nizā'* (k.) (wordy or otherwise); *sitīz* (k.) (with blows); *khāmūsh nishastan bihtar az bar-khāstan-i bī-jang ast*. Vide War, Quarrel.

Fight, to, *bar sar u kalla-yi ham dīgar zadand*; *zad u kūb kardan*; *parkhāsh* k. (prop. hand to hand).

Figurative, *majāzī* (opposed to *haqīqī*).

Figure, *shakl*, pl. *ashkāl* (gen.); *paykar* (of man); *qadd u quvāra* or *qadd u qāmat* or *bālā* (stature); *rīkht* (gen. and vulg.); *handa-a* (arithmetical); *shakl* (geometrical).

Filch, to, Filching, *ganda-duzdī* k. (pilfering).

Filcher, *ganda-duzd*.

Filibert-nut, *funduq*.

File, to, *sūhān z.*; *in pīch rā sūhān bi-zan*; *in kāghazāt rā jam' bi-kun* or *bi-rishta bi-kash* (file these papers; but *dākhil-i daftār bi-kun* "copy them in the book").

File past, to, *daſīla kardan* (Fr.; mil.).

Filings, *burāda* (sing. and pl.); *suvāla*(?) ; *sā'iда* (sing. and pl.).

Fill, *pur* or *mamluv* k.; *tapānidān* or *chapānidān* (to cram); *lab-rīz* k. (fill up; of liquids); *in pīp rā pur-i āb kun*.

Filled, *pur*; *mamluv*; *lab-ā-lab* (—to the brim).

Fillet, *lūla-gūsh* and *sar-dast*(?) (of meat); *sar-band* (for the head).

Fillip, to, *gūsh-ash rā piling zad*.

Filly, *kurra-māda*.

Film, *parda*.

Filter, *āb-sāf-kun*; *sāfī* (a strainer).

Filter, to, *sāf kardan*; *muqattar* k.; or *taqīr k.* (prop. to distil, q.v.).

Filtered, *sāf karda*; *muqattar* and *muqattar-shuda* (prop. distilled, q.v.).

Filth, *chirk*; or *kasāfat* (gen.); *lawāz* (stain); *najāsat* (gen. for faecal matter); *harzagī* (of words or deeds); *aljāz-i rakīk* (filthy abuse).

Filthy, *chirkīn*; *kasīf*; *mulavwas*; *chi guh-kārī kardī!* (what a filthy mess you've made!).

Fin, *par-i māhī* or *bāl-i māhī*; *par-i māza* (dorsal fin).

Final, *javāb-am qaf'i st*; *qist-i ākhīrī* (final dividend); *'illat-i ghānī*.

Finally, *'āqībat* (subs. and adv.).

Finance, *'ilm-i hisāb-dānī*; *vazīr-i māliyya* (minister of finance).

Find, *justan*, rt. *jūy* (in m.c. to find as well as to seek); *ūrā bi-jūr³* *bi-yār* (find him and bring him); *paydā* k.; *zīr-i mīz yāftan*; *qalam-i khud rā gum karda-am*, *nigāh kun shāyad ān rā paydā kuni*; *biraw*, *dar bāb-i ān sar-i dar bi-yāvar* (just go and find out something about the matter);

¹ Class. *ma'raka*.

² *Piling zadan* is also to snap the fingers, Persian fashion, to music.

³ *Bi-jūr* vulg. for *bi-jū*.

khāna-yi Ustā-Sayn-i¹ *qālī-bāj rā surāgh kun* (find out the house of Ustād Husayn, the weaver); *bi-ham rasīdan*, intr. (to be found, to be obtained); *bi-ham rasāñidān*, tr.

Fine, *jurmāna* or *jarīma* k. or *giriftan* (in money); *lašif* (fine and good); *nāzuk* (delicate) *bārīk* (slender and also not coarse); *sāf* or *khūb* (of weather); *qalam-i rīza* (a fine pen).

Fine arts, *sānā'i-i nañisa*.

Fined, *agar da'a-yi dīgar chunīn kār bi-kunid shumā rā jarīma mī-kunand* (if you do this again you will be fined).

Finger, *piling² zadan* (to snap the fingers, as boys might do in a class); *angusht*; [*angusht-i pā*, toe]; *panja* (all five fingers or toes); *angusht-i shahādat* (fore-finger, q.v.); *angusht-i miyānī* (middle finger); *angusht-i kūchak* (little finger); *shašt* (thumb or big toe); *sar-i angusht* (finger-tip).

Finis, *tammat*; *tamām shud*; *khatm*; *khāti-ma*.

Finish, *sākht u pardākht* (make and finish); this silver work is not bad but it lacks finish,³ *in nuqra-kārī bad nīst va līkin ān puñ-i kāsa-gari* (or *tamāmiyyat*) *ki bāyad dāshta bāshad na-dārad*. Vide note to Negotiate.

Finish, to, *khatm* k. or sh.; *khalās* k. or sh.; *tamām* k. or sh.; *bi-ākhir rasāñidān*; *anjām dādan*; *sūrat dādan* (accomplish); *īn kār rā bi-jā bi-yāvarīd* (accomplish); *takmīl* or *anjām yāftan*; *bi-sar āmadan*; *bi-ākhir rasīdan*; *tamām shudan* (to be completed or ended); *pūl tamām* (or *khalās*) *shud* (the money is finished).

Finished, *mukammal* (completed), *bi-itmām rasida* (of provisions, money); *bi-ākhir rasida* (of a work); I've done it and there's an end of it, *ān rā kardam raft*. Vide End.

Fir, *kaj*.

Fire, *ātash*; *ihtirāq* or *hariq* (conflagration); *ātash-gardān* (a small iron basket attached to a long chain, whirled round to revive charcoal embers).

Fire, to, *ātash puñ kardan* or *damīdan* (to blow the fire); *ātash* z. (to set on fire); *ātash giriftan* (to catch fire); *ātash rawshan* k. or *durust* k. (to light the fire); *ātash khāmūsh* k. (to put out the fire); *ātash bi-ham* z. (to poke or stir the fire); *ātash āfrūkhtan* or *rūshan* k. (to light a fire); *tūp andākhtan* or *khālī* k. (to fire a big gun); *dāgh* k. (cauterize or to brand); *tufang-i rū bi-man khālī kard* (or *andākhi*) (he fired a gun at me); *du si tīr* (or *gulūla*) *bi-shīr zadand ammā hīch yak na-khurd*.

Fire-brigade, Fireman, *tulumba-chī* (of Fire-brigade). Vide Stoker and Bath.

Fire-place, *bukhārī* (in a living room); *tūn* or *gulkhan* (of bath); *ujāq* (cooking place). Vide Stove.

Fire-temple, *ātash-kada*.

Firewood, *hīzum*; *hīma*.

Fireworks, *ātash-bāzī* (k.).

Fire-worshipper, *majūs⁴*; *gabr*, vulg. *gawr*; *Zardushti*; *Pārsi*; *Ibrāhīmī*; *ātash-parast*; *mugh*.

Firing, *tūp-zānī* or *tūp-andāzī* (k.) (of big guns; vide Bombard); *tufang-andāzī* (k.) (of rifle); *dagh-nīhī* (k.) (branding). Vide Train.

Firm, *sābit*; *ustuvar*; *qāyim* (vulg.); *pāydār* (lasting; of buildings, etc.); *muhkam*; *mustahkim*; *rāsikh* (in faith, etc.); *sābit-gadam* (in relig., in promises, etc.). Vide Tight.

Firmness, *istihkām* (strength; of things); *sabāt-i qadam* (of persons in opinions or deeds); *pāydārī* and *davām* (lasting long); *rāsikh⁵-l-i'tiqād* (firm in his faith).

First, *aval* (pl. *avā'il*); *ghurra* (the first of the month); *dar ibtidā'* (at first); *az aval* (from the first); *kudām kār aval bāyad kard?* *bādī dar kār ū būd* (he was the

¹ *Ustā-Sayn* the usual m.e. form of *Ustād-Husayn*.

² Professional dancers (*raqqās*) snap the fingers in this manner. Sometimes the company snap their fingers to testify approval.

³ Prop. *kāsa-gari*: it is a custom of a 'plate-maker' to blow over a cup, etc., just made as though to give it a finish.

⁴ *Majūs* coll. in Ar., *Majūsī* noun of unity. *Zardushti*, perhaps from some similarity in the Muslim legend of the ordeal by fire, has been confused with Abraham. The Muslims for some time tried to make the name of Zardushti forgotten, and the fire-worshippers were known by the name of *Ibrāhīmī*. Muhammad Shāh, son of Fath 'Alī Shāh, protected the Fire-worshippers, who resumed the name of *Zardushti*. By the Muslims however they were called *Gabr*, which name has come to signify 'infidel.' In India they are called *Pārsi*, and this name is being introduced into Persia. The Persian Zardushtis resent being styled *Gabr*.

first to do this); *mutakallim* (the first person; gram.).

Firstly, *avalān*.

Fish, *māhī*; *hūt* (the sign Pisces); [the Arabic word *hūt* is applied to the fish that swallowed Jonah, called also *nīhang* or 'shark']; *māhī-yi dūdī* or —*dūd-zada* (smoked fish); *māhī-yi khushk* (dried—); *māhī-vash* (fish-like; of certain sea animals).

Fish, to, *māhī giriftan*; *qayd-i māhī k.*

Fisherman, *māhī-gir*; *sayyād* or *shikār-chī* (any kind of trapper, falconer, sportsman, etc.); *chand sayyād-i dīdam ki dām-i khud rā mī-andākhīland*.¹

Fish-hook, *qullāba-yi māhī-giri*.

Fish-net, *dām* or *tūr-i māhī-giri*.

Fissure, *shikāf*; *darz*.

Fist, *musht*; *musht bastan* = *dast musht k.* (to close the fist).

Fisticuffs, *musht-zānī* (k.).

Fistula, *nāsūr*.

Fit, adj., *qābil*; *shāyista*; *lāqīq*; *vājib*; *ravā*; *munāsib* (proper); *ū muṣlagā** *bāb-i īn kār nīst* (he is quite unfit for this job); *tabī’at-am ziring ast* (I am feeling very fit); subs., *bī-hūshī* (k.) (a swoon); *ghash* (k.) (a semi-swoon); *ṣar’ ūrā girift* (fit of epilepsy).

Fit, to, *īn qabā bar-ash chust ast* (this coat fits him); *kalid bi-qufl khurd* (the key fitted the lock); *kajsh andāz-i pā-yam ast*.

Fitness, *shāyistagī*; *liyāqat*; *munāsabat*; *mawzūniyyat*.

Five, *panj*; *pān-ṣad*² (five hundred).

Five-fold, *panj muqabil-i ān*; *panj lū* (in five folds).

Fix, to, *bar pā* or *nasb k.* (to erect); *nishāndan* (to plant; of trees, etc.); *qarār d.*; *ta’yīn k.* (to assign); *kudām rūz rā qarār guzāshīd* or *muqarrar kardīd*; *qīmat-ash bi-chand guzarāndīd* (or *tayy³ kardīd*)? (what price did you settle for it?); *chashm dūkhītan bi*—(to fix the eyes on, stare at); *gīr kardan* (to get into a fix).

Fixed, *burīda* (m.e.; settled); *mushakhkhas*; *mu’ayyan*; *muqarrar*; *qarār dāda shuda* (decided, settled); *hazār tūmān qīmat-i īn khāna qat⁴ shuda ast*.

Flaccid, *shul*; *līz*; *narm*.

Flag, ‘alam; *bayraq khwābānīdan* (to lower a flag; met. to vacate the field, run away; also simply 'to depart'); *bayraq-i Īrān rā dīdam ki rū-yi arg⁵ bād mī-khurd takhtasang* (of stone); *bach* (root of *Acorus calamus*).

Flag, to, *sust shudan*; *sang-farsh k.* (pave with stones).

Flagellation, *tāziyāna-zānī*; *shallāq-kārī*; *chūb-kārī* (also working in wood); *kutak-kārī*.

Flagon, *qarāba*; *kup*; *sabū* (bottles; of different shapes).

Flame, *shu’la* (of fire or lamp); *zabāna* (fire only); *mushta’il* (part., burning; in flames).

Flaming, *ishti’āl* (subs.); *mushta’il* (partic.).

Flamingo, *qāz-i surkh* (lit. scarlet goose).

Flap, to, *par* or *bāl z.* (of a bird, when flying); *par par k.* (fluttering).

Flare, *ātash gurgur mī-kunad* (of the noise of the fire).

Flashing, *darakhshān*.

Flashy, *mard-i bā zarg u barg* (in good or bad sense).

Flask, *bagħalī* (a flat bottle that contains rather more than a quart); *dabba-yi rūghan* (—for clarified butter; of metal); *dabba-yi bārūt* (for powder). Vide Pouch.

Flat, *musattah*; *khwābida* (lying down); *jūsh-rafta* (of drinks); *kāsid* (dull, of trade); *sust*; *sard*; *kasil* (feeling dull); *shakl-i kura-yi zamin chi tqawr ast*, *mudawvar*, *yā musattah*, *yā murabba’*, *yā bayzavī*? [*mus-taṭil* oblong]. Vide Fall.

Flat-bottomed, *tah-pahn*; *zir-farākh*.

Flat-iron, *uttū*.

Flatter, *chāplūsī k.* and *tamalluq guftan*; *subzī pāk k.*; *khush-āmad guftan*; *bād zīr-i bagħal-ash dād* (to make a fool of by—) = *pizur bi-pālān-ash chapūnd* (vulg.).

Flatterer, *bādinjān-i dawr-i qāb* (lick-spittle); *chāplūs*; *subzī-pāk-kun⁶*; *tamalluq-gū*; *ħashiya-nishin* (hanger-on and dittoer). Vide Toady and Ditto.

Flattery, *chāplūsī*; *khush-āmad*; *tamalluq*; *chirā īn tqawr tamalluq-i marā mī-kunid?* *chirā īn qadr siġf⁷ bi-pālān-ash mī-kunid*

¹ *Māhī-gir* is also a name of the common heron.

² Pronounced *pūn-ṣad*.

³ *Tayy* k. also "to travel."

⁴ *Arg* residence of Shah or governor; the citadel; *qaṣr*, palace of Shah.

⁵ i.e. *Subzī barāy-i ū pāk mī-kunad*.

⁶ *Siġf* long straw used for stuffing a *pālān*.

- (why do you flatter him so?); *bī-hama chīz* (without joking; without flattery; I am speaking seriously).
- Flatulent, Flatulency,** *naffākh* and *bādī* (of foods; causing flatulence); *najkh-i mi'da*; *shikāyat-i najkh dāram* (I am suffering from—); [*bādū* and *fisū* (pretentious)].
- Flatwise,** *takhta rā pahn bi-guzār na istāda* (lay down the plank flatwise not on its edge).
- Flavour,** *maza*; *zā'iqa*; *khush-mazagī* (being nice flavoured). *Vide* Taste.
- Flaw,** *'ayb*; *naqṣ*; *mū* (crack; also black lines in stones or in gems); *lakka* (spot); *navisht u khwān naqṣ dārad*, *bāti ast* (vulg.; there is a flaw in the contract, it is invalid).
- Flax,** *kattān*.
- Flay,** *pūst kandan* or *kashīdan*, *salkh k.*
- Flayer,** *sallākh* (one that slaughters, and also sells liver, head and feet, etc.); *pūst-kan*.
- Flayed,** *pūst-kashīda*; *pūst-kanda*.
- Flaying,** *sallākhi* (k.).
- Flea,** *kayk* or *kahk* or *kak*.
- Flea-bitten,** *magasī* (of a grey horse).
- Fledged,** *vide* Fend; *par bīrūn āvurda* (half-fledged).
- Flee,** *fīrār k.* (gen.); *pusht dādan* (in a fight); *chirā bi-gurizim?* *khawf nīst*. *Vide* Coward.
- Fleece, to,** *vide* To flay; *pashm giristan* (to shear); *lukht-am kardand pīrāhan ham na-guzāshand*.
- Fleeting,** *nā-pāydār*; *fānī* (of the world, life, etc.); *guzarān* (passing away); *gurizān* (fleeing); *sāya-yi zā'il* or —*ravān* (a fleeting shadow; *vide* Shadow). *Vide* Unstable.
- Flesh,** *gūsh̄t* (also applied to 'flesh' of fruits); but *in mīva gūsh̄tī ast* (this fruit is dry, without juice); *naṣ kushīan* (to mortify the flesh).
- Flexible,** *narm*; *lams¹*; *fanarī* (springy); *misl-i fanar jihanda*; *in chūb cham u kham bar mī-dārad*; *in khayzurān lams ast*.
- Flicker,** *chiragh kür kür mī-suzad*.
- Flight,** *guriz* (k.); *fīrār* (k.); *parvāz* (of birds); *gurizāndan* and *munhazim k.* (to put to flight). *Vide* Defeat.
- Flinch,** *mizhgān bi-ham zadan*; *takān khurdan*; *dast-am rā rū-yi sūrat-ash burdam*, *pas kashid*. *Vide* Wince.
- Fling, to,** *īn chi jūr gulhā ast?* *bi-yandāz-i shān dūr* (or *bīrūn*); *part k.* (with force).
- Flint,** *sang-i chāqmāq*; *az chāqmāq² zadan ātash paydā mī-shavad*; [*jatīla* tinder-wick, for flint and steel].
- Float,** *hālā vaqt-i madd-i bahr ast jahāz rū-yi āb mī-āyad*.
- Flock,** *galla* (of sheep, of birds); *rama* (of cattle); *ānjā galla-yi gūsfand-i*.
- Flock, to,** *mardum bi-didān-ash gurūh gurūh āmadand*.
- Flood,** *saylāb* (sh.), *rūd-khāna bi-tughyān āmad*, or *tughyān kard*; *Tūfān-i Nūh* (the Deluge).
- Floor,** *takhta-pūsh* (of boards); *zamīn-i īn utāq ta'mīr lāzim dārad*; *zamīn-ash rā farsh-i ājurr karda and*; *daraja*; *tabaqā*; *martaba* (storey).
- Floor-cloth,** *zilū* (a cotton stuff used for the floors of schools and mosques); *zīr-farshī* (common and coarse); *farsh* (better quality, placed over former).
- Florid,** *surkh*; *sūrat-ash misl-i chuqandar surkh ast*; *ān mard sūrat-ash ziyyād khūnī'st* (m.c.).
- Flour,** *nān az ārd durust mī-kunand*; *ārd k.* (to grind to flour or to powder); [*tāpū* (a large earthenware receptacle or 'bin', q.v., for flour, rice, etc.)].
- Flourish,** *zinat dādan*, or *shākh u barg nīhādan* (in writing); *shahr dīgar sūrat-i ābādī girift*, or *shahr bāz rawnaq girift* (the city again flourished = *āb-i rafta bi-jūb amad*); *sā'at-at rā bi-man jilva ma-dih* (don't flaunt or flourish your watch at me).
- Flourishing,** *kām-rān* (successful; of people); *ma'mūr* (of country); *rīsha dar āb ast*; *bā āb u tāb*; *kār-ash bi-khūbī mī-gardad* (in business); *rawnaq dārad*; *kār u bār-ash chāq u chilla ast* (his business is flourishing).
- Flow, to,** *Rūd-i Aras bi-Daryā-yi māzandarān* (or *bi-Bahr-i Khazar*) *muttaṣil mī-shavad*, or *mī-rīzad*, or *khālī mī-shavad*; *āb-i rūd khāna kudām taraf jārī'st*?
- Flower,** *gul*; *shigūja* (bud); *na-bāyad īn gulhā rā bi-chīnīd*; *khaylī gul-bāz ast* (he is a great flower fancier); *zubda-yi qushūn* (the flower of the army). *Vide* Elite; *aval-i javānī* or *'unjuvān-i shabāb* (the flower of youth).
- Flower, to,** *gul dādan* or *kardan*; *shikustan*

¹ *Lame* "flexible" and *shaqq* "inflexible, rigid."

² *Chāqmāq i tuſang* "cock of a gun."

- or *shigufstan* (to open into flower from the bud).
- Flowing**, *jarayān*; *zuljhā-yash tā surīn rīkhta* or *ustāda*.
- Fluent**, *tund-adā*; *Fārsī rā ravān ḥarf mī-zanad*; *ū agarchi zabān-i Inglīsi sahīh ḥarf namī-zanad valī dar ān ḥarrāf¹* (or *lāssān*) *ast*.
- Fluently**, *ravān khwāndan* (to read fluently).
- Fluid**, *ābakī*; *mātī*.
- Fluids**, *chīz-hā-yi raqīq u sayyāl*; *mātīyyāt*.
- Fluidity**, *sayyālī*.
- Flush**, *rang-ash bar āfrūkhta shud* (he flushed; from anger or shame).
- Flute**. *Vide Fife*.
- Flutter**, *tapīdan*; *par par k.* *Vide Bate*.
- Fluttering**, *bāl-zāni*.
- Fly**, *to*, *parīdan* or *parvāz kardan*, intr.; *bi-bād dādan*, tr. (of a hawk, a paper-kite, etc.); *par-i bāl-i tūlī rā chīd ki na-parad* (or *mabādā bi-parad*); *jahīdan* (of a spring).
- Fly**, subs., *īnjā magas pur ast* (this place is full of flies); *īnjā ism-ash bāyad Magas-ābād bāshad na Dawlat-ābād* (this place should be called Magas-ābād and not Dawlat-ābād); *guh-magas* (fly speck); *pasha-yi khāki* (sand-fly).
- Fly-blown**, *magas-rīda*, vulg. (fly-spotted; and also stale).
- Fly-flap**, *magas-rān*.
- Fly-fringe**, *magas-parān* (for eyes of horses or donkeys).
- Flying**, *buīland-parvāzī* (high-flying; lit. or met.).
- Foal**, *kurra*; *kurra-asp*; *kurra-khar*.
- Foam**, *kaf*; *daryā kaf mī-kunad*; *bi-haddī ghayz kard ki dahan-ash kaf āvard*.
- Focus**, *to*, *mīzān shudan*, intr. (of camera, binocular, etc.); *bi-mīzān āvardan*, tr.
- Fodder**, *‘alīq*; *‘alūfa* (fodder and grain); *‘alaf* (green); *kāh* (dried straw, chopped). *Vide Seller*.
- Foetus**, *‘alaga* or *muzgha*; *janīn* (rare?).
- Fog**, *mih-i ghālīz-i* (a dense fog); *mih-i kam-i* (a slight fog, or mist); *ghubār* (dust fog); *bukhār* (steam or exhalation from marshy ground); *az zamin ātash bar mī-khīzad* (of haze); *dūd rū-yi havā rā girift* (the smoke, or fog, hid everything).
- Fogginess**, *kudūrat-i fahm* (of understanding); *mih giriftan-i havā*, etc. *Vide Fog*.
- Fold**, *īn chīz-hā rā dar kāghaz bi-pīch* (or *tah* or *tā kun*); *navardīdan* (to roll up); *du lā k.* or *du tā k.* (to double up); *śi lā k.*, etc. (to fold three times); *dast zīr-i bagħal nīħādan* (to fold the arms English fashion); *dast bastan* (to fold the arms as Persian servants² do); *Sunnīhū namāz rā dast-basta mī-khupānand va Shī'a-hā dast-vāz* (the Sunnies cross the hands in front; the Shī'ahs let the arms hang straight down by the side).
- Fold**, *āghul* (of sheep); *tah* (of cloth, etc.); *chin* (wrinkle); *du tah*; *du barābar* (two-fold); *lā* or *tah*; *lā-yi dar rā bāz kard* (he opened one fold of the door).
- Follow**, *pusht-i sar raftan*; *jilaw bi-rāw man az ‘aqab mī-āyam* or *dumbāl-at mī-āyam*; *iqtidā k.* (to follow the example of holy men); *pay-rāvī k.* (follow the example of, good or bad); *tashyī-i janāza k.* (in funeral procession); *az īn qarār* (as follows:—); *badraqa raftan* or *mushāya’at k.* (to follow a guest to the door, etc., on taking leave); *basta muta’aqqib-i īn kāghaz khwāhad rasid* (the parcel will follow this letter); *hamīsha tābi‘-i gūyanda-yi ākhīrin ast* (weak, q.v., always follows the last speaker); *bi-maħħlab-ash namī-tavānam pay bi-baram* (I can't follow his meaning).
- Follower**, *pay-rāw* and *tābi‘* (gen.); *murīd* (relig. only); *muqtadī* and *muqallid* (of a great *Mujtahid*); *ummāt* (followers of one prophet only; but in Arabic also for nation); *millat*, pl. *milāt*, (nation; but in Arabic only for followers of one prophet); *rajjīla* pl. (camp-followers).
- Folly**, *khariyyat* vulg.; *hamāqat*; *balāhat*; *muntahā-yi hamāqat* or *ghāyat-i khariyyat* (height or extreme of folly).
- Foment**, *to*, *bakhūr* or *tabkħir k.* (to steam); *taftīt k.* (with hot oil); *takmīd k.* (dry or wet); *taskħin k.* (med.).
- Fond**, *īn mīva rā abad^an dūst namī-dāram*; *‘āshiq-i galāb hastam*.
- Fondle**, *navāzish k.* (a kitten, a mistress); *dast rū-yi sar kashīdan* (stroke the head). *Vide Carex, Coax*.
- Food**, *ghīzā* (pl. *aghżiyya* = dishes, meats); *ta‘ām*, pl. *at^aima*; *īn chi qism khurākī st*; *qūt-i lā-yamūt na-dārad* (he has nothing to eat, he's starving); *ma-kūlāt u mashrūbāt* (meats and drinks); *khurish* (a special

¹ *Harrāf* and *lāssān* alone have the idea of loquacity.

² *Dast jūr kardan* “to fold or join the hands as Hindus do.”

dish); *in khurish-i khūb-i ast* (this is a nice *plat*); *rīzq*; *rūzī* (daily food, daily bread, sent by God).

Fool, to, *rīsh-khand* *k.* (to fool a person; make an April-fool of).

Fool, *ablah*; *ahmaq*; *khar*; *pakht* vulg. (thick-headed); *dabang* (cracked); *sādālawh* (simpleton); *maskhara* or *maskharachī* (professional fool); *lūtī* (bear or monkey leader, etc.). *Vide Ass, Mad, Simpleton.*

Foolish, *bī-vuqūf* (=an ass; doesn't know how to behave); *bī-aql* (no brains); *bī-shu'ūr* (wanting in perception); *rīsh-gāv*, (m.c.).

Foot, *pā* (foot or leg, sp. hind-leg; of man, beast or furniture, etc.); *sum* (hoof); *pā-yi ū misl-i gūr-i bacheha* *ast* or *pā-yi gūrī dārad* (he has enormous feet); *pā-yash rā bi-bīn*, *Khudā shutur rā rahm kunad!* (said by a jealous woman of a rival; = "Did you ever see such feet as she's got?"); *pusht-i pā* (instep); *kaf-i pā* (sole); *gawdī-yi pā* (arch); *dāmana* (of mountain); *juz²* or *rukūn* (in scanning); *piyāda*, adv. (and subs.) (on foot).

Footman, *piyāda*; *shājir* (a running footman; in front of a horse).

Footstep, *qadam*, pl. *aqdām*; *radd-i pā* or *āśār-i pā* (—track); *pay-ravī-yi pidar-ash mī-kunad*, or *az rū-yi garda-yi pidar-ash raftār mī-kunad*¹ (local) (in good or bad sense).

Footstool, *kursī-yi zīr-i pā*.

Fop, *Mirzā Qashamsham* (a fop); *qashang*.

For, *bi-vāsita-yi*, or vulg. *bi-vāsa-yi*; (*mahz-i*) *pās-i khātir-i shumā īn kār rā kardam*; *az du sā'at īnjā ast* (he has been here for two hours); *tā du sā'at bīrūn mī-ravam* (I'm going out for two hours); *az barāy-i*; *jihat-i*; *nafy³* *va isbāt⁴* (for and against); *zīrā ki*; *chūnki*; *bi-illat-i īnki*; *chirā-ki* (because).

Forage, *'alīq* (barley and straw or hay).

Vide Fodder. [Raid.

Foray, *chapaw* (*k.*); *chapāwāl* (*k.*). *Vide*

Forbearance, *hawsala āvardan*; *tahammul kardan*; *hilm dāshitan*.

Forbearing, *burd-bār*.

Forbid, *nāhī k.*; *qadaghan n.*; *chirā az āmadan man⁵ kardid* (why did you forbid him to come?).

Forbidden, *mammū'*; *qadaghan ast* (it is² forbidden); *mammū'āt* or *manāhī* (things forbidden).

Forbidding, *māni'*.

Force, *zūr*; *jabr*; 'unf (violence); *shiddat*; *hiddat* (severity); *hālā rūd-khāna pur zūr ast*; *quvva-yi barqiyya* (electric force); *bigār giriftan* (to seize men for forced labour—generally without pay—for State purposes³).

Force, to, *majbūr k.*; *vā dāshtan bi*—; *jārī sh.* (to come into force). *Vide Compel.*

Forceps, *ambur-i dandān-kashī* (for teeth); *gāz-ambur* (blacksmith's); *mingāsh* (tweezers); *kalbatayn*.⁴

Ford, *guzar-gāh*; *gudār* vulg. (usually mountain-pass); *ma'bar*, vulg. *mi'bar* (also a ferry boat). *Vide Ferry and Crossing.*

Ford, to, *az rūd-khāna bi-pā 'ubūr kardand*. *Vide Wade.*

Forearm, *sāqa-yi dast*; *sā'id*; *dast* (fore-arm or fore-leg of an animal as opposed to *pā* the hind-leg).

Forecast, *hads zadan* (to conjecture); *tadbīr-bāfi* or *tarh-rīzī k.* (planning beforehand). *Vide Prophesy.*

Forefathers, *ajdād* (forefathers; pl. of *jadd* grandfather, q.v.); *aslāf* pl. *Vide Ancestors, Ancients.*

Forefinger, *sabbāba*; *angusht-i shahādat* (the forefinger is used in emphasising the words of the *kalima* or creed⁵).

Fore-foot, *sum-i dast* (of horse); *panja-yi dast* (dog, etc.).

Forehead, *pishānī*; *nāsiya*; *jabīn*.

Foreign, *ashyā-yi khārija* (foreign goods); *idāra-yi khārija* (Foreign Office); *Vazīr-i umūr-i khārija* (Foreign Minister); *ū bimulk-i ghurbat rafta*; *dakhl-i bi-matlab nīst* (foreign to the subject).

¹ *Garda* is a small bag of powdered charcoal used in copying drawings. A pricked tracing is placed on a clean sheet of paper and the bag of charcoal dabbed and dusted over the pricked lines of the tracing.

² But *qadaghan k.* "to order."

³ 'Amala-yi qalam "labourers so seized." *Bigārī bihtar az bī-kārī*; a common saying. *Bi-sukhra giriftan* (class).

⁴ Dual of *kalba* "a bitch," fem. of *kalb* "dog."

⁵ Also Shi'ahs when repeating the *ziyārat* point the forefinger towards the grave or at a distance towards the *qibla*.

Foreigner, *gharib* [pl. *ghurabās* “the poor”]; *ajnabi* (pl. *ajānib*, rare in m.c.); *khārijī*; *bigāna* (stranger, i.e., not of the same household; an outsider); *nāmī-guzārand khārijāl az mulk-i shān ‘ubūr bi-kunand* (foreigners are not permitted to pass through their country).

Foreignness, *ajnabiyat*.

Fore-leg, *dast* (opp. to *pā* hind-leg); *sāqayi dast* and *qalam* (shank).

Foreman, *ustād*.

Foremost, *bar hama muqaddam*; *aval jilaw-tar ast*; *az hama pīsh-tar*.

Forenoon, *aval-i zuhr*.

Forepart, *jilaw*.

Foresight, *pīsh-bīni*; *basīrat*.

Foreskin, *ghulfa*; *pūst-i sar-i hashaja*.²

Forest, *jangal*; *bīsha* (of trees); *tarajayn-i rāh kūh-hā*³ *pūshīda az jangal būd* (on both sides of the road were hills covered with forest).

Foretell, *pīshīn-gū*sī** *k.*; *az ghayb guftan*; *ki mī-tavānad az pīsh bi-gūyad ki fardā az parda-yi ghayb chi zāhir mī-shavad?*

Forge, *kūra-yi āhangarī* (a smith’s forge) [kūra also = a furnace, a brick-kiln].

Forge, to, *surkh karda kūftan* (of iron); *ja'l n.*; *ū imzā-yi ūrā ja'l kard*, or *muhr-i ūrā bar tamassuk taqallub kard* (he forged his signature).

Forged, *ja'lī*; *sākhtagī*; *bi-ham bar bāfta* (of a story).

Forgery, *ja'l*; *sākhtagī*. Vide Counterfeit.

Forget, *raft va tīkin paygħam-ash rā az tah farāmūsh kard* (he went but completely forgot his message); *banda rā az khātir-i sharif na-bāyad andākht* (don’t forget me); *marā az dil-al mahv na-kun*, or *az yād-at na-ravam* (ditto).

Forgetful, *farāmūsh-kār*; *farākkh-gūsh* (lit. ‘wide-eared’ = *az yak gūsh mī-shinavad va az dīgar dar mī-andāzad*).

Forgetfulness, *farāmūshi*.

Forget-me-not, *gul-i farāmūsh* (flower).

Forgive, ‘*afv k.*; *mu'āf k.*; *bakhshīdan*; *az sar-i gunāh guzashtan*; *guzasht k.*; *agar iqarr mī-kard ma'zūr-ash mī-dāshtam*; *Khudā ūrā bi-yāmurzad* (God forgive him); *Khudā pidar-ash rā bi-yāmurzad*, *pisar chi guh-i dar āmad!* (=God curse the father for having left such a rotter of a son); *Khudā fil rā bi-yāmurzad!* *chi shikam-i*

gunda-i dārad! *Khudāvand vālidayn-i shumā rā bi-yāmurzad* or *rāhat farmāyad* (a form of thanks; gen. implies that the parents are dead).

Forgiving, *ghafūr* (of God); *bā-guzasht* (of men).

Forgotten, *gāv-khur shuda ast* (of customs); *fārāmūsh shuda*; *hargiz-fārāmūsh-na-kun* (adj.; never-to-be-forgotten).

Fork, *changāl* (also claws); *kāh-parān* vulg. and *awshīn* (winnowing-fork; for *aʃhān?*).

Forked, *du-shākha* adj. (bifurcated); *mun-shā'ib* (into several branches).

Form, *shakl*; *hay'at*; *tarkīb*; *rīkht* vulg.; *parī-paykar* (of fairy form); *daraja* (at school); *qadd-i sarv kulliyat¹ rāst ast*; *rasm-i khīṭāb* (form of address). Vide Figure.

Form, to, *tashkīl dādan*, tr., and — *yājtan*, intr

Formal, *rasmāna* (official); *bā-takalluf* (of people, ceremonies).

Former, *ān* (‘that,’ i.e., the farther off); [*īn* ‘this,’ i.e., the latter]; *sābiq²-z-zikr* (mod. newspapers; opp. to *ākhīr²-z-zikr*); *kudām-ash bihtar ast*, *avvalī yā ākhīri?* *dar zamān-i salaf* or — *qadīm*; and *dar awqāt-i pīshīn* (in former times). Vide Ancient.

Formerly, *sābiq²*; *sābiq bar īn*, or *pīsh az īn*.

Formidable, *muhīb* (terrifying); *i'tirāzāt-i shumā bar īn tadbīr vāqi³ sakht ast*; *milāl-i atrāf az vay hisāb bar giriftand* or *mī-burdand* (he was formidable to the surrounding nations); *sayl-i bunyān-kan*; *rafta rafta chunān parīshān va az nażarhā sāqit gashland ki na dawlat rā bi-ishān ummid-i va na dushman rā az ishān bim-i mānd* (they gradually became so broken and discouraged that they ceased to be formidable). Vide Fortification.

Formula, *nuskhā* (medical); *qā' ida-yi jabriyya* (algebraic); *kalima* (relig.).

Fornication, *zinā²* (or adultery); [*zinā-yi muhsina*, “adultery,” q.v.]; *jinda-bāzī* (frequenting female prostitutes); *mard-bāzī* (of women).

Fornicator, *zānī* (or adulterer, q.v.); *jinda-bāz* (frequenting female prostitutes).

Forsake *tark guftan* or *k.* (of habits; vide Abandon); *dast bar dāshtan az—*; *vil k.*; *na-bāyad dūstān-i khud rā dar hālat-i parīshānī vā guzāshī* (or *tark kard*).

¹ *Khārijī-i mazhab* “of another sect or religion.”

² *Hasha/a* glans penis.

³ Not *kūh* sing. which would mean “the hill.”

Khārijī = Sunnī; so called by the *Shī'ahe*.

Forsaken, *mahjūr*; *az haram rānda va az dayr mānda* (forsaken by both parties).

Fort, *qal'a*,¹ Pers. pl. *qal'a-jāt*²; *hisār* (a fort or a fortified wall around a city).

Fortieth, *chihilum*.

Fortifications, *burj u bārū* (of a town, etc.); *istikhāmāt* (protections); —*burj-i gilīn sadd-i Iskandarī mī-namūd* (—the slightest fortification seemed formidable).

Fortified, *mahsūr* (*k.*) (also besieged); *mahsūn* or *muḥassan* (*k.*).

Fortify, *qal'a bandī k.*; *mustahkim k.*

Fortitude, *tāqat* (*āvardan*); *dar balā khaylī tāhammūl namūd*; *sabr* (*k.*) (endurance, q.v.). *Vide* Bravery.

Fortnight, *du-hafta*.

Fortunate, *nīk-bakht*; *khush-bakht*; *javān-bakht*; *bakht-yār*; *tāli'-mand*; *iqbāl-mand*; *khushā bi-hāl-ash* (may he prosper, be fortunate!); *mubārak bād!* (may it be fortunate for you!); *bakht-i Nādirī dārad* (he is a very lucky person); *in kār sakht bi-jā uſtād* (it happened opportunely). *Vide* Fortune and Lucky.

Fortunately, *bi-yārī-yi bakht*; *az husn-i itti-fāq*; *khush-bakhtāna*.

Fortune, *māl-i farāvān iam' karda ast*; *bakht*; *iqbāl*; *tāli'*; *qismat*; *māl*; *dawlat*; *ṣarvat* (wealth); *bakht-i ū bāz* (or *bīdār*) *shuda ast* (he is now fortunate); *bakht-ash basta* (or *khwābida*) *ast* (he is now unfortunate); *iqbāl rū bi-man hargiz nāmī-āvarad* (fortune never comes to me); *bi-marg-i pidarash pūl-i hanqust-i gīr-i ū āmad* (he inherited a fortune on his father's death); *murgh u māhī dar khwāb dīda ast* (he's come in for a fortune³). *Vide* Fortunate and Wealth.

Fortune-telling, *kahānat* (divination); *ghayb-gūš*; *dast mī-binad* (he tells by hand). *Vide* Omen, Palmistry, Geomancy.

Forty, *chihil*.

Forward. *Vide* Impudent.

Forward, to, *firistādan*; *irsāl k.* or *dāshtan*; *rasāñidan*; *in kāghaz rā bi-khidmat-i ja-nāb taqdim mī-numāyam*.

Fossil, *jamād*, pl. *jamādāt* (anything without life); *mutahajjir*. *Diary*.

Fossilized, *mutahajjir* (*sh.*); “*fasīl*” (Shah's

Foster-brother, *barādar-i razā'i*; ū *ham-shir-i*⁴ *man ast*.

Foster-mother, *dāya*.

Foster-sister,⁴ *khwāhar-i razā'i*.

Foul, *palid* (gen. of Satan, or of living things); *muta'affin*; *bad-bū* (evil smelling); *kaṣīf* (dirty; in m.c., often untidy).

Fouling, *jīrm-i qalyān*, etc. (of pipe).

Foul-mouthed, *bad-dahan*; *harza-dahan*; *bad-zabān* (lit. and fig.); *dahan-darīda* (also impudent, answering back); *fahhāsh* (fouilly abusive).

Found, to, *ihdāṣ k.* (to found⁵ a city; a well); *ta'sis-i* (or *binā-yi*) *in madrasa rā fulānī guzāsh*; *rīkhtan* (to cast in a mould).

Foundation, *pay-i khāna* (guzāshān or *nīhādan*); *shālūda* (*rīkhtan*); *sang-i bunyād-i khāna rā ū guzāsh*; *in khabar-i bī-pā' st* (this rumour is without foundation).

Founded, *ta'sis yāfta*; *mabnī bar-*; *bunyād-i shahr az kay nīhāda shuda ast* or *guzāshāt shuda ast?* (when was the city founded?) = *in shahr az kay ābād shuda ast?* (= populated).

Founder, *bānī*; *mu'assis*.

Founding, *ta'sis*; *binā'*.

Foundling, *kūcha'i* (adj.); *bachcha-yi sar-i rāh bar dāshtha*, or *bachcha-yi sar-i rāhī*.

Fountain, *sar-chashma* or *chashma* (spring); *hama jā favvāra-hā mī-jihānd* (fountains are playing all around us).

Four, *chahār*; *chahār-tā* or *chahār-lā* (in four folds); *chahār mugābil* (four-fold); *lālā 'abbāsi* (four o'clock flower).

Fourteen, *chahār-dah*.

Fourth, *rub'*, or *chahār-yak*, or vulg. *chārak* (a fourth part); *chahārum* (ordinal).

Fowl, *murgh*; *jūja* (prop. chicken); *murgh-i khānagī* (domestic fowl); *tayr*, pl. *tuyūr* (bird); *paranda* (collec.).

Fowler, *sayyād*; *shikār-chī* (gen. term for bird-catchers, fishermen, sportsmen).

Fox, *rūbāh*; *Shaykh-i Rūbāh* (Reynard).

Fraction, *kasr*, pl. *kusūr* (arithmetic).

Fracture, *shikastāgi*; *vide* Population; *dast-am shikast*; or, for compound fracture, *khurd shud*.

Fragment, *rīza* or *khurda*; *pārcha* or *tikka* (larger than previous).

¹ Not to be pronounced as in India: divide the word into two distinct syllables *gal-'a* (not *qila'*).

² Arabic plural *qīlā'* not used in colloquial.

³ *Har ū kā khwāb binad murgh u māhī ∴ Na-mīrad tā bi-binad bādshāhī*. Refers to the dream of Nādir Shah.

⁴ Marriage with a foster-sister is as unlawful as marriage with a sister.

⁵ Also “to discover.”

Fragrance, *atr* (for *itr*) ; *khush-bū’ī*; *rā’ī-ha*.

Fragrant, *khush-bū* ; *atr-bakhsh* ; *mu’attar* ; *bāgh-hā-yi mamluv az rayāhīn* (fragrant gardens).

Frame, *qāb* (of picture, looking-glass) ; *chār-chūba* (gen. of doorway) ; *kālbud* or *qavām* (human). *Vide Workshop.*

Frainer, *qāb-sāz*.

Franc, *farank* (coin).

France, *Frānsā*.

Frank, *sāda-manish* ; *rāst-gū* ; *Farangi* (European).

Frankincense, *kundur* ; *lubān*.

Frantic, Frantically, *vahshiyāna* ; *dīvāna-vār*.

Fraternal, *barādāri*.

Fraternally, *barādarāna* ; *barādar-vār*.

Fraternity, *ukhuvvat* ; *yagānagi* (unity).

Fraud, *hīla* (*k.*) (any mild artifice or trick) ; *khidā* or *makr* (deceit) (*k.*) ; *tazvīr* (*k.*) (using unlawful means to obtain one's object) ; *għabn* (*k.*) (cheating) ; *khiyānat* (treachery in money matters; or in betraying secrets) ; *talbīs* (*k.*) (disguising the truth, acting a part).

Free, *āzād* (*k.*) ; *barī* or *mubarrā* (exempt) ; *mujāz* ; *murakħħas* ; *ma’żun* (permitted, etc.) ; *khud-sar* (of an ordinary individual) and *khud-mukħtar* (of a ruler) (independent) ; *āzād k.* (from slavery) ; *khalās k.* (from imprisonment) ; *riħā k.* (let go) ; *harchi dil-i īan mi-khwāhad bi-khurid*, *kas-i māni-i i shumā nam-i shavad* (you are free to eat what you like; said by a Doctor) ; ‘Whoever frees a slave that is a Muslim, God will redeem every member of his body, limb for limb, from Hell’’ (*dar Sharī-at-i Islām āmada har kas banda-yi Muslim-i āzād kunad Khudā-yi Muta’äl īrā bi-hamān naw’ az ‘azāb-i ītash-i Dūzakh rastagħar mi-kunad*). *Vide Freedom.*

Free-agent, *insān fā’il-i mukħtar ast, na majbūr*.

Free-born, *hurr*.

Freeman, he is a freeman and not a *zimmī* (*ū Muslim ast, zimmī nist*) ; *ū hurr ast na ‘abd* (he is a freeman and not a slave).

Freedom, *āzādī* ; *āzādī-yi qalam* (freedom of the press) ; *riħā’i* and *khalāsī* (from prison or death) ; *najāt* (from danger) ; *ikħtiyār* (option).

Freemason, *Faramāsūn* ; *Farāmūsh-kħāna* (Lodge).

Freethinker, *āzād-khiyāl* ; *lā-mazhab* (without religion) ; *Šūfi*.

Freewill, *ikħtiyār* ; *Qadariyya* (the sect that denies predestination, q.v.).

Freeze, *munjamid sākħtan* tr. ; *in shir rā bastani kun* (of ices; or *bi-band*, vulg.) ; *gumān dāram, yakh bi-bandad*¹ (I think it is going to freeze) ; *ihtimāl mi-ravad yakh basta bāshad* (it has probably frozen).

Freight, *kirāya* ; *hama-yi bār-i in jahāz rā ijara karda-am ki bi-Kirmān bi-baram*.

Freighted, *mahmūl*.

Freighter, *bār-għir* (the officer; also the small boat).

French, *Frānsāvī*.

Frenzy, *sar-sām* (disease). *Vide Madness.*

Frequency, *kaṣrat-i vuqū* ; *az ziġārat-i bār-bār-ash ‘ājiz shudam* (I’m tired of his frequent visits).

Frequent, *kaṣir*² ‘l-vuqū ; *bār-hā* (many times, often) ; *bi-jihat-i dīdan-ash fursat-i ziġād dāram* (I have frequent opportunities of seeing him).

Frequent, to, *hamiha raftan bi-* ; *dar fulān qahva-kħāna āmad u raft mi-kunad*.

Fresh, *tāza* ; *tar u tāza* ; *sāgħ* (of shop-goods) ; *in sabzī*² *rā az bājh tāza āvarda and* ; *in ‘amal rā garm-ā-garm taħqiġ bi-kunim* (let us enquire into the matter while it is hot) ; *kār na-dida*, or *khām* (of people).

Freshness, *tar u tāzagħi* (or in stilted speech *tari u tāzagħi*) ; *khuzrat* (greenness) ; *tarāvat* (of air, season; greenness).

Fretful, *nigħniqū* (of children) ; *bad-ukħt*, vulg. (of people).

Fretfulness, *nigħniqi* ; *bad-ukħti*, vulg.

Friction, *sās-idagi* ; *dalk* ; *musht u māl* (by hand).

Friday, *jum’ā* (not *ju-m’ā*) ; *ādīna*.

Fried, *birishta* ; *biryān*.

Friend, *dūst* ; *yār* ; *ħabib*, pl. *ħabibba* ; *dūst-i muvāfīq* (a congenial friend) ; *chi kunam, dūst-i na-dāram* ; *yār-i* or *dūst-i sādiq* (a true friend) ; *yār-i ghār* (in m.e., companion and friend in evil practices; but *sag ham rasif-i shikār va ham yār-i ghār-i iħshan ast*) ; *āshnā* (acquaintance) ; *rasif*, pl. *ruṣaq*² (prop. companion, comrade) ; *sar va ham-sar* (pl.; friends and equals).

Friendless, *bī-dūst* ; *bī-rasif* ; *bī-kas* (without any one).

Friendliness, *khayr-khwāhi*.

¹ Or *khwāhad bast* but not *mi-bandad*.

² *Sabz-rang* “dark-complexioned.”

Friendly, *dūstāna*; *rafāqatān*; *mushfiqāna*; *ū bā dūstī-yi tamām pīsh āmad*¹ (he treated us in a very friendly way)

Friendship, *dūstī*; *yārī*; *rafāqat*; *ittiḥād*; *pāy-mardī* (k.) (standing by a friend).

Fright, *bīm* (*dāshṭan*); *tars* (d.); *hawl* (d.); *khawf* (d.); *vahshat* (d.); *dahshat* (d.); *vāhima k.*

Frighten, *tars var-dāshṭian* (to take fright); *tars*, etc., *khurdan* (to be frightened); *tarsānidān*; *chashm-i kasī tarsānidān* (= to frighten slightly); *hamchū tarsidam ki zahra-am raft*.

Frightful, *tars-nāk*; *hawl-nāk*; *dahshat-nāk*; *haybat-nāk*; *man shakl-i* (or *haykal-i*) *hawl-nāk i dīdam*. *Vide Challenge*.

Frigid, *bī-hālat*; *khushk*; *sard*; *afsurda*; *yakh* (of persons).

Frigidity, *burūdat* (of things or of temperament); *afsurdagī* (of persons).

Fringe, *risha* (of turban or coat); *dāmana* (an added border); *sanjāf* (hemming, bordering); *magas-parān* (for eyes of horses, donkeys); *chatar* (of hair over the forehead of girls).

Frisk about, to, *shalakhta* (and vulg. *shiling-takhta*) z. (of goats, boys, etc.); *jast u khīz* z. (of goats or monkeys).

Frisky, *shalakhta-zan*.

Frivolous, *zan-i nū-ma'qūl*; *sabuk*; *bī-ma'ni*. Frizzle. *Vide Frying*.

Frock-coat, *kulīcha* (without pleats and with short sleeves); *kamar-chīn* (with pleats); *sardāri* (Napoleonic frock-coat). *Vide Coat*.

Frog, *qurbāqa* T.; *ghūk*; *vazaq*; *kurvagh*. *Vide Lively*.

From, *az*; *az pish-i*—.

Front, *pīshī* or *jalavī* (adj.); *pīsh* or *jalaw* (adv. and prep.); [*dandān-i pīsh-i dahan*, vulg. for *dandān-i jīlaw* 'front tooth']; *jīlo bi-yūft man az 'aqab mī-āyam* (or *mī-rasam*) (go on ahead, I'll follow).

Frontier, *sar-hadd*,² pl. *sar-haddat*; *du sā'at u nīm*³ *kashid tā rasidīm bi-sar-hadd-i Hind*.

Frost, *zhāla* (hoar frost).

Frost, to, *shakar-pūsh* k. (of cakes).

Frost-bitten, *sarmā-zada*; *sarmā-khurda*.

¹ If the pronoun *mū* 'us' be inserted, *bi-* is substituted for *bā* before *dūstī*, as *ū bā mā bi-dūstī-yi tamām pīsh āmad*.

² *Sar-hadd* in m.c. also = *qashlāq*.

³ Afghans (but not Persians) say *du va nīm sā'at*.

⁴ In India *kījāyat* "economy." In m.c. the European word *ikānamī* is used.

⁵ *Firnī* is rice cooked in milk.

⁶ *Chūla* a small hole in the ground and *chāla* a big pit.

Froth, *kaf*.

Frou-frou, *khish-khish* (noise of silk, or of any new dress).

Frown, *chīn* (or *kham*) *bi-abrū āvardan*.

Frown, to, *abrū-yat rā chirū kaj kar da-i?* (why are you frowning ?); *akh-rū k.* (to look disgusted); *turush-rū sh.* (to be sour-faced).

Frozen, *yakh-basta*; *munjamid* (of liquids).

Frugal, *khāna-dār* (thrifty); *pas-andāz* (saving); *umūrāt-i khānagi rā chigūna sar-anjām mī-dihad*, *bā qā'ida yā bi-vil kharji*⁴? *dar kharj kardan daqīq ast* (he is too economical).

Fruit, *mīva*; *bar*; *şamar*, pl. *aşmār*; *ānjā mīvajāt-i mumtāz bi-'amal mī-āyad* (fine fruits are produced there); *murakkabāt* (lemons, oranges and citrons; yellow fruits); *naw-bar* (first fruits given to big people; or first fruits brought for sale to a town); *khusk-bar* (dried fruits).

Fruitful, *bār-dār* or *pur-bār*; *mīva-dār* (giving fruit, of trees); *hāsil-dih* (of ground).

Fruition, *tamattū'*; *tana'*; *um*; *talazzuz*.

Fruitless, *bī-şamar*; *bī-mīva*; *bī-bār*; *ghayr-i mufid*; *bī-nalīja*; *lā-hāsil*.

Frumenty, *shīr-gandum* (a dish made of wheat boiled in milk⁵; raisins are sometimes added).

Frustate, to, *mahrūm* k. (disappoint, etc.; people); *bātil* k., or *hadar* k. (of plans).

Frustrating, *buşlān*; [*ibyāl* not used in m.c.].

Frustration, *hirmān* (disappointment, q.v.); *ba'd az hadar raftan-i tadābir-am* (after the frustration of my plans).

Fry, to, *biryān* k.; *qirmiz* k.; *surkh* k. (with butter in a pan).

Frying, *jiz jiz* (k.) (frizzling; noise of frying).

Frying-pan, *tāva*; *māhi-tāva*; *az chūla*⁶ *bi-chāla uftādan* (out of the hole into the well; out of the frying-pan into the fire).

Fuel, *sūkht*; *sūkhtanī*.

Fugitive, *fīrārī*; *muhājir* (emigrant); *panāhī* (one who seeks shelter); *gurīz-pā* (truant, of boys; runaway, of slaves); *fīrār-kun nīstam* (I'm not a man to run away, likely to abscond). *Vide Deserter*.

Fulcrum, *takya-gāh*.

Fulfilment, *takmīl* (k.) (of promise, rare; also finishing in study); *anjām* (d.); *ikhtitām* (k.); *bi-itmām* (or *ikhtitām*) *rasā-nīdān*; *īfā-yi* or *vafā-yi va'da* (k.) (of promise).

Full, *mamlūv az-*; *pīp khālīst yā pur?* *pur az āb*, or *pur-i āb*; *lab-rīz* (full to the brim); *sīr* (satiated); *ambāshtha* or *mash-hūn* (of dry things); *chapāndā* (vulg., crammed full); *āganda* (stuffed full but not crammed); *nīm-pur* (half-full); *pūl rā tamām u kamāl pardākht* (he paid up in full).

Fuller, *gāzur* or *gāzur-gar* (a washerman); *gil-i sar-shū'i* (a kind of fuller's earth).

Fulness, *pūrī*; *sīrī* (satiety); *āgandagī* (being packed full); *chapāndān* (being overcrammed).

Fumigate, *dūd dādān*; *bakhūr d.*

Fun, *mahz barāy-i bāzī* (for fun); *khaylī naql dāshī* (it was very funny, q.v.). Vide Joke.

Functionary, *ma'smūr*.

Fundament, *surīn*; *nishīman-gāh* (polite); *mā-taht* (facetious); *kūn* (vulg.); *maq'ad* (vulg., the anus); *mawzī-i mū'tād* (polite; anus).

Fundamental, *aslı*; *az usūl*; *usūl-i dīn panj ast*; *chīz-i 'umda* (m.c. only); *chīz-hā-yi 'umda dar dīn-i Muhammad*: *namāz*, *va rūza*, *va khums u zakāt*, *va hajj*, *va jihād ast* (m.c.).

Funeral, *tadīfīn* (k.) (burying, q.v.); *tashyī-i janāza k.* (to assist at, or to follow, a funeral).

Fungus, *chatr-i mār*; *qū*(?)¹; *qārīch* (mushroom).

Funny, *khanda-āvar*; *muzhīk* (causing laughter); *maza-dāshī*. Vide Fun.

Fur, *pūst*; *khazz* (name of a special fur). Vide Ermine, Squirrel.

Furious, *mutahavvir*; *misl-i shīr-i zhiyān* (or *pīl-i damān*); vide Angry, etc.; *bi-haya-jān āmadān* (to be—).

Furnace, *kūra* (of smithy; of kiln); *tūn* or *gulkhan* (of a bath).

Furnish, to, *asāg² l-bayt-i khāna rā durust kardān*; *in chīz-hā rā bi-chī zūdī mī-tavānīd hāzir kunīd* (or *muhayyā kunīd*)? (how soon can you supply these?).

Furnished, *ārāsta*; *bā-asbāb*; *mafrūsh* (carpeted).

Furniture, *mabl* (Fr.; house-furniture); *asāg² l-bayt* (ditto); *ū hama jūr asbāb mī-sāzād*; *zīn u barg* (horse furniture).

Furrier, *pūstīn-dūz* (one who makes *pūstīns* or sheep-skin coats); *kulāh-dūz* (one who makes fur hats and lines coats); [a man who makes felt hats is called *kulāh-mal*]; *khazz-farūsh*.

Further, *ān sar-ash* (its further end or boundary); *dūr-tar*; *bālā-tar*; *dīgar pāyīn-tar* (further down); *dīgar*; *bāz* (moreover). Vide Farther and Besides, etc.

Fury, *shiddat-i ghayz*.

Fuss, *shulūq* (k.); *'ar u tīz* (k.) (vulg.; lit. braying and breaking wind; of noise and fuss); *shāt u shūt* (k.) (sp. of women).

Fussy, *shulūqī* (vulg.); *shāt u shūt dārad*.

Futile, *bātil*; *bīhūda*; *'abās*.

Future, *āyanda*; *mustaqbal*, or *mustaqbil* (part.); *istiqbāl* (subs.); *ākhīrat* (future state, next world); *dar mustaqbil*, or *dar āyanda*, or *ba'd az īn* (adv.; in future).

Futurity, *az pīsh namī-tavānīm khabar bi-dihīm*=*ilm-i ghayb na-dārim*.

Fy, *uff bar tu* (to servants or children).

G

Gabriel, *Jibrā'il*; Jibril.

Gad-fly, *khar-magas* (horse-fly).

Gaffer, *'ammū* (lit. pat. uncle); *khālū²* *Safar dūst-i man ast* (Gaffer Safar is a friend of mine).

Gaiety, *khush-mazagī* (of temperament); *imrūz-hā Landan kayf dārad* (there are gaieties now in London).

Gain, *fā'idā*; *ṣarfa*; *na'*; *az īn kasb* (or *kasibī*) *tavaqqu'-i manfa'at-i ziyyād dārid?* *pahlū-yash khaylī charb ast* (there is much gain to be had by living with him).

Gain, to, *tund raftan* (of watch).

Gaining, *tahsīl* (k.); *iktisāb* (n.) (acquiring).

Gait, *raftār*. Vide Walk and Waggle.

Gaiters, *pā-tāba* or *mūch-pīch* (properly 'putties').

Galangal, *sa'd-i kūfi*.

Galaxy, *Kahkashān* (*Milky Way*); *majma'-i māh-rūyān* (galaxy of beauty).

Gale, *tūfān* (with rain); *bād-i tūfān*.

¹ *Qū* is "touchwood" and also Turkish a "swan."

² Lit. "maternal uncle."

³ *Ma'din* "mine" is sometimes used in this sense.

Galen, *Jālinūs*.

Gall, *zahra* (gall-bladder) and *zard-āb* (the contents).

Gall, to, *khirāsh k.*; *zakhm k.*

Gall-apple, *māzū*.

Galled, *kharāshīda*; *zakhm shuda*.

Gallery, *riwāq*¹ (gallery looking into a court-yard; also portico and projection of eye-brow); *ghulām-gardish* (round a court-yard on the ground-floor or on an upper storey); *gūshvāra* (gallery inside a hall).

Gallingale. *Vide* Galangal.

Gallop, *chahār-na'l raftan*; *bi-tākht raftan*; *tākhtan* or *tākht dādan* (tr.); *jilo-rīz raftan* (at a gallop); *sar-i shinaw raftan* (fully extended); *davānīdan* (to cause to gallop; also to race, q.v.).

Gallows, *dār*; *qāpūq* T. (the frame of a doorway and also the place of execution).

Gamble, *qimār-bāzī k.*; *burd u bākht k.*

Gambler, *qimār-bāz*; *harīf-i bad-i rā du-chār āmada būdam ki Lailāj² shāgird-ash nāmishud* (I met an opponent in gambling that could have beaten Lailāj himself).

Gambling, *qimār*³ (*bākhtan* and vulg. *zadan*).

Game, *shikār* or *sayd* (quarry); *khurūs-i jangi* (game-cock); *bāzī* (a play); "we played three games and he won two; I then became tired" (*mā si martaba bāzī kardīm, ū du daf'a az man burd, kasālat-am paydā shud*); *īn bāzī-hā īnjā dar māyār*; *man ki gul namī-khuram* (now none of these games here).

Game, [*qayqāj zadan*, shooting when at a gallop; but *qayqāj nishastan*, to sit making a half turn in the saddle towards the rear or to sit in a chair half-turned].

Game-keeper, *shikār*⁴ (head *shikārī* to the Shah, a good post); *shikārī* (any *shikārī*); *shikār-bān*; *nakhechir-bān*.

Gaming. *Vide* Gambling.

Gang, *jamā'at*; *gurūh*.

Gangrene, *khura*; *ākila* (rare).

Gaol, *zindān*; *dustāq-khāna* (m.c.); *mahbas*; *ambār* (m.c.).

Gaoler, *zindān-bān*.

Gape, to, *khamyāza kashīdan* (yawn); *dahan gushādan* (of young birds).

Garbled, (—story) *bayān-i sākhta*; *tahrīf shuda*.

Garden, *bāgh*⁵; *būstān*, or *bāgh-i glandār*, or *gulzār* (flower); *Bāgh-i 'Adn* or *Bāgh-i Bihisht* (Paradise); *dar-i bāgh rā chirā vā guzārdid?* *al-hāl dar-i bāgh-i sabz-i bi-man nishān mī-dihad* (= will you walk into my parlour? said the spider); *bāgh-i nabātāt* (Bot. Gardens).

Garden, to, *bāgh-bānī k.*; *islāh k.* (lay out a garden; also to prune).

Gardener, *bāgh-bān*; *bazr-gar* (cultivator).

Gardening, *sayfi-kārī* (k.) (summer gardening; also met. 'to do things out of season'); *bāgh-bānī k.*

Gargle, *bābāz-i zāj-i safid gharghara bi-kun* (use a gargle of alum); *mazmaža* (k.) (rinsing out the mouth).

Gargling, *gharghara* (noise of—).

Garland, *tāj-i gul* (for the head); *band-i gul* (a necklace of flowers).

Garlic, *sīr*.

Garment, *jāma*; *libās*.

Garrison, *sākhlu* or *sākhlaw* (مَخْلُو) T.; *ahl-i qal'a* (all the people in the fort); *mustahfiżin-i qal'a*.

Garrulous, *rūda-darāz* (m.c., gen. of 'old people); *virr-gū*.

Garrulity, *rūda-darāzī*.

Garter, *zānū-band*: *jūrāb-band*; *nishān-i zānū-band* (Order of the Garter: Shah's D.).

Gas, *gāz*; *chirāgh-i dūdī* (gas-lamp); *shahr bā chirāgh-i gāz rūshan ast* (the city is lighted by gas).

Gasp. *Vide* Extremity.

Gastritis, *varam-i mi'da*.

Gate, *darvāza*; *qāpū* T.

Gate-keeper, *qāpūchī*; *muḥāfiż-i darvāza*.

Gateway. *Vide* Door-way.

Gather, to, *chiāan*, rt. *chīn* (pluck); *jam'* k. (collect); *chirk jam'* *shudan* (of wound); *rīza-hā-yī⁶ nān rā bar chīn* (brush up the crumbs, with the hand).

¹ *Agāsī*, m.c. for portico; also, gallery.

² "Lailāj wouldn't have been even a *pupil* to him." Lailāj is supposed to have invented the game of *nard*.

³ Gaming (*maysir*) is forbidden in the Qur'ān. *Maysir* was played by ten men, with ten unfeathered arrows, of which seven had shares and three had none. The stake was a camel which was divided into ten portions, the three drawing the portionless arrows paying for the camel.

⁴ In India an assistant falconer or a common bird-catcher, etc., is called *mir-shikār*.

⁵ The idea of *bāgh* is a place where trees are.

⁶ *Khurda-hā* "broken bits."

Gathering, *mīva-chīnī* (of fruit); *jam'iyyat* (concourse; vide Crowd); *ijtīmā'* (collecting).

Gauntlet, *qalchāq* T (of iron); *dast-kash* (any glove or gauntlet); *bahla* (falconer's).

Gauze, *khāssa* (a fine cloth); *tan-zīb*; *tūr* (netting or lace); *mushabbak* (of wire).

Gay, *khandān*; *khush-hāl*; *khush u khurram*.

Gaze at, *chashm dūkhtan* (stare at); *chashm-charānī k.* (to gaze leisurely at a panorama, to gaze at natural scenery).

Gazelle, *āhū* P. (the Persian gazelle), *ghizāl* (for Ar. *ghazāl*).

Gazette, *gāzai* (Eur., newspaper); *akhbār-i rasmī* (official gazette).

Gelding, *akhta* (of horses); *khaṣī* (of goats, birds; also facetiously applied to men).

Gem, *javhar* (or *gawhar*¹), pl. *javāhir*; *sang-i qīmatī* (precious stone).

Gemini, *Jawzā'* Ar.; *Sitāra-yī du paykar*

Gender, *jīns*.

Genealogy, *hasab u nasab*; *shajara* (tree; sp. of Sayyids and kings); *nasab-nāma* (tree; gen.); *kursī-nāma* (succession tree of saints and great dervishes).

General, *amīr-panj* (supposed to command 5000); '*umūmī* (adj.); *shuyū'-ī²* *dārad* = *mutadāvil ast* (to be in general use); '*umūmā'* va *khuṣūṣā'* (in general and in particular).

Generally, *bīshtar awqāt*; *akṣar-i awqāt*, or *aghlab-i³* *awqāt*; *majmū'ān* *bayān mī-kunam* (I will explain generally).

Generated, *paydā shuda* (gen.); *mutavallid* (being born; not of insects). Vide Breed.

Generation, *tawlīd* (*dādan* or *sh.*, gen. of insects, etc.) (begetting); *silsila* (race); *pusht* (a single generation); *pusht bi-pusht*, or *naslān* *ba'da* *naslīn*⁴, or *abān* 'an *jadd*⁵ (from generation to generation); *tavallud* (spontaneous generation as opposed to *tavālud* propagating); *ālat-i tanāsul* (male organ o—).

Generosity, *karam=jūd* (liberality, q.v.); *fazl*; *tafazzul* (open-handedness; stronger than *fazl*); *dād u dihish*; *sakhāvat-i ū hadd na-dārad=ū bī-hadd dast u dil bāz ast*; *ū daryā-yī fayz* (or *karam*) *ast*; *tafazz-*

zul-i ziyād bi-kharj mī-dihad (he over-tips or makes a show of his generosity); *jāmāyi sakħāvat rā Khuḍā bar qāmat-i ān zan burīda būd*—Prof. S. T. (= *sakħāvat mun-hasir bi-ū būd*; the latter a common hyperbole).

Generous, *sāhib-karam*; *sakħī*; *fayyāz*; *gushāda-dast*; *dil u dast-ash bāz ast*. Vide Liberal.

Genius, *nādira-kār* (a genius, a great inventor); *qariħa* (natural talent); *malaka* (an acquired facility).—“The abode of the Jinn (genii) is Mt. Caucasus. They eat, drink and propagate their species. They appear to mankind in the shapes of serpents, dogs, cats or human beings” (*asl-i manzil-i Ajinna Kūħ-i Qāf ast*; *akl va shurb va tawlīd mī-kunand va bishakl-i mār, sag, gurba, yā īnsān, bi-dīd-i mardum mī-āyand*. Vide Star and Jinn).

Gentian, *juntiyāna* (Eur.); *kharbaq*.

Gentle, *fagir* or *mażlūm* (of animals or men); *rām* (tame, not frightened); *halīm* (mild; of men); *najīb* (of animals; of men = noble).

Gentleman, *mard-i najīb*; *ān āghā rā mulāqāt karda-id*; *bā ū āshnātī dārīd?* (do you know that gentleman?); *īn Hazarāt mī-khwāħand bi-ravand* (these gentlemen wish to go); *āgħayān* (a better word than the preceding; would be applied to Khans, Mallas, etc.); *mardumān-i najīb īn jūr harakat namī-kunand* (gentlemen don't do such things).

Gently, *ārām*; *yavāsh* T.; *āhista*; *narmak narmak nazdik-i utaqq-am āmad*.

Genuine, *asl⁶*; *khāliṣ* (pure, without mixture). Vide Adulterated.

Genuineness, *asālat* (also nobility of birth); *asliyyat*; *khāliṣ būdan*.

Geography, *dar ilm-i jugħrāfiya kitāb-i taħ- lij karda ast*; *jugħrāfiya-yi tabi'* (physical —); *jugħrāfiya-yi siyāsi* (political —).

Geologist, *ma'din-shinass*; *jūlājiyā-dān* (Eur.).

Geomancer, *rammāl*⁷.

Geomancy, '*ilm-i raml*'.

Geometrical, *handasī*.

Geometrician, *muhandis* (in m.o. gen. = ‘Engineer’); *handasa-dān*.

¹ The Ar. pl. *javāhir* is gen. used as a sing. in m.o.

² Also *shuyū'-ī* adj.

³ مجموعاً.

⁴ نسلٌ بعد نسلٍ.

⁶ The autonym is *badal*.

⁷ *Raml* Ar. “sand.”

⁵ اباً عن جدٍ.

- Geometry**, 'ilm-i handasa ; uqlidas rā *khūb* mī-dānad.
- Georgia**, Gurjistān.
- Georgian**, Gurjī.
- Geranium**, sham'-dānī.
- German**, Almānī (man) ; māl-i Almān (adj.).
- Germany**, Almān ; Namsā.
- Gesture**, harakat, pl. harakāt.
- Get**, paydā kardan ; gir āvardan ; bi-ham rasānīdan ; andūkhtan (to horde, collect) ; shumā kitāb-hā-yī¹ ziyād dārīd (you have got a lot of books) ; āb-i shān bi-yak jūb namī-ravad (they will never get on, pull together) ; buland shaw, pā shaw (stand, get up. Vide Rise) ; hammām-ash 'araq pas namī-dihad (you won't, or can't, get anything out of him).
- Ghost**, dīv ; jinn (a being of fire. Vide Jinn and Genius) ; shayfān (devil) ; parī (fairy) ; ifrīt ; ham-zād (ghostly double, q.v.) ; Rūh² 'l-Quodus (Holy Ghost) ; sāya ; arvāh (used as a sing.) ; siyāha³(?) (bogey?) ; ulūlak (a bogey, to frighten children).
- Ghoul**, ghūl (masc. and fem.²) ; narra-ghūl (used of a man in rather a bad sense = lazy and lusty brute; often applied to wrestlers).
- Giant**, ū misl-i 'Ūj ast (he is as Og, King of Bashan ; said of a big man) ; dīv (sometimes applied to a man of great stature).
- Gibbet**, dār. Vide Gallows.
- Giddiness**, davār or duvār ; gīchī.
- Giddy**, pīsh-i hashm-am siyāh shud ; sar-am dawr mī-zanad ; az bas dawr-i khud gash-tam sar-am gīch shud (I'm giddy from spinning round) ; bī-maghz (flighty).
- Gift**, hadya (for hadiyya), pl. hadāyā (gen.) ; ta'āruf (gen.) ; pīshkash (prop. to a superior) ; armaghān or sawgħāt (a rarity or nice thing brought back from a journey) ; tuhfa (any such rarity or speciality) ; nazr (from a tenant ; also vow) ; muzhadagānī (for good news ; vide news) ; iṣār (a self-sacrificing gift) ; bi-gadā panj rūpiya iṣār kard (he gave the beggar five rupees, which he could ill spare) ; Awliyā⁴ llāh hamisha iṣār-i bi-najs mī-kunand (the saints are unselfish in their acts) ; malaka (a talent) ; mawhabat (gift of God).
- Giggle**, to, kirkir, or hirhir, kardan.
- Gild**, to, tażħib k. ; mī-dānīd chi-tawr kitāb-hā rā āb-tilā-karī⁵ (or tilā-karī) mī-kunand?
- Gilded**, mużahhab (k.) ; muṭallā⁶ (k.). Vide Gilt.
- Gilding**, tilā-karī ; mutallā-karī.
- Gilt**, ū bi-man qāb-i 'aks-i muṭallā⁶ nishān dād (he showed me a gilt picture frame). Vide Gilded.
- Gimlet**, barma (lit. a brace ; vide Bit) ; misqab (any boring instrument) ; matta (a kind of gimlet).
- Gin**, tala, vulg. talla (a trap) ; dām or band (any snare, q.v.).
- Ginger**, zanjabil, vulg. zanjañil ; murabbā-yi zanjabil (preserved ginger).
- Giraffe**, zurāf or zurāja.
- Gird**, bar miyān bastan ; miyān, or kamar, bastan (to gird the loins).
- Girded**, dāman dar miyān, or dāman bālā chida (with loins girded up) ; kamar basta.
- Girder**, tīr.
- Girdle**, shāl-i kamar (a waist-shawl) ; kamār-band or kamar ; zunnār (sacred ; of Persis) ; bīkh-i kamār-ash rā (or bīkh-i qaddash rā) gīriftam va vā-sh dāshtam (I seized him by the girdle and stopped him).
- Girl**, dukhtar ; sabiyya ; ū panj bachcha (or awlād)⁵ dārađ, si tā pisar va du dukhtar ; khādima (a maid-servant) ; kanīz (a negress slave of any age).
- Girth**, tang (of saddle) ; girdī (circumference) ; dawra-yi sīna-ash chi qadr ast ?
- Give**, dādan, rt. dih ; bakhshīdan, or arzānī dāshtan ; aṭā k. ; vāpas, or pas, dādan (give back) ; taslīm k. or rasānīdan (to deliver) ; zih zad⁶ (= he gave in, gave up) ; qalam dādan (to give out) ; sipar andākhan or sar-i taslīm kham k. (to give in, yield). Vide Gift.
- Giver**, dihanda ; 'aṭā-kunanda (bestower) ; rasānanda Khudā ast.
- Gizzard**, sang-dāna, vulg. for sang-dān.
- Glacier**, bahman.
- Glacis**, khāk-rīz.
- Glad**, masrūr ; shād-mān ; farah-nāk ; khush ; dil-am āsūda shud (= I'm glad) ; dar īn amr khush-hāl hastūd yā ranjīda-khātir ?

¹ Or kitāb-i ziyād.² In Persia ghūl is male or female, but in Arabia the former is distinguished by the term quṭrub.³ In India mulamma'.⁴ Note the rā.⁵ Awlād, plural of walad "child."⁶ Zih "bowstring."

(are you glad or not at what has happened?)
 Gladness, *khush-hālī*; *shādmānī*; *farah*; *masarrat*; *khursandī*.
 Glance, to, *yak nazar k.*; vide Glimpse; *tīr bi-sang khurda kaj raft* (the arrow glanced off the stone).
 Gland, *ghudda* Ar., pl. *ghudad*; *ghadūd* P.
 Glanders, *sarāja* or *sarrāja*; *ufa* (glanders?).
 Glass, *shīsha*; *āyina* (mirror); *jām* (pane of glass; also any cup); *bār-fitān* (coloured glass-ware, opaque); *bulūr* (cut glass, table glass; properly crystal); *mutavajjih bāsh*, in *shīsha mī-shikanad*¹ (take care; the glass will break); *yārū* (a facetious name for a wine-glass); *langarī* (a kind of drinking glass); *istikān* (little deep tea glass); *shīsha-yi sā'at* (sand- or hour-glass); *āyina-yi ātashī* (burning glass); *hālā* (a round and cup-shaped glass candle-shade or globe); *mirdangi* (a glass cover or chimney placed over a light to protect it from draughts). Vide Mirror.
 Glass-blower, *shīsha-gar*.
 Glass-ware, *bulūr-ālāt*.
 Glaucoma, *āb-i siyāh*.
 Glazed. Vide Porous.
 Glaze, to, *muhra kashīdan* (to glaze paper, etc., with a shell); *shīsha zadan* (put in window panes).
 Glazier, *shīsha-bur*; [in some places glazier's work is done by painters 'naqqāsh'].
 Glean, *khūsha bar chīdan* (to glean); [but *khūsha chīdan* 'to reap and gather the harvest'].
 Gleaner, *khūsha bar-chīn* (lit.); *khūsha-chīn* (lit. and met.).
 Gib-tongued, *khaylī ravān harf mī-zanad*; *zabān-ash khūb mī-gardad* (he talks glibly).
 Glibness, *ravānī*; *darūgh-i ravān-i* (a glib lie).
 Glimpse, agar *khānum rā yak nazar bi-binam amr-i buzurg-i* st.—Prof. S. T. Vide See.
 Glimmer, to, *kurkurak sūkhtan* (candle guttering).
 Glimmering, *sītāra-yi za'iij-i* (a glimmering star).
 Glissoire. Vide Slide.
 Glitter, *darakhshīdan*.
 Glittering, *barq barq*; *zarq u barq*² (subs.); *shū'lā-zan*; *darakhshān* (part.); *barrāq* (shining).

Globe, *kura*; *kura-yi zamin* (Earth); *fānūs* (of lamp); *lāla* (of candle. Vide Glass).
 Globose, Globular, *kuravī*; *mudavvar*; *gird* (round); *mustadīr* (rare).
 Gloomy, *tīra* or *girifta* (of sky, atmosphere); *fikr-hā-yi tīra u tār* (gloomy thoughts).
 Glorifying God, *tamjīd* (k.) (also of men); *tasbīh k.*; *tasbīh u taħlīl k.*.
 Glorious, *jalīl*; *zū l-jalāl* (of God); *majīd* (of God).
 Glory, *majd u jalāl* (of God); *hālā* (round the moon, and hence halo of a saint).
 Glorying, *iftikhār*; *mubāhāt* (vaunting, q.v.); *lāf* (boast, q.v.).
 Glossary, *farhang*. Vide Dictionary.
 Gloss, *hāshīya*, pl. *havāshī* (navishtan) (marginal notes); *tafsīr*, pl. *tafsīrī* (commentary); *rakhshandagī* (of hair, etc.).
 Gloss over, to, *tagṣīr-i marā raf u rujū` kardānd*; *parda bar rū-yi kār-am kashīdānd* (to gloss over a fault); *musāmahāt* (k.); *bad-khūrī-yi zan rū māst-mālī karda va paywas tagū-yi abrū-yash rū jalva dāda* (glossing over the lady's bad temper and making much of her two eyebrows joined in one —).
 Glove, *bahla* (falconer's glove); [*kaff* or *chaff* in Basra and Baghdad]; *mangala* Ar. (a padded canvas cuff that takes the place of the hawking-glove); *dast-kash* [in India an assistant falconer is called *dast-kash*, i.e., one who carries and handles a hawk]; *kīsa* (for bath).
 Glowing, *bar afrūkhtagī*, subs. (of face); *qirmizi* or *surkhī* (of face or of metals); *bar afrūkhta*; *mushta'il* (adj.).
 Glue, *sarisham-i māhī* or *sarisham* or *sīrsham*; *āhār* (paste); *bi-najjār bī-gū īn du takhta rā bā sarish bi-ham bi-chaspānad*.
 Gluey, *chaspnāk*.
 Glutton, 'abd'l-baṭn (sometimes applied to a fool); *pur-khur* (greedy feeder); *shikam-parast*; *chi qadr hīrṣ mī-zanī*, *kam bi-khur* (what a glutton you are, eat less); *shikamū*, vulg.
 Gluttony, *pur-khuri*; *shikam-parasti* (devoted to good living; also gluttony); *jū'l-baqar*.
 Gnarled, *pur-girih*.
 Gnash, *dandān fishurdan* (to clench or grind the teeth, gen.); *dandān sā'īdan* (grind the teeth in sleep only); *dandān khirc*

¹ *Mutavajjih bāsh īn shīsha na-shikanad* "take care lest this glass break."

² Vulg. *arq u barq*.

khirch k., tr. and intr. (in sleep. *Vide Grind*).

Gnat, pasha.

Gnaw, jāvīdan (a bone; also to chew); *kha'īdan* (to gnaw as a mouse; also bite the nails).

Go, raftan, rt. raw; rāh raftan (to walk, q.v.); *tashrīf burdan* (resp.); *kār k.* (of watch); *dawr n.* (go round); *dar raftan* (go off; of gun or people); *taraddud dāshtan*¹ (to go to and fro; also to vacillate); *dih biraw!* (go away!; also go on, go on).

Goad, daganak (z.) (ox-goad); *gāv-rān* (z.); *gāv-sanj* (z.); *suk zadan* (met.).

Goal, manzil-i maqṣūd; maqṣad; sar-i gaz (in polo; in India *darwāza*).

Goat, buz; buz-i tagga (for stud purposes); *buz-i qandī* (a he-goat let about by *lūlīs*; gen. has its beard dyed red); *chūpān* (any herdsman or tender); *galla-bān*, the owner of flocks).

*Gobble, to. *Vide* Hurriedly.*

Go-between, dallāl (any go-between; broker); *dallāla* and *mashshāṭa* (sp. for marriages; classically the latter is a tire-woman that goes from house to house).

Goblet, tung (of earthenware or glass); *ṣurāḥī* (gen. of earthenware); *kup* (very large decanter-shaped bottle; also vulg. "cheek", because it bulges out); *kūza* (earthen, with long neck).

God, Khudā; Allāh; Haqq ta'āla (God Most High); *Khudā na-kunad* or *Khudā na-khwāsta* or *Khudā na-karda* (God forbid); *bi-fażl-i Ilāhī* (by the goodness of God); *Astaghfir' llāh, na-kardam* (God forbid; I did not do it); *bi-khwāst-i Khudā agar*—(God willing if I—); *Khudā shāhid ast ki*—(God is my witness that—); *bi-'llāh va-'llāh*, or *bi-'llāh*, or *bi-Khudā* (By God!); *az barāy-i Khudā* or *qurbatā² ilā 'llāh* (for God's sake); *na'ūz^{*} bi-'llāh* (we take refuge with God); *Khudā dānā 'st, or va-'llāh^{*} a'lām* (= God knows best); *Allāhd^{*} li-'llāh* (God be praised); *in-shā^{*} Allāh* (Please God, or I hope so); *māshā^{*} Allāh* (as God willed; an expression of admiration, etc., etc.); *bārak-Allāh* (God bless you; an exclamation of praise or admiration); *Subhān Allāh* (Gracious God!); *khāk-am bi-dahan* (= 'God forgive

me but I am obliged to mention these tyrannies'; only when referring to tyranny of rulers; *lit.* may my mouth be filled with earth, i.e., may I die); *Khudāyā!* (Oh God!); *Khudā hāfiẓ-i shumā* (God preserve you; good-bye); *Khudā na-kunad ki ū bi-mīrad* (God forbid that he should die); *agar, Khudā na-karda* (or *na-khwāsta*), *ū bi-mīrad*—(should he die, which God forbid—); *Khudā pidar-i asp rā bi-yāmurzad ki marā az dahan-i shīr khalās kard*.

Godliness, Khudā-parastī; Khudā-shināsī; taqva (piety).

Godsend, Khudā firistāda; Khudā-dād-i būd ki jān bi-dar burdām (it was a godsend that I escaped); *bād-āvard* (windfall).

Gog and Magog, Yājūj u Mājūj (two barbarous tribes descended from Japheth).

Gold,² tilā; zar-i khālis (pure gold) [*zar* alone not used in m.c.]; *tilā-küb* (inlaid with gold); *varaq-i tilā* (gold-leaf); *in zanjīr az tilā ast yā mis?*

Golden, zarin or zarrīn; tilā, or az tilā; tilā^{}* (generally 'gold-coloured').

Goldfinch, sihra (in Kirman 'a gold-finck').

Goldfish, māhī-yi surkh. *Vide* Carp.

Goldsmith, zar-gar.

Goloshes, zangār.

Gomorrah, Ghūmūrah. *Vide* Sodom.

Gong, nāqūs (also a big bell).

Gonorrhoea, sūzāk; sūzanak.

Good, khūb (gen.); *nīk* and *nīkū-kār* (of people or horses); *khush-khulq* (good-natured); *bah!* (interj.); *nīk u bad* or *khayr u sharr* (good and evil).

Good-breeding, akhlāq; akhlāq-i hasana.

Good-bye, Khudā-hāfiẓ (by guest); *Khudā-hāfiẓ* or *fī amān^{*} 'llāh* (by host); *Khudā-hāfiẓi guftan* (to say good-bye); *bi-jihat-i hamishagi* *Khudā-hāfiẓi mī-gūyam*. (I'm going to say good-bye for ever).

Good-morning, sabbaha-k Allāh bi'l-khayr.

Goodness, Good deeds, nīkī; nīkū^{}; khayrāt* (good works generally but sp. alms); *hasanāt* (good deeds); please have the goodness to —, *az rū-yi lutf* —.

Good news, muzhda; khush-khabarī; bishārat.

Good-night, shab-khush (old); *massā-k Allāh bi'l-khayr.*

¹ *Taraddud* also anxiety; coming and going of anxious thoughts.

² Vessels of gold and silver are forbidden by Muslim law. In Persia silver tea-spoons often have small holes in the bowl; as they do not then hold liquids, they are by a quibble supposed not to be 'vessels.'

Goods, *tankhwāh* (merchandise; but in India “pay”); *māl*, pl. *amvāl*; *jīns*, pl. *ajnās*; *māl u matāt*; *kuhnā-asqāt* (goods that are worn out).

Goodwill, *ism* (when selling a shop and its business).

Goose, *qāz*.

Gore, to, *shākh zadan* (of an animal). *Vide Butt.*

Gorgeous, *muzayyan*; *munaggash* (painted, of various hues); *arq u barq* (vulg. for *zarq u barq*) *dārad*.

Goshawk, *bāz*; *tarlān*; *qizil* (local race); *qūsh* (properly any of the raptiores); *tīgūn* (white goshawk and also any albino bird); (the foregoing words are specially applicable to the female): *jurra* (male of any hawk or falcon, but specially of goshawk, the females being distinguished by the term *tuvār*). *Vide Hawk.*

Gospel, *Injil* (New Testament); *Anājīl-i arba'a* (the Four Gospels).

Gossamer, *tār-i 'ankabūt* (of spider); *abri-sham-i nāzuk-i misl-i tār-i 'ankabūt*.

Gossip, *khabar-chīn* (male or female).

Gossip, to, *gap zadan*.

Gourd, “When Jonah was sick, after the fish had cast him up, God caused a gourd plant to grow over him,” *ba'd az ān-ki māhī Yūnas rā bi-khu-hkī andākht va ū marīz būd*, *Khudā hukm farmūd tā dārakht-i kadūz-i sabz shuda sāya bar ū andākht*.

Gout, *nīqrīs*.

Gouty, *nīqrīsī*; *giristār-i nīqrīs*.

Govern, to, *hukūmat kardan*; *iyālat n.*; *siyāsat n.*

Governed, *taht-i hukm-i*; *māhkūm* (of persons; to be under the orders of); *muzāf^{un} ilayh* (of noun, in grammar).

Government, *hukūmat* (*k.*); *iyālat* (*k.*); *hukūmat*, or *awliyā-yi mulk*, or *arbāb-i siyāsat* (the Government); *hukūmat-i muṣlaqa* (absolute —); *husn-i intīzām* (good —); *bī-intīzāmī* and *sūz-i tadbīr* (bad government).

Governor, *hākim*; *vālī* (of a small or sub-district); *Farmān-Farmā* (Governor-General).

Grace, *husn u latāfat* (of women, gazelles); *nāzākat* (ditto); *tawfiq-i ilāhī* (of God); *fazl-i ilāhī* (ditto).

Graceful, *khush-numā* (gen.; of appearance,

action, etc.); *nāzuk* (delicate); *shang* or *shangul* (pretty); *īn bachcha-burāq 'ajab shangul mangul ast* (what a very graceful little Persian kitten!).

Gracefully, *misl-i tā'us mī-khirāmad* (she walks gracefully); *bi-nāz rāh raftan*.

Gracious God. *Vide God.*

Gradation, *tadrīj*.

Grade, *daraja*.

Gradually, *kam kam*; *rafta rafta*; *daraja bi-daraja*; *bi-tadrīj*; *tadrīj^{un}*; *pilla pilla* (step by step).

Graft, to, *qalam bastan* or *payvand k.*

Grafted, *payvandī* (adj.).

Grain, *ghalla*; *dāna* (a single grain); *hubū-bāt* (pl. various food grains); *dar īn vilāyat ghalla-yi bisyār bi-'amal mī-āyad*; *rag* (of wood).

Grained, *khush-rag* (of prettily grained wood).

Grammar, *kitāb-i sarf u nahv*.

Grammarian, *nahvī*. *Grammarians*, *ahl-i* (or *'ulamāz-i*) *sarf u nahv*.

Grammatically, *dar Tīhrān khaylī marbūt harf mī-zanand* (they speak grammatically in Tehran).

Gramophone, *āla-yi hīfz^{un}'-s-sawt*.

Granary, *ambār-i ghalla*.

Grand, *ān khāna-yi 'ālī¹ az kīst?* *'ālī-sh^{an},* or *'ālī-martaba* (for men).

Grandchild, *nabīra* or *nava* (boy or girl); *pisar-zāda*; *dukhtar-zāda*. *Vide Grandson.*

Grandees, *buzurgān*; *mutashakhkhiyān*; *akābir*; *'amā'id* (pl. of *'umda*); *a'yān* (of State). *Vide Great and Notable.*

Grandeur, *jalāl* (of people, court); *'azamat* (men or buildings); *hashmat* (men only); *īn 'imārat-i bā shukūh ast*; *jāh u jalāl* (of high rank).

Grandfather, *jadd* (pl. *ajdād* ‘ancestors’); *jadd-i mādarī* (maternal); *jadd-i pidari* (paternal).

Grandmother, *mādar-i mādar* and *mādar-i pidar*; *jadda* (gen.); *nana-bābā* (paternal; m.c.); *bībī* (vulg.); pat. or mat.).

Grandson, *pisar-zāda*; *nabīra* or *nava* (child of daughter or of son). *Vide Grand-child.*

Granite, *sang-i sumāq*.

Grant, to, *āghā istidā dāram ki 'arz-i marā bi-paṣirid* (I hope, sir, you will grant my request); [bi-'arz-i man bi-rasid = hear

¹ In India 'ālī-sh^{an} is also applied to buildings. 'Ālī “high” is colloquially in Persia applied to things, and means “grand.”

me]; *farzān ki*, or *giriftam ki*, *shumā bar haqq hastūd*, *bāz*—(granted you are right, still—). *Vide To give and Admit.*

Granulate, to, *rū-band shudan*.

Grape, *angūr*; *ghūra* (unripe; for sherbet, vinegar); *tufāla* (vulg. for *sujāla* lit. dregs, sediment) (skins and stones left after expressing the juice); *angūr-i 'askarī* (stoneless grape, the *be-dāna* of India); *angūr-i siyāh* (purple grape); *rish-i bābā* (black from which wine is made); *khāya-yi ghulāmān* (only used for sherbet); *angūr-i yāqūtī* (a good variety); *tāk* or *maw* or *raz* (vine).

Graphic, *ranj rā chunān bayān kard gūyā tamām-i avozā'* dar *chashm mujassam gar-did*.

Grasp, *dast giriftan*; *vide Comprehend*; *bi-gūsha-yi dimāgh-am namī-āyad* (I can't grasp this).

Grass, 'alaf; *hashish* (also Indian hemp or *bhang*); 'alaf-i salām¹ 'alay-kum (a troublesome weed in gardens; when weeded it at once re-sprouts and greets you); *buzak ma-mīr*, *bahār mī-āyad* (=the steed dies while the grass is agrowing). *Vide Weed.*

Grass-cutter, 'alaf-bur. *Vide Woodman.*

Grasshopper, 'alaf-ting; and incorrectly *malakh*. *Vide Locust.*

Grate, to, *kharāshīdan* or *tarāshīdan* (nutmeg, etc.). *Vide Pare and Gall.*

Grateful, *minnat-pazīr*; *shukr-guzār*; *mam-nūn*; *kamāl-i tashakkur rā² khwāham dāsh*.

Grater, *kadū-tarāsh* (for carrots, etc.); *kadū-kash* (ditto).

Grating, *shabaka*; *panjara* (of windows).

Gratis, *muft*, or *muftakī*, vulg.; *rā'igān*; *majjānān³*; *hamīn taur bi-ū dādam* (I gave it to him for nothing).

Gratitude, *tashakkur*; *imtinān*; *mamnūniyat*. *Vide Obligation.*

Grave, *muvaqqar*; *bā tamkīn*; *bā vagār*; *sangīn* (adj.); *vide Dignified, Sedate*; *īn kār masūliyyat-i ziyād dārad*, or *taklīf-i buzurg-i ast* (a grave responsibility); *gūr*; *qabr*, pl. *qubūr*; *mazār*; *mazja'*; *zarih* (of saints). *Vide Tomb.*

Grave-digger, *gūr-kan* (also the badger); *qabr-kan*.

Gravel, *sang-rīza*; *shin* (mud and sand mixed); *rīg-i masāna* or *sang-i masāna* (the disease).

Gravel, to, *rīg-farsh k.*

Gravelled, *rīg-farsh*.

Gravitation, *kashish*.

Gravity, *tamkīn*; *vagār*; *sangīnī* (sedateness); *razānat-i māddā* (specific gravity; of metals only); *markaz-i saqālat* (centre of gravity); *quvvā-yi jāziba* (met., attraction, of women; and lit., the force of gravity).

Gravy, *āb-i gūsht*.

Gray, *kabūd* (blue grey like a *kabūtar*); *khākistarī* (ash-coloured); *filfil namaki* (pepper and salt; also grizzled); *qizil T.* (nutmeg-grey; prop.=“red”); *gizil nīla* (iron-grey); *sinjābī*. *Vide Grey.*

Gray-beard, *rish-safid*; *shaykh*, pl. *shuyūkh* (elder).

Graze, *charīdan* intr.; *charānīdan* tr.; *kharāshīdan* (scratch, grate, etc.); *asp-hā rū-yi dash tī-charand*, but *dar sahārā charā mī-kunand*.

Grease, *charbī*; *pīh* and *pī* (fat); *shuhūm* (pl. of *shahm*).

Greasy, *charb*; *pur az pīh*; *mucharrab* Ar. P. **Great**, *buzurg*; *kabīr*; *'azīm*; *jasīm* (in body); *hajīm* (of books); *'amā'id⁴* u *buzurgān* (the great); *shumā minnat-i ziyād bar man⁵* *nīhāda id* (you have done me a great favour); *a'yān u ashraf-i shahr*. *Vide Grandees and Notable.*

Greece, *Yūnān*.

Greedy, *bā hīrī*; *sharāb rā misl-i gār mī-khurad*, or *sharāb hawlakī mī-khurad*.

Greedy, *hariś* (in eating); *tammā'* (for gain); *shikamū* (fond of eating much); *dil-i dārad*, *harchi zibā dīd mī-khwād* (adj. lit. he has a nature that covets every nice thing he sees; *mī-khwād*, vulg. for *mī-khwāhad*).

Greek, *Yūnān*; *ahl-i Yūnān* or *Yūnāniyān* (the Greeks).

Green, *sabz*; *sabz-i barg-i nārangī* (orange-leaf green or darkish green); *qara-māshi* (dark green, the colour of vetches); *tāza* (fresh); *nāras* (unripe); *vide Inexperienced*; *sabzī*, subs., pl. *sabzī-ālāt* (greens⁶).

Greengrocer, *sabzī-farūsh*; *mīva-farūsh* (fruiteer).

Greeting, *ahwāl-pursī* (asking after the health); *tabrīk-i 'Id guftan* (i.e., saying 'Id-i shumā mubārak bād'); “after saying ‘How d'ye do,’ I said—” (*ba'd az dimāgh*

¹ In this name the *tanwīn* is generally omitted.

² Pl. of 'umda.

³ Compare *sharbat ālāt* “sherbets, various kinds of sherbet” and *shirinī ālāt*.

⁴ Note the *rā*.

⁵ Or vulg. *bar-i man* for *barāy-i man*.

- chāqī, guftam—); salām ‘alay-kum*, (but in greeting a person *salām^{“n}* ‘alay-kum or *as-salām[“]* ‘alay-kum).
- Grey, rish-i jaw-gandum-i dārad* (grizzled). *Vide Gray and Gray-beard.*
- Greyhound, tāzī; tāzī kashīdan* (to slip a greyhound).
- Griddle, sāj.*
- Grief, ghussa (kh.)* (grief, sorrow; lit. things that choke); *huzn* (sadness) (*k.*); *alam* (lit. pain); *gham(m)* (the face being clouded through grief); *gham(m) u ghussa (kh.)*; *ū pidar-i khud rā ranj u mihan¹ dāda ast*; *bi-sabab-i marg-i pidar-ash dil-ash bughz kard* (*m.c.*).
- Grievance, shikāyat (k., az); gila (k., az).*
- Grieve, ghumm, etc., khurdan, and huzn k., intr.; āzurdan, ranjānidan, dil-khur k., dil-tang k., tr.*
- Grieved, maghnūm* (with clouded face); *mazün* (saddened); *dil-khūn* (very grieved).
- Grievous, sakht; shadid; sadma-yi sangin* (grievous hurt).
- Grill, kabāb k.* (of meat); *biryān k.* (to fry; also to parch); *birishta k.* and *bū dādan* (to parch; roast coffee, etc.); *tū-yi raw-ghan qirmiz k.* (fry in butter). *Vide Roast.*
- Grim, ‘abūs.*
- Grimace, turush-rūsi k.* and *turush-rū sh.*; *akhrū k.* (gen. from pain); *nīshūn k.* or *dar āvardan* (*m.c.*; of children); *sūrat sākhtan* (make grimaces; also to compose the face for a photograph).
- Grin, to, nīshak vā k.* (of dog, monkey); *dandān namūdan.*
- Grind, sāidān or sābidān* (of tools; rubbing the hands together, etc.); *ās k.* (in hand-mill); *khirch khirch k.*, *tr.* and *intr.* (to grind the teeth; *vide Gnash*); *in ghalla rā dar āsiyā ārd kun*; *shumā hīch mī-dānīd za’ farān (rā) chi ṭawr mī-sāband²* (do you know how to grind saffron?); *ṣilāya k.* (of spices on a stone).
- Grinder, charkh-gar* (of knives); *ās-gardān* (of mill); *dandān-i āsiyā* (tooth).
- Grindstone, sang-i sāb or sang-i fisān* (whetstone or hone); *charkh-i sāb* (a circular grindstone); *dam-i charkh bi-dih, tīz bi-shavad* (grind it on the stone).
- Gristle, kirich kirichū³* (vulg.); *kurkurak.* *Vide Cartilage.*
- Grizzled.* *Vide Grey.*
- Groan, nāla kashīdan; āh kashīdan* (to sigh and groan).
- Groats.* *Vide Grout.*
- Grocer, saqat-farūsh* (sells *adviya*, i.e., spices, and tea, sugar, etc.); *baqqāl* (sells vegetables and cheese). *Vide Confectioner.*
- Groceries, māl-i saqat.*
- Groin, bikh-i kash; bikh-i rān* (of humans; also a butcher’s term for rump-steak).
- Groined, du-tāqa* (architec.).
- Groom, jilaw-dār* (head); *mihtar* (under); *mīr-ākhur* (head of the stables; of princes, governors, etc.).
- Groove, khāna; gawdī.*
- Grope, dast pālūn k.* or *dast palmās k.* (to grope in the dark); *kūrāna harakat k.*
- Gross, ghālīz* (of words, people; thick, of liquids); *harza* (of words; opp. to *ma-qūl*).
- Ground, zāmīn; khāk* (earth); *zāmīna* (of picture; background); *jahāz dar rīg ni-shast* (the ship grounded); *zāmīn-gīr sh.* (to lie down and hug the ground; in wrestling).
- Ground floor, tahtānī adj. (opp. to *fawqānī*).*
- Groundless, bī-jihat; in khawf durūgh būd* (vulg., the fear was groundless); *bī-jā.*
- Ground-rent, kirāya-yi zāmīn-i⁴ in bāgh chi qadr ast?*
- Grouse, siyāh-sīna P., and bāqrī-qara T.* (the “black breast,” i.e., the large sand-grouse); *kokar* or *kawkar* P., and *qilqürūq T.* (the large pin-tailed sand-grouse).
- Grout (pl. groats), bulghūr; [bulghūr, k., of a child just learning to talk].*
- Grove, khīyābān; darakhtistān-i dār-bast* (for creepers); *raz-bandī* (for vine); *darakht-zār* (a clump of trees).
- Grow, kāshtan, tr.* (to sow or plant); *bi-amal āvardan* (raise); *rustan*, *rt. rūy, intr.*; *numuv k.* (of trees and humans); *sar*, or *tinja*, *zadan* (of seeds just appearing); *bālīdan* and *rushd k.* (of humans); *nashv u numā k.* (of plants, humans); *gul-i ziyād-i dar bāgh-i Khān bi-ham mī-rasad.*
- Growl, Growling, ghurrīdan* (low growling of dogs or lions). *Vide Grumble; [na’ra kashīdan, to roar; of lions].*

¹ Pl. of *mīnat*.² The saffron is wetted with rose-water and then rubbed in a china mortar. The extract is used for colouring *pilaw*, sweetmeats, etc.³ So named from the sound it emits when chewed.⁴ The term *kirāya-yi bāgh* might include the rent of the buildings in the *bāgh*.

Grown, *az ān vagt ki shumā rā dīda būdam khaylī qadd kashīda-īd* or *khaylī rushd karda-īd* (you have grown a lot since I last saw you).

Growth, *rushd*; *numuv*; *nashv* (Ar. *nushuv*) *u numā*; *rushd-ī ki na-karda* (he has not grown!).

Gruel, *harīra*¹ (made of rice and water cooked and mixed with sugar and almonds, etc.); *jaw-shīr* (barley water).

Grumble, *lund lund* (or *qum qum*, or *qur qur*) *kardan* (dissatisfaction in a low tone); *shikam-am qur qur mī-kunad* (from hunger, etc. = *qul hū Allāh mī-khāwānād*).

Grunt, *bagh bagh kardan* (of pig).

Guarantee, *zāmin shudan*; *mukaffal shudan*; *kafālat namūdan*; *zāmin* (person).

Guaranteed, *īn sā'at rā zāmānat karda-and ki dah sāl kār mī-kunad*.

Guard, *qarāvul* (mily. term); *kishīk-chī* (a patrolling sentry); *mustahfīz* (of a post, jail, etc.); *pās-bān* (gen. term); *hīfz*; *hirāsat* (protection); *afvāj-i khāṣṣa* (Shah's body-guard).

Guard, to, *kishīk kashīdan* (of sentry); *pās-bānī n.* (gen.); *hīfzat k.*; *nigāh dāshtan* (keep).

Guarded, *mahfūz* (also safe); *mahrūs*.

Guard-house, *qarāvul-khāna*; *sar-i* dam (at a cross-road).

Guardian, *murabbī* or *valī* (teacher or guardian of a youth); *buzurgtar*, m.c. (ditto); *lala* (a servant, mentor, *vide* Tutor); *qayyim* (of orphan); *vasī* (appointed by will).

Guardianship, *muhāfazat* (protection); *visāyat* (by will over a minor); *zīr-i dast-i mullā urā guzāshtam*.

Guarding, *nigāh-bānī* (k.); *hīfzat* (k.); *hirāsat* (k.).

Guard-room. *Vide* Guard-house.

Guava, *anjīr-i Hind*.²

Guess, *qiyās k.*; *hads zadan* (to conjecture); *ānchi dar dil-am ast mī-tavānīd qiyās bi-kunīd* or *bi-jahmīd*? : *shast-ash khabar shud* (he's guessed we are discussing him = *havā-yi kār rā jahmīd*). *Vide* Thumb.

Guest,³ *mīhmān*; *mīhmān khar-i sāhib-khāna ast* (a saying; = I will follow you).

Guidance, *rāh-numā-ī* or *rah-barī* (k.); *balādiyyat* (k.); *hidāyat* (k.) (spiritual).

Guide, *rāh-bar* or *rah-bar*; *rāh-numā*⁴; *dalīl* (of road); *chāvūsh* (professional for a pilgrim band); *hādī* (sp. spiritual); *agar-chī hīch vaqt az ān rāh na-rafta būdam mā-hāzā bī-balad*⁵ *rajam*.

Guide, to, *baladiyyat* k.; *dalālat* k.; *hidāyat* k. (spiritually); *barāy-i shumā baladī mī-kunam* (I will act as your guide). *Vide* Pilgrim.

Guilt, *gunāh* or *gunāh-kārī*; *khaṭā-kārī*; *tag-sīr*; *qusūr*.

Guiltless, *bī-guṇāh*; *bī-taqṣīr*; *bī-jurm*; *maśūm* (pure by nature, of a prophet, etc.).

Guilty, *mujrīm* (criminal); *gunāh-kār* (sinful); *muqassir*, and *khaṭā-kār* (committed a fault).

Guinea, *jīna* (money).

Guinea-fowl, *murgh-i habashī*.

Guinea-worm, *rishta*; *pivak*.

Guitar, *'ūd*; *tār* (any stringed instrument); *si-tār* (of three strings); *kāsa* (the body); *dasta* (the long neck); *kharak* (bridge); *gūsh* or *gūsha* (pegs); *mizrab* (plectrum); *sīm* (the strings or wires).

Gulf, *khalīj*; *khur* (for Ar. *khawr*) (narrow river mouth); *būghāz* T. (the broad part of a river mouth; also straits).

Gullet, *gulū*, P., *hulqūm* A. (throat); *hanjara* Ar. (windpipe).

Gully, *gulū-gāh*, also = the neck of a spear.

Gulp, *jur'a* or *qurt* (one gulp of water, etc.).

Gulp down, to, *bi-zūdī farū burdan*; *qurt dādan* or *zadan*.

Gum, *uzū* (m.c.); *samgh* (gum-arabic); *jitk* (any gum on bark of trees); *katīra* (trigacanth); *mastakī* (for *muṣṭaka*, mastic); *lāk* (shellac); *bun-i dandān* (of teeth), also *gūsh-i dandān*.

Gun, *tufang*; *du-lūla* or *tufang-ī du-lūla-ī*⁶ (double-barrelled); *tufang-i faīla-ī* (match-lock); *chāqmāqī* (a flint-lock); *zāmbūrak* (small camel-gun); *tūp* (cannon); *tah-pur* (breech-loading); *dahān-pur* (muzzle-loading); *shash-khāna* (rifled); *qundāgh* (stock); *chāqmāq* or *chākush* or *chakush*

¹ In India 'congee' (*kānjī*).

² In Bengal the guava is erroneously called *anjīr* "a fig."

³ A guest should not stay so long as to incommodate his host, but according to a precept of the Prophet, the host should entertain him three days.

⁴ *Batrīqa*, in India "a guide, escort," in modern Persian means going a short distance along the road to speed a parting friend on a journey.

⁵ *Balad* = *vāqif*.

⁶ دو لولہ

- (cook, hammer); *shayṭānak* (trigger); *tüp-i musalsal* (a quick-firing gun).
- Gunner, *tüp-chī* (of big gun); *tufang-chī* (a rifleman).
- Gun-metal, *chawdan*.
- Gunpowder, *bārūt* or *bārūṭ*.
- Gunshot, *partāb-i gulūla*, or *partāb-i tīr* (distance of—).
- Gunsmith, *tufang-sāz*; *tüp-riz* (one that casts cannon).
- Gurgling, *qulqul* or *ghulghul-i mīnā* (the gurgling of wine).
- Gushtasp, *Gashtāsp*.
- Gusset, *bagħalak* (a gusset under the arm-pit).
- Gust, *laġma* (slap; also of waves); [*nafha*, a gentle puff; *hubub*, blowing].
- Gut, *rūda*.
- to, *rūda-ash bi-kash* or *shikam-ash pāk in* (of fowl)
 - .ter, *rāh-i āb*, or *āb dar-raw* (on ground); *iāv-dān* (on roof); *jadval* (a drain).
 - ittural, *halqī*; az *hanjara-ash harf mi-zanad*. *Vide Voice*.
- gymnasium, *zür-khāna*; *varzish-khāna*.
- Gypsum, *gach* (as dug out); *sārūj* (mixed with lime and ashes; also Portland cement).
- Gypsy, *kawī* (said to be a corruption of *Kābulī*); *qara-chī*; *lūlī* (a tribe that dances, etc.); *dast-muzd-i Zubayda rā bi-dih* (= cross Zubeyda the Gypsy's hand with a bit of silver); *tāli-i shumā rā mī-binam, dawr-at bi-gardam* (I'll tell your fortune my dear).
- Gyrate, to, *charkh zadan*, *pir khurdan*; *dawr gashtan*.
- H.
- Habit, 'ādat (k.); *khūy* (k. or *giriftan*); *ū ādi'st ki har rūz subh gardish kunad*; *rasm*, pl. *rusūm*; *ṭarīqa*; *dastūr* (Indian but coming into use; *dustūr* in Ar. permission); *ma'mūl* (custom). *Vide Custom*.
- Habitated, *maskūn* (for house or land; also haunted, q.v.); *ābād* (land only).
- Habitant, *sakin* (gen.); [*sākinin* only of a house, or a quarter or city].
- Habitation, *maskan*, pl. *masākin*; *manzil*. *Vide Residence*.
- Habitual, *mu'tād*; *ma'mūlī*.
- Habitually, 'ādat^a; *bar hasb-i 'ādat*.
- Hackneyed, *bāzāri shuda*; *dast-i har kas uftāda*.
- Hadramaut, *Hazramawt*.
- Hafiz, az *Hāfiż taʃa'ul justam, chūn ki kam waqt-i 'st ki takħalluf* (or *takħaluf*) *namūda bāshad* (I sought an omen from Hafiz; his omens seldom fail). *Vide Divination and Bibliomancy*.
- Hag, *pir-i zāl* and *'ajūza* (any very old woman). *Vide Beldame*.
- Hagar, *Hājar*; " and Hagar called out 'Oh Abraham! with whom leavest thou me?' He answered 'With God'" va *Hājar sadā karda pursid* " *Ay Ibrāhīm marā bi-ki sipurdi?*" *Javāb dād* " *Bi-Khudā*."
- Haggard, *dāsh-tūlak* T. ('moulted outside'; of falcon); *tūlakī* (gen.) ('intermewed' or moulted = *jarnās* Ar.).
- Haggle, to, *vide Bargain*; *jir u da'va k*.
- Hail, *tagarg sar-darakħi-hā rā¹* *kharāb kard*.
- Hail, to, *tagarg bāridan*.
- Hair, *mū*; *filfil-mū*, subs. and adj. (wool of Negroes); *mū-yi zahār* and vulg. *pashm* (of the pubes); *gīsū* (long back hair of women); *zulf* (side curls of women, or long back curls of men); *kākul* (top-knot of Muslims or of Zardushti boys); [*kākulī* is a species of crested lark]; *dallāk rā bi-gū bi yāyad mūy-am rā iṣlāḥ krunad* (or *bi-chinad*) (tell the barber to come and cut my hair); *rishma* (strands of camel-hair worn by dervishes round the waist, or round the *kulāh*; also for *rashma* Ar. rein, q.v.). *Vide Curl and Locks*.
- Hair-dresser, *mashħāṭa* (of women). *Vide Tire-woman and Maid*.
- Hair-pin. *Vide Pin*.
- Hair-splitting, *mū-shigāfi* (k.).
- Hairy, *pur pashm u pila* (long-haired, etc., of dogs); *pur mū* (of men).
- Half, *nīm*; *nīma*; *nīṣf*; *yak nīṣfa-yi līmū* or *nīṣf-i līmū* (half a lemon); *hā!* *agar bakħt-at yārī kard har chi āvardi bāyad barāħar-i khud-at bi-man qismat bi-dihī* (now, if luck befriend you, whatever sum you get you must halve, share equally, with me); *shamshir zad, du nīm shud* (he cut him in half with his sword); *nīṣf-i ziyyād-ash* or *nīṣf-i ziyyāda-tar-osh* (more than half²).

¹ *Sar-darakħi* "fruits grown on trees" (not melons, etc.).² Corresponds to the English colloquialism "the larger half."

Half-caste, *du-nasla* (of men); *du-raga* (of animals).

Hall, *bārīka* (a passage with rooms off it); *kiryās* (a hall, gen. octagonal, not joining the main building); *in khāna yak dālān*¹ *va si utāq dārad*; *tālār* or *ayvān* (a verandah, or open room on pillars); *tālār-i dah-mīlā* (a room open on one side and with ten pillars).

Halo, *hāla* or *hālā* (round moon, on Saints' heads); *khirman* (of moon); *nūr* (round Prophets' and Imāms' heads).

Halsband, *jalqū* (the 'neck-band' for short-winged hawks).

Halt! *vā ist!*; *bāsh!*

Halt, to, *lang k.* or *utrāq k.* (on a journey or march); *makṣ k.* (for some minutes); *māndan*; *tavaqqūf k.* (for some time); *langidān* (to limp).

Halter, *afṣār*; *qābil-i tanāb ast* (he deserves the halter).

Halting-place, *manzil-gāh*; *farūd-gāh* (for passengers from ships).

Halve, to, vide 'Half'; *du-nīm kardan*; *nīṣ k.*

Halving, *tansīf*; *nīṣ kardan*.

Ham, *gūsh-i bulbul* (a facetious name); *gūs-fand-i farangi*; *gūsh-i gurāz*.

Ham, *Hām* (son of *Nūh*).

Hammer, *chakush*; *mangana* (T., corrup. of Eng. "machine"); a steam-hammer or steam-presser); *kalla-pā* (large smith's hammer).

Hammock, *nanū*; *namī*; *nanūtī*.

Hamstring, *pay zadan* (but *pay burdan* 'to track foot-prints'); *pay burīdan*.

Hand,² *dast* (also fore-leg); *dast bi-dast* (from hand to hand); *chahār angusht* (a hand's breadth); *gurg-i bārān-dīda* or *kuhnā-rind* (an 'old hand'; an 'old soldier'); '*aqrabak* (of watch; lit. 'small scorpion'); *dast-i ūrā bi-gīr* ("take his hand"); not in m.c. "help him"³); *az taraf-i dīgar* (on the other hand); *kār bi-har jā munjarr bi-shavad khayr-i mā'st*, *az yak taraf asp az yak taraf pūl* (it is to our advantage however it may end; on the one hand a horse, on the other money); *du-dastī*

(adv. with both hands); *yak dast shudan* (join hands; in a good or bad sense); *dast d.* (to shake hands); *fulāna zan dast-i shūhar-ash rā zīr-i sang mī-dārad* = *dar dast-i khud khūb nigāh mī-dārad* (she keeps her husband in hand); *ū bāzū-yi man ast* = *dast-i rāst-i man ast*, he's my right-hand man).

Hand, to, vide To pass; *ūrā dād bikushand-ash* (vulg.) (he handed him over to be killed); *ūrā bi-kushtan dād* (he caused him to be ruined); *dast u giribān shudan* (to come hand to hand, close quarters). Vide Entrust.

Handcuffs, *khalīlī*; *zanjīr-i dast*.

Hand-made, *dast-sākhta*; '*amal-i yad(d)*'.

Handicraft, *pīsha*; *shughl*; *kasb*; *kāsibī*; *san'at*.

Handiwork, *kār-i dast*; '*amal*'.

Handkerchief, *dast-māl*.⁴

Handle, *dasta-yi in zabāna* (or—*in khāna-yi mīz*) *shikasta ast*; *pīr-i zan dasta-yi jārūb bi-dast-ash āmada chūnīn bar sar-ash navā-kht ki mardaka bi-ū panāh āvard*—Prof. S. T.

Handled. Vide Soiled.

Handmaid, *kanīz* (Negress or Georgian). Vide Maid, Tirewoman, Hair-dresser.

Handmill, *dast-ās*.

Hand-rail, *dast-andāz*.

Handsel, *dasht* (first money taken in the morning); *ay bābā! hanūz dasht na-kardam ki turā chīz-i bi-diham* (said to a beggar by a shopman).

Handsome, *hasīn* (gen.); *jamil*⁵ (gen.); *vajīh* (in face) (all of people); *qashang*; *maqbūl*; *khush-gil* (pretty; gen.); not so strong as former; even used of buildings); *khush-manzar* (of buildings or views and rarely of people); '*ālī* (m.c. of buildings); *khush-tarkīb* (well-made, of anything); *khush-quvāra* (well-made, of living things); *shakīl*; *khush-andām* (of fine form; of living things); *khush-chashm u abrū*, or *khush sar u sūrat*, or *malīh* (good or pleasant looking); *dar vajāhat mu'tadil ast* (his looks are middling); *bā tanāsub-i andām* (well-formed, well-proportioned).

¹ *Dālān* gen. hall in a gateway or near the entrance, not in the house; it leads into and out of the *kiryās*. Some houses, however, have no *kiryās*.

² Muslims eat with the right hand. In helping themselves to a dish, Persians will sometimes use the left hand. In Muslim society, Europeans should be careful to use the right hand.

³ *Ūrā dast-gīrī kun* (m.c.) "help him."

⁴ In India, *ū-māl*.

⁵ In Arabic *jamil* implies stoutness as well as good looks.

Handspike, *ahrum*, or *dilum* (lever, of iron or wood); '*atala* Ar. (rare) (lever).

Handy, *sar-i dast* (at hand).

Handwriting, *khatt*; *khatt-i shirin* (beautiful writing); *fulānī sāhib-i chahār khatt ast* (So-and-so can write four kinds of handwriting); *khatt-i ja'lī* (disguised writing; also forged writing); *shīva-yi khüb dārad* (he writes a nice hand).

Hang, to, *āvīkhtan*, rt. *āvīz*; *āvīzān k.*; *bar-* or *bi-dār kashidān* or *zadan*, and *māslūb k.* (to execute by hanging by the neck; lit. the latter means to crucify¹); *bi-tanāb andākhtan* (to strangle on the ground or to execute by hauling up from the ground); *az darakht mu'allaq k.* (execute by hanging from a tree); *kalid-hā rā rū-yi mīkhārizān kun* (or *bi-yāvīz*), or vulg. *kalid-hā-rā gal-i mīkh bi-kash* (hang the keys on the peg); *guh mī-khuram ki nazdik-i ū bīravam*² (I will be hanged if I go near him); *gardan-at khurd shavad!* or *chashm-at kūr shavad!* (=hang you!).

Hanged, *māslūb*¹ (prop. crucified).

Hanger-on, *muta'alliq*; *az vā bastagān*; *tūfaylī* (parasite); *hāshiya-nishīn* (and toady).

Hangings, *parda-hā* (curtains, etc.); *āvīza-hā* (lamps).

Hankering, *dar fikr-i chīz-i būdan*; '*aqab-i ān qālī chashm andākhta am* (I have an eye on that carpet).

Happen, *rū dādan*; *ittifāq uftādan*; *vuqu' yāftan*; *bi-zuhūr rasidān*; *vārid āmadān*; *tārī shudān* (to come suddenly upon; *chūn shab tārī shud*); *īn hādisa kay vāqi' shud?*; *fī'l-i sar mī-zanad* (something will happen); *ba'd bi-sar-am har-chi bi-yāyad bi-yāyad* (let happen what will); *har-chi bād-ābād* (happen what may); *dar dunyā hīch hamchu chīz-i shuda ast?*; *khüb, chi bi-sar-at āmad?* ("well, please; what befell you?", of unpleasant events only); *nafhamidam chi shud*; *agar īn kār tawrī ki mī-gūyam sūrat bi-girad bi-tu chīz-i khwāham dād* (if things turn out as I expect I

won't forget you); *kār-i shudānī mī-shavad* (what is to happen, will happen).

Happiness, *masarrat*; *farah*; *khush-vaqṭi*; *dar īn dunyā hīch kas rāhat-i kāmil nādārad*.

Happy, *khush-vaqṭ*; *masrūr*; *khush u khurram*; *dil-shād*; *ān-hā-i ki az Khudā mī-tarsand 'āqibat khush-hālī mī-yāband*.

Harass, *āzār k.*; *īzār dādan*; *aziyyat dādan*; *parishān k.*

Harbinger, *pīsh-raw*; *khabar-rasān*; *muzhdāavar* (of good news).

Harbour, *bandar*, pl. *banādir* (port); *langar-gāh* (anchorage); *qāvī* (any extensive harbour); *ma'man* (refuge); *kishtī qarib-i gād-bandī*³ *lāhim shud* = *dar rig farū ni-shast*.

Hard, *sakht*; *shadid* (severe); *khushk* (of bread); *vide Difficult*; *sabag-i ki bi-man dāda* and *āsān ast yā mushkil?*; *sakht-giri k.* (to be hard on).

Hard-featured, *sakht-rū*; *khishin*⁴-*rū*.

Hard-fisted, *kuluft-dast* and *sakht-dast* (lit.); *mumsik*; *āb az dast-ash namī-chakad* (met.).

Hard-hearted, *sang-dil*; *sakht-dil*.

Hardly, *mushkil* or *zūr*; *mushkil mī-dānam* (this can hardly be the case; also I don't think it can be done; *shak*⁵ *mī-dānam*, has much the same meaning); *tā pā birūn guzāsh̄t saqf pāyīn āmad* (he had hardly set foot outside when the roof came down); *zūr-am mī-āyad īn kār rā bi-kunam* (I can hardly do that; I don't want to do it).

Hard-mouthed, *harūn* (m.c. a puller, a horse; prop. restive), *bad-lagām*; *sar-kash*.

Hardship, *zulm* (lit. tyranny); *shadāz-id-i-zamāna* or —*bakht* (the hardships of fortune). *Vide Toil*.

Hardware, *āhan-ālāt*.

Hare, *khar-gūsh*⁶ *bisyār tarsū* (or *ramū*) 'st.

Hare-lipped, *lab-i khargūshī dārad* or *lab-shakar ast*; *lab-i ū muhra khurda ast* (local); *shutur-lab*; *lab-chāk* (Gilan).

Harem, *andarūn*; *haram*; ⁷ *haram-sarā* (gen. of kings).

¹ Properly to crucify; *salib* "a cross."

² A crude but common expression; *guh* lit. "human excrement." An angry master will say to an offending servant *az guh guh-tar-i*, *az khar khar-tar* (m.c.).

³ The corruption of some Bombay word.

⁴ For *khash* n.

⁵ *Shak* P. for Ar. *shakk*.

⁶ *Khar* old Pers. "big." Compare *khar-chang* "crab," *khar-muhra* (a large shell, a "large cowrie").

⁷ *Haram* also the sacred enclosure of the *Ka'bā* at *Makka*, and of tombs at *Madina*, *Karbela*, *Mashhad*, etc.

Hark, *gūsh, gūsh!*

Harlot, *jinda* (m.c.); *qaḥba*; *fāhisha*; *zan-i zāniya*; *zan-i kusū* or *zan-i kus-dih* (vulg.).
Vide Whore.

Harlotry, *jinda-bāzī*; *zinā-kārī* (also adul-
Harm, *zarar rasāndan*; *mazārrat* (r.); *ziyān* (k.), or *khasārat* (k. or r.), or *nuqsān* (r. or *dādan*) (loss); *ayā chunīn kār kardan* ‘ayb-i dārad?; *bāk-i nīst* (there's no harm); *chirā?* (why not?).

Harm, to, *aziyyat* *k.* (living things); *zarar rasāndan* gen.; *sadma* *z.* (to living things).

Harmonize, *ham-āhang*, or *ham-navā*, *būdan* (gen. in music; but of people also); *īn rang-hā hama ham-navākh¹* -and.

Harmony, *muwāfaqat* (gen.); *vifq* (gen.); *āhang* and *ham-naḡmagī* (of music); *ham-rang* va *ham-āhang shudan* (to be in harmony with, of people only); *ham-āhang* (gen. of music but of people also); *muṭābaqat²* *l-asvāt* (harmony of voices).

Harness, *yārāq* (equipment of a saddle horse; also harness; arms and accoutrements, etc.).

Haroun-al-Rashid, *Hārūn³-r-Rashīd*.

Harp, *chang* (gen. played by Jews; it is placed flat on the ground and not upright like a Welsh harp).

Harper, *changī²* (gen. a woman); *chang-zan* (man or woman).

Harridan, *kuhnā-jinda*. Vide Hag and Bel-dam.

Harrier, *bil-bāqlī* T., and *shab-māla* Kurd., and *Abū-hikab* Ar. (the bird). Vide Kite.

Harrow, *takhta* *k.* or *takhta-kashī* *k.* (with a board studded with nails); *māla* *kashīdan* (with a log of wood); *shāqūl* (k.) (also a mason's line).

Harsh, *durusht* (in words, manners; also “big”); *zibr* (rough, of things); *khishin* (coll. for *khashin*, rough; of persons or things).

Harshly, *durushtāna*; *sakht-gū*i** *farmūdīd* (you've spoken harshly).

Harshness, *durushtī* (also bigness; vide Big, Large); *khushūnat* (of disposition, or cloths).

Harvest, *mahṣūl* or pl *mahṣūlāt³*; *mahṣūl-i*

īn bāgh chīst? (what is the money value of the grain and fruit-crop of this garden?); *imsāl az jihat-i qillat-i āftāb diraw* ‘aqab *uftāda ast* (the harvest is late this year on account of the dull weather); *sayfī* (summer harvest); *shitavī* (winter harvest).

Hasp, *chīft* (also bolt of a door).

Haste, *zūd* or *shītāb* (k.); *bi-sur'at raftan*; *ta'jīl* (n.); *bi-ta'jīl mī-navīsam tā bi-'pūst'* *bi-rasad* (I am writing in haste ‘to save the post’); *īn du kalima bi-rasm-i istījāl nīgārīsh yāft* (=yours in haste; vide ‘Yours’); *bar sabīl-i 'ijāla navishta shud* (ditto, at the end of a letter); ‘ajala az *Shaykhan* *ast* *va sabr az Rahmān⁴* (common saying).

Hastening, *ta'jīl*; *dar zūd rasāndan* (or *rasānīdan*)-i ū *bāyad kūshish bi-kunīd*.

Hastily, *shītābāna*; *bi-ta'jīl*.

Hastiness, *tund-mizājī* (of temper).

Hasty, *dast-pācha* (flurried); *ta'jīl namūdan kār-i ādam-i 'āqil⁵ nīst*.

Hat, *kulāh-i farangi* (European hat; also a round summer house, etc.); *tāj-i hasht tark* (dervishes' cap of eight pieces, each shaped like the divisions of an orange); *hāmān vaqt ki dar utāq dākhil shud kulāh rā bar dāshīt⁶*; *pukh pukh* (barrel-shaped hat worn by farrāshes); *tās-kulāh* (a felt hat while new and in shape); *agar na-kunam īn rīsh nīst*, *dum-i khar ast* (=I'll eat my hat if I don't do so; said by men); *agar na-kunam īn lachak lachak-i⁷ fāhisha-hā bāshad* (said by women).

Hatch, *dar āvardan*; *murgh rū-yi tukhm-hā khwābīda*. Vide Broody.

Hatchet, *tabar*; *tabarcha* (small).

Hate, to, *tanaffur dāshtan* (to feel aversion to, to loath); *az hīch bāyad nafrat na-kunim ghayr* (or *magar*) *az gunāh*; *sāya-yi ūrā namī-tavānād rū dīd*, vulg. (he cannot bear the sight of him); [but *az man guzashtha sāya-am rā ham namī-tavānī dīd* = injure me? why you cannot even hurt my shadow!]; *dushman rā bad dānistān*; *karāhat*, or *makrūh*, *dāshtan* (to dislike much, detest); *ūrā namītavānam bi-bīnam*.

¹ *Ham-navākh¹* also of music.

² In some districts a term of abuse, as female harpers are generally prostitutes.

³ *Hāsil* is used in the sense of *fā'i a*. In India *mahṣūl* railway or boat-fare, etc.

⁴ *Or al-ajalah minu 'sh-Shaykhan* *va 't-tā'annī minu 'r-Rahmān*.

⁵ Note singular; or *kār-i 'āqilān*.

⁶ *Kulāh ū az sar-i kas-i bar dāshtan* also signifies “to get the better of.”

⁷ *Lachak* = *chārgad*.

Hated, *manfūr* (loathed; of people or things).
Haughtiness, *fīs* (*k.*) (m.c.); *kibr* (*k.* or *jarūkhtan*); *takabbur* (*k.*); *khud-farūshī* (*k.*): *ghurūr* (*k.*): *az īn sukhān bād-i burūtash farū nishast* (at this speech his haughtiness, swagger, forsook him). *Vide* Pride.

Haughty, *kibr-farūsh*, and *mutakabbir*; *maghrūr* (proud q.v.); *īn rūz hā dimagh-ash bālā rafṣa* (now-a-days he holds his nose in the air).

Haul, *kashidān*; *kashān kashān burdan*; *khwābānidān* (to haul down a flag, etc.).

Haunch, *gurda* (small of the back); *dubur* (buttocks; of man or animals).

Haunted, *jinn dārad*; *maskūn* (Ar., rare in m.c.).

Hautboy, *surnā* (made of reed or wood).

Have, *dāshṭan*, rt. *dār*; *bā ān āghā hīch shināsā* i dārid?*

Haven. *Vide* Harbour.

Haversack, *chinta* (of dervishes and beggars). Hawk, *qūsh* (any hawk or falcon or eagle, but specially the goshawk); *bāz* (goshawk; gen. term); *zard-chashm* ('yellow-eyed,' *vide* Falcon); *tīqūn* or *tayyāhūn* (the white goshawk; a name also applied to the albinos of other species of birds); *tarlān* (the goshawk that migrates into Persia); *qizil* (the local variety or race of goshawk that breeds in Persia; supposed to be inferior); *tuγhral* (a species formerly imported from 'China,' perhaps the Crested Goshawk); *bāsha P.*, and *qirghay T.*, (the Common Sparrow-hawk); *piqū* (the Indian shikra). *Vide* Goshawk and Falcon.

Hawker, *tabaq-kash* (gen. of fruit); *dast-fa-rūsh*; *vide* pedlar; *qūsh-chī* (falconer, q.v.).

Hay, *bīda* (dried lucerne); [*yunja* green lucerne]; '*alaf-i khushk*.

Hazard, *giraw* (the stake).

Hazard, to, *īn muhra rā 'yā-nasīb' mī-andāzam* (I hazard everything on this throw); *dar ma'raz-i khātar andākhtan*.

He, *ū* (or she).

Head, *sar*; *kalla*; *sar-ā-pā*, or *az sar tū pā* (from head to foot); *hāj vāj*, or *dast pācha*, *shudan* (to lose one's head); *ra's* (of cattle); *vide* 'Button' and 'Chief'. *Vide* Reverse (of coin). *Vide* Source, and Lose.

Headache, *dard-i sar*; *sudā'*; *taṣdi'* (to give

a headache to, to trouble); *sudā'-i sha-qīqa* (nervous or sick-headache).

Head-dress, *chārqad* (a square handkerchief worn by Muslim women out of doors); *sar-band* (of women). *Vide* Turban, etc.

Heading, ' *invān* for ' *unvān* (of chapter, letter, etc.).

Headlong, *sar-nigūn*; *sar-ā-zīr*.

Head-piece, *yāl-pūsh* (of horse clothing). *Vide* Helmet.

Head-quarters, *mahall-i markazī*, or *dār-'l-qiyām*.

Head-stall, *afsār*.

Headstrong, *khud-rāy*; *lajūj*.

Heal, ' *ilāj* *k.*; *mu'ālaja* *k.*; *chāq* *k.* tr.; *shīfā* or *sīhat*, *dādan* (of God); *hālā zakhm-ash chāq shuda ast*; *gūsh-t-i naw bālā āvarda ast* (granulated); *zakhm ash pur mī-shavad*, or *iltiyām mī-yābad* (his wound is healing).

Healing, subs. ' *ilāj* *kardan*; *mu'ālaja* (treating).

Health, *hāl*, or *mizāj* (state of —); *sīhat*, or *tan-durustī*, or *āfiyat*; *mizāj-i ū sālim* (or *mustaqīm*) *ast*; [*mizāj-i ū mustaqīm* *ast* also = "he is not changeable"]; *bi-salāmati-yi shumā* ("your health"; when drinking wine)¹; *salāmat-i ki hast hama chīz hast* (=if you have health you have wealth); *bi-tāq-i abrū-yi ū khurdīm* (we drank his health); *tafaqqud-i ahvāl k.*, or *ahvāl-purī k.* (to enquire after the health of); *īn fi'l mukhīll-i sīhat ast* (this vice injures the health).

Healthy, *tan-durust* (of people); *sālim* (of climate, food); *bulūkāt-i ki bīshītar maqrūn bi-sīhat ast*—(the healthiest districts—); *sālim-mizāj* (of people).

Heap, *tal*; *tūda*; *pushta*; *yak kūt-i² kāghaz īnījā jam'* *shuda ast*, *bīrūn-ash bi-rīz* (or *kinār bi-guzār*).

Hear, *shanādān* or *shinūdān*; *dars gūsh giriftan* (to hear a lesson); *ānchi mī-gūyām gūsh kun* (or *gūsh bi-dih*). *Vide* Listen.

Heard, *masmū'*; *gūsh-zad*.

Hearer, *mustamī'*; *shinavanda*; *sāmi'*, pl. *sāmi'iñ*.

Hearing, *istimā'*; *na-tarāvānistam gūsh kunam* (I could not hear).

Heart, *qalb*, pl. *qulūb*; *az tah-i dil* (from the bottom of my heart); *nāf-i³ shahr* (the

¹ The reply is *nūsh-i jān*.

² In some districts *kūt* is applied only to a heap of manure, and hence sometimes means "manure" itself.

³ *Nāf*/ "navel."

heart of the city); *dil-i insān māyil¹* *bigunāh ast*; *az bar khwāndān* (to repeat by heart); *dars-i imrūz rā ravān dārid* (or *ravān-i shumā ast?*) (do you know to-day's lesson by heart?); *ma-tars, dil-i paydā kun* (take heart, don't be frightened); *shāyat dukhtara jā-yi dīgar-i²* *dil-bastagi dārad* (perhaps the girl has lost her heart to some one else).

Heart-burn, *dil-sūzish*.

Heart-disease, *maraz-i qalb*.

Hearth, *pīsh-bukhāri*.

Heartily, Hearty, *az rū-yi dil u jān*; *qalbān*; *ikhlāṣān*; *az tah-i dil*; *bā ishtihā* (for eating); *bā garm-jūshi*.

Heat, *garmi*, or *tāb* (heat or light of sun or fire); *harārat* (applied to disposition, fever, sun, etc.); *harārat-i gharizī* (natural heat of the body); for 'heat' of animals *vide* Season; *imrūz khaylī garm ast, havā khafa ast* (it's close); *hīch rūh dar badan-ash nīst*, or *harārat na-dārad* (he has no heat in him; *vide* Life); *dar qahr-i garmā* (in the depth, or great heat, of summer).

Heathen, *but-parast* (idolater); *kāfir*, pl. *kuffār* (vague term; infidel); *mushrik*, pl. *mushrikīn* (polytheist, often applied to Hindus and to Christians); *mulhid* (prop. one that denies the existence of God); *zindīq*, pl. *zanādīqa* (fig. a believer in the Zand; now one only outwardly a Muslim). *Vide* Idolator and Infidel.

Heaven, *bihisht* P., or *jannat* Ar.; *firdaws-i barīn* (the highest heaven); *'arsh* (the seat of God above the 7th heaven); *dar bihisht āsāyish-i bīrūn az hadd-i bayān ast, dar jahannam 'azāb-i bī-pāyān*.

Heavenly, *samāvī*; *bihishtī*.³

Heavens,⁴ *aflāk* (sing. not used); *samāvāt* (sing. not used colloquially).

Heaviness, *sangīnī*; *gigl*; *saqālat*; *sar-girānī* (of head; and met., "anxiety").

Heavy, *sangīn*; *vaznī*; *saqīl* (also indigestible, of food); *sakht*; *shādīd*; *tund* (severe; of rain, snow, or wind); *sangīn* (severe; of

snow or rain); *sangīn ast, chi taur bi-baram* (it is too heavy for me to carry); *'ibāratash khaylī sangīn ast* (= he is a heavy writer).

Hebrew, *'Ibrānī*; *Ibrī*; *Yahūdī*, pl. *Yahūd* (Jew); *Isrā'īlī* (Israelite).

Hedge, *khār-band* or *khār-bast* (also hurdle).

Hedge-hog, *jujuk* or *jūjak*; *khār-pushi*.⁵ *Vide* Porcupine.

Heed, to, *gūsh dādan*; *tavajjuh k.*; *multafit shudan*; *mahall guzāshtan*. *Vide* To listen.

Heel, *pāshna*.

Heel-rope, *pā-band* (also, adj., tied by the leg; fig.).

Heifer, *gūsāla-yi māda*.

Height, *bulandī*; *irtijā'*⁶; *riʃ'at*; *miyāna-qāmat* (of middle height). *Vide* Stature.

Heir, *vāris*, pl. *vurasāt* for *varasa*; *mīrās-khur*; *sāhib-khūn* (legal heir of a person murdered); *valī-ahd* (heir apparent); *jā-nishīn* (successor; not necessarily heir).

Heir-loom, *tarika*; *murda-rīk* (rare). *Vide* Relic.

Heliograph, *hilūgrāf* (Eur.).

Hell, *Jahannam*, and *Dūzakh* (the whole place); *Saqar* or *Şaqar*; *Darak* (Lowest Hell); *bi-Darak-i Asjal bi-rāw* (go to the Lowest Hell); *bi-rāw bi Tūn u Tabas*⁷ (= go to Hell!); also *bi-rāw bi-Jahannam*; *sag-i dūzakh* (hell hound).

Hellish, *dūzakhī*; *jahannamī*.

Helm, *sukkān-i*⁸ *kishtī*.

Helmet, *khūd*.

Help, *madad* (k. or d.); *imdād* (k.); *yārī* (k.); *i'anat* (k.); *mu'āvanat* (k.); *taʃyid* (k.); *pushti* (k.); *dast-yārī* or *dast-gīrī* (k.) [but *dast-gīr* = "captured"]; *dar īn amr marā kumak mī-kunīd?* — *bi-shart-i ān ki gūsha-yi kār-i banda rā ham bi-gīrīd* (— on condition that you help me too); *az man pushti kard* or *girift* (he took my part); *chāra nīst* (there is no help for it). *Vide* Assistance.

Help! *ay dād, ay faryād, bi-rasīd!*; *ay mu-salmānān!*

¹ Properly *mā'il* Ar.

² Note this m.c. *jā-yi dīgar-i* for *jā-yi dīga*: *dīgar-i* prop. means "another person."

³ In India *bihishtī* is a water-carrier, because to quench another's thirst is a heavenly act.

⁴ Traditions regarding the fabric of the seven heavens differ.

⁵ The porcupine *sikhū* is sometimes called *khār-pushi*.

⁶ *Irtijā'* in classical (or Indian?) Persian also means revenue.

⁷ There are however worse places than *Tūn* and *Tabas*.

⁸ *Sukkān* is also the Ar. pl. of *sākin* "inhabitant"; in Persian only the Ar. reg. pl. of this, *sākinīn*, is used.

Helpless, *lā-chār*; *bī-chāra*; *‘ājiz*; *dar-mānda*; *bī-dast u pā*; *magar dast-i shumā basta ast?* (= helpless creature!).

Helpless, to be, *az kār dar māndan*; *az javāb ‘ājiz shud* (he could not answer); *az marg-i barādar-ash kamar-i ū shikast* (after his brother's death he became helpless, he could do nothing¹); *bī dast u pā shud*.

Hem, *maghzi* (a border or hemming of other cloth added); *labak* (edging, gen. of tape); *bi-khayyāt bi-gū īn pārcha rā sijāf² bi-girad*; *hāshiya* (border of shawl or carpet); *dāman* (skirt or hem of cloak, etc.).

Hemming, *bakhya* (k.).

Hemistich, *misrā* or *misra* = *nīṣ-i bayt*.

Hemlock, *shūkarān* or *shawkarān* (a species of hemlock). *Vide* Henbane.

Hemorrhage, *khūn-ravish*(?); *jarayān-i dam*.

Hemorrhoids, *bāvāsir-i khūnī* (pl. of *bāsūr*; sing. not used).

Hemp, *bang*³ or *varaq‘l-khayāl* (leaves); *hashish*; *chars* (for Hindustani *charas*; for drinking); *kanab* (for Ar. *qinnab*).

Hen, *murgh-i khānagi* (gen.; but sp. female); *mākiyān* (rare in m.c.).

Henbane, *saykarān* (night shade ?); *bīkh-i taft* (the poison supposed to have been given to *Sugrāt* or Socrates; hemlock ?).

Henceforth, *ba‘d az īn*; *ba‘da-hā* or *ba‘da-hū*. *Henna*,⁴ *hinnā* Ar., or vulg. Pers. *hinā*; *hinnā-ash rang na-girīt* (he did not succeed); *hinnā-ash rang na-dārad* (his business does not flourish; also he has no awe, authority, q.v.); *hinnā bastan* (to dye with henna). *Vide* Dye.

Hen-pecked, *muzakkar-i samā‘ī* (of husband); *zan-murid*. **Heptagon**, *musabba*; *haft-gūsha*⁵. **Her.** *Vide* His.

Herald, *chātūsh* (guide to a *qāfila*; also an official that rides a little way ahead of the Shah's carriage; *chāwīsh* in Turkish a Sergeant); *munādī* or *jārchi* (public crier);

rīkā or *shālīr* (a runner immediately in front of a carriage).

Herat, *Harāt*.

Herb, *sabzī*, pl. *sabzījāt*, or *sabzī ālāt* (vegetables and kitchen herbs); *rustānī* (any vegetable); *īshān sagāt nabātāt mī-khurānd*.

Herd, *gala* or *galla* (gen.); *rama* (of sheep or goats); *khayl* or *rama-asp* (of horses).

Herod, *Hīrūdis*.

Herdsman, *galla-dār* or *galla-bān*; *shabān* or *shubān*; *chūpān*.

Here, *īnjā*; *īn-sū*; *hūy hūy* (look here, look here!); *tak tak* (here and there; dotted about); *īn ast* ‘Aziz Beg,⁶ *khud-ash mī-āyad* (here is ‘Azīz Beg himself, now coming).

Hereafter, *dar āyanda*; *sipas*; *pas az īn*. *Vide* Henceforth.

Hereditary, *irṣī*; *mawrūṣī*; *mīrāṣī*; *marāṣī* *mawrūṣī* (hereditary disease); *amrāṣ-i mu-tanāsila* (hereditary diseases). *Vide* Disease.

Heresy, *bid‘at*; *rafz* (the heresy of the Shi‘ahs).

Heretic, *ahl-i bid‘at*; *khārijī* (the Sunnis are so called by the Shi‘ahs); *rāfiżī* (the Shi‘ahs are so called by the Sunnis).

Heritage, *īṛṣ* or *mīrāṣ*; *matrūkāt* pl.

Hermaphrodite,⁷ *nar u mūk*, vulg. for *nār-māda*; *nar-māya*; *zan-mard*; *khunṣā*; [*khoja* T. “eunuch”]; [*mukhannas* Ar. an effeminate person, but in Persian hermaphrodite].

Hermit, *gūsha-nishīn*; *‘ābid* (devotee, q.v.; not necessarily hermit); *zāhid* (leads an ascetic life, not necessarily alone).

Hermitage, *sawma‘a*.

Hernia, *fatq*; *qarī*.

Hero, *yal*; *gurd* (old); *gav* (by Zardushtis); *shīr-mard*; *ghāzī* (religious warrior); *Rus-tam-i vaqt ast*.

Heroic, *vide* Brave; *bahr-i mutaqārib* (heroic verse; the metre of the Shāh-Nāma).

Heroism, *yalī* (rare). *Vide* Bravery.

¹ *Kas-i ki barādar na-dārad quvvat-i kamar na-dārad*; common saying.

² *Sijāf* prop. “piping.”

³ Urdu *bhang*; in Ar. *banj*. *Hashshāshīn*, smokers and sellers of *hashish*, from which is derived assassin.’

⁴ The Zardushti women do not dye the nails with henna. The custom, too, is dying out amongst Muslims.

⁵ *Beg* pronounced like the English word “beg.”

⁶ In public prayers, hermaphrodites take their station between men and women, but in other respects they observe the customs of women. For the spiritual existence of these unfortunates, *vide Hidāya*, Vol. IV, p. 559.

Heron, *māhī-gir*; *būtīmār* (heron ?); ‘*aqār* or *haqār* (common heron); *jarda* (purple heron); *vūq* (night heron); [in poetry *gham-khurak*, *ghusā-khurak*, and *Mālik* ‘*l-Hazīn*; not *huzn*].

Herpes, *tabkhāl*.

Hesitate, *taraddud dāshṭan*; *pas u pīsh k.*; *dar shish u bish uftādān*; *dil dil k.* (to be uncertain); *pas-i gardan-at rā ma-khārān* (= don't hesitate, don't turn over excuses in your mind).

Hesitating, *mutaraddid* (part.); *muzabzab*; *taraddud* (d.) (subs.).

Hesitation, *taraddud*; *tażabżub*.

Hexagon, *shash-gūsha*; *musaddasī*.

Hexagonal, *shash-gūsha*; *musaddasī*.

Hiccough, *fuwāk* (also sobbing, q.v.); *saksaka*.
Vide Sob.

Hidden, *panhān* (k.); *nihān* (k.); *nihuṣta* (k. or *dāshṭan* or *guzāshṭan*); *pūshīda* (k. or d. or g.); *makhfī* k. or d. or g.); *nā-padīd* (*gashtan*) (not visible); *mastūr* (also covered).

Hide, *charm* (untanned hide of oxen, elephants or very large animals; also leather); *pūst* (of sheep, goats, deer, tigers or small animals; also skin of fruits, bark, etc.); *jild* (skin of human beings; also cover of a book).

Hide, to, *nihuṣtan*, rt. *nihān*; *pūshīdan*, tr.; *għār ib shudan*, intr.; *inziva* (to hide in a corner like a hermit); *kalāgh duzdī mī-kunad* va *har-chi mī-tarānād*¹ *pinhān mī-kunad*; *lashkar shikast khurda dar bisha mutavār shudand* (the army was defeated and (the soldiers) hid in the wood).

Hideous, *kariħ ‘l-manżar*; *zisħti bar u khatm būd*; *mişl-i shakl-i Shayyān*.

Hiding-place, *kamin-gāh* (ambush); *makman*. Hierarch, *buzurgān-i millat*; *pīshvāyān-i dīn*; *ruħasā-yi ruħāni*.

High, *buland*; ‘*ālī* (in m.c. also ‘grand’ of buildings); *rafi‘*; *murtafi‘*; ‘*ālī-makān* or ‘*ālī-martaba* (of high station); *vazī‘ u sharīf*, or *amīr u faqīr*, or *khāss u ‘āmm*, or *pādišāh u gadā* (high and low, rich and

poor); *Khudāvand-i Ta‘āla*² (God the Most High).

High-flier, *buland-parvāz* (of birds; and met. of men who make a show).

High-minded, ‘*ālī-dimāgh*, and ‘*ālī-hawṣala* (noble); ‘*ālī-nazar*.

Highness, *A‘la Hazrat* (for Shah only); *Hazrat-i Vālā* (Royal Highness); *Navvāb*³ or *Navvāb-i Vālā* (for ordinary Shāhzādas); *Hazrat-i ‘Ālī* (a term applied by an inferior to any gentleman); [a gentleman writing to a servant would address the envelope ‘*Ālī Hazrat-i Fulān*; *Mugarrab* ‘*l-Hazrat* is applied to munshis and mirzas].

High-road, *shāh-rāh*.⁴

Highwayman, *rāh-zan*; *quṭṭā‘⁵ t-tarīq* (in m.c. used only in pl.).

Hijaz, *Hijāz* (see Arabia).

Hill, *kūh*; *silsila-yi kūh* (range of—); *qulla* (summit of—); *dar vilāyat-i Khwārazm kūh-i kam ast*⁶; *darra u tappa* (hill and dale); [az *darra u tappa pāra-yi suvālāt kard*, he questioned me on various or irrelevant matters].

Hilly, *kūhistān* and *kūhistānī* (of a country) *kūhī* (of man, animals, etc.).

Hilt, *qabza*.

Hinder, *man^c* k.; *bāz dāshṭan*; *muzāhim shudan*; *izdiħām-i mardum qadri māni‘ az tamāshā būd* (the thronging of the crowd hindered us from seeing the spectacle properly).

Hindrance, *māni‘*, pl. *mavāni‘* (part.; also *māni‘i*⁶, a thing that prevents, a hindrance); *sadd* (barrier); *in kār ‘āqiq-i pīsh-rajt-am shud* (this hindered my advancement).

Hindoo, Hindu, *Hindū*, pl. *Hunūd*; *Hindi*⁷ “Indian.”

Hinge, *lawla*; *qabza* (Indian ?); *pāshna-yi dar* (either European hinge or its Eastern substitute, i.e., a pivot); *pāshna-gard* (the socket or hole in which the pivot works).

Hint, *imār* (k.); *kināya*, or *gūsha*, *zadan*; *dar in bāb chīz-i ishāra-i bi-ū bi-kunid* colloq. (give him a slight hint). Vide Allude.

¹ Or *bi-tawānād*.

² *Ta‘āla* (Ar.) prop. a verb “may He be exalted”; note the incorrect *izāfa*.

³ Note *tashdid*: in India incorrectly *navāb*.

⁴ There are no ‘roads’ in Persia high or otherwise.

⁵ Vulg. for *kūh kam ast*. *Kūh-i bisyār* “much hill” or *kūh-hā-yi bisyār* “many hills”; both correct.

⁶ مانعی P., and with *ي* of unity مانعی.

⁷ As Indian settlers are usually *banyans*, many Persians think that all Indian are Hindus.

Hippocrates, *Buqrāt* also *Abuqrāt*.

Hippopotamus, *asp-i daryā¹*.

Hip, Hips, *kūla* (the hip); *kaʃal* (quarters); [*pur-kaʃal*, or 'broad below the hips,' is a point of beauty in women].

Hire, *kirāya* (of animals, conveyances; and also rent) (*k.*); *ujrat* (of labourers, etc., only); *muzd* (of a labourer). *Vide Wages, Fee.*

Hire, to, *bi-kirāya giriʃtan*; *ajīr k.* (of labourers); *yak takht-i ravān va zawaraq-i¹ bāyad kirāya kunam*; *bi-kirāya dādan*: *ijāra d.* (to let on hire).

Hirer, *mukāri* (one who hires out mules, donkeys, camels); *kirāya-kun* and *mustaq-jir*.

Hired labourer, *Hireling*, *ajīr*.

His, *māl-i ū*; *māl-ash*; *az ān-i ū*.

Hiss, to, Hist! his his kardan (of men, i.e., to say *hist* = "come here"); *fis k.* (of snake); *aḥsant aḥsant k.* (lit. to say bravo = to hiss a person in public on the stage, etc.; ironical).

Historian, *tārikh-navis*; *muvarrikh* (for *mu-arrikh*).

History, *tārikh*, or pl. *tavārikh*; *'ilm-i tārikh rā bi-ākhir rasānda ast* (he has studied history deeply). *Vide Study.*

Hit, *zadan*, rt. *zan*; *zarb zadan*; *zarb-i shadid-i bi-sar-am zad* = *khayli sakht tū-yi sar-am zad*; *chub rā bi-man āshnā kard*; *khurdan bi-*, intr.; *khiyāl-ashb i-in tadbīr bar khurd ki* — (he hit upon this device —). *Vide Beat.*

Hitch, *girih* (lit. knot); *gīr* (catch, hitch).

Hitter, *zananda*; *zārib*.

Hive, *kandū*; *qandīl* (this is a barrel-like hole in the wall with a wooden lid that has a small bee-entrance in it).

Ho! *ho²i* or *o²i!*; ay *kas-i ki dar uṭāq hasti!* ay *Karbala³i!* ay *Mashhad⁴i*! (ho thou within!); ay *khwāhar!*; ay *ham-shīra!* ay *mādar!* etc.; ay *bachcha-hā*, *kas-i barābar na-bāshad* (=I'm coming in, let your women veil⁵ themselves).

Hoard, *andūkhta*; *dafīna* (buried treasure); *zakhīra* (gen.; store).

Hoard, to, *ihtikār k.* (hoarding up any grain or any necessity of life to increase its price)⁴; *andūkhtan*.

Hoar-frost, *zhāla*; *sarmā-rīza*.

Hoarse, *ṣadā-yi shumā giriʃta ast?*

Hoarseness, *giriʃtagī-yn gulū*.

Hobble, to, *langān langān rāh raftan*; *langī-dan*; *kaj u chūla rāh raftan*. *Vide Waddle.*

Hobby. *Vide Falcon.*

Hock, Hough, *bakhām* (of horse, or other animal).

Hock, to. *Vide Hamstring.*

Hoe, *bīl* (z); *bīlcha* (z.) (smaller).

Hog, *khūk* (gen.); *gurāz* (boar); *khinzīr*, pl. *khanāzīr* (also a disease; goitre ?). *Vide Boar and Pig.*

Hog, to, *yāl zadan* (a horse's mane).

Hold, *tasallut* (*dāshtan*) (influence, q.v.); *khann* or *ambār* (of ship). *Vide Cabin.*

Hold, to, *dāshtan*, rt. *dār*; *gunjānidan* (to contain); *pas kashidān* or *vā istādan*, intr. (to hold back); *qalam rā.bi-dast-i chap mī-girad*.

Hold-all. *Vide Wallet.*

Hole, *sūrākh*; *manfaz*, pl. *manāfiẓ* (ventilation holes); *rawzan* (light-hole); *dar zamin gawd-i bi-kan*; *mādagī* (button-hole).

Holiday, *ta'tīl*, and vulg. *rūz-i rukhsat*; 'īd, or vulg. 'ayd (annual festival and holiday); 'īdī (adj.).

Holiness, *taqaddus*; *Tagaddus Ma'ab* (His Holiness; for *Mujtahids*, the Pope, etc.).

Hollow, *pūk* (vulg.); *miyān tuhī*; *ajvāf Ar.*; *āb-kand* (water-hollow); *dūst-i zāhīrī* (hollow friend); *gawdī-yi dast* (of hand).

Hollyhock, *khaṭmī*; [possibly the marsh-mallow is also so named].

Holsters, *qabūl* (leather, for saddle); *qāb-i tapāncha* (box for pistols; of wood).

Holy, *muqaddas*; *pāk*; *taqdīs* (to make holy; consecrate).

Holy Ghost, *Rūh⁶ l-Quds.*

Homage, *izhār-i 'ubūdiyyat k.*; *bay'at k.* (to swear allegiance to).

Home, *khāna*; *manzil*; *vatan* (native country); *dir-vaqt shud.⁵ bi-yā bi-ravīm khāna*; *man khāna-nishīn shudam* (I was confined to the house; from sickness, poverty, or because of dismissal from office); *āghā tashrif dārand?* (is the gentleman at home?); *bale*, *khāna ast*.

Home-made, *sākht-i khāna*, or *sākht-i mulk*.

¹ Or *yak zawaraq* (any small boat).

² *Karbula³i* one who has performed the pilgrimage to Kerbela, and *Mashhad⁴i* one who has done so to Meshed. It is civil to address unknown people by such terms.

³ For Muslims only; Zardushti women do not veil. *Ay bachcha ā!* also = Hindustani *ko²i hai?*

⁴ A common custom in Persia though forbidden by Muslim law.

⁵ But *vaqt tang ast*. An Indian or an Afghan might say *tang shi t.*

Home-Secretary, *Vazīr-i Dākhila* (for *Vazīr-i umūr-i dākhila*).

Homicide,¹ *khūn* or *qatl* (*k.*) (the action); *khūnī* or *qātil* (person); [*khūn-dār* is the killer, as opposed to *khūn-khwāh*, the heir claiming death for the killer in lieu of the *khūn-bahā* or *diya*].

Homogeneous, *ham-jīns*.

Homogeneousness, *ham-jīnsī*.

Homonym, *tajnīs*; *ham-ṣawt*.

Hone, *sang-i sāb*; *sang-i fisān*.

Honest, *amīn*; *durust-kār*; *mutadayyin*² (*m.c.*).

Honesty, *diyānat*; *amānat-pīshagī*; *durust-kārī*; *tadayyun*.

Honey, *shahd*; ‘*asal*; *angabīn*; *shahd-i nāb* or *-khālis* (pure honey); *khāna-hā* or *sūrākh-hā-yī*³ *shān hamīsha musaddas ast* (the cells of the comb are hexagonal). *Vide Comb.*

Honour, ‘*asmat*, for ‘*ismat*; ‘*iffat* (chastity); ū ‘*izzat-i ziyād bi-ham rasānda ast*; *ri-*‘*āyat-i nām u nang iqtiżā-yi ān mī-kard ki* —(honour required that —); *makhṣūs-i nām dar guriz ast* (it is a point of honour to run away); *vide Dignity, Rank, etc.*; *mahz-i ābrū khud-kushī kard* (he committed suicide to save his honour, escape disgrace).

Honour, to, *ihtirām n.*; *mumtāz gardānidan*; *imtiyāz bakhshīdan*; *bi-sharaf-i mulāqāt-i shān musharraf shudam* (I had the honour to meet him).

Honoured, *mu‘azzaz*; *musharraf*; *muhtaram*; *mukarram*.

Honourable, *muhtaram*; *muvaqqar*; *zīkr-i jamīl* (honourable mention).

Honouring, *ihtirām* (*k.*); *i‘zāz* (*k.*); *tawqīr* *k.*

Hood, *bāsk-luq*, T.; *kulāh*, P. (for hawk; also hat, etc.); and [*burqa‘* Ar.; local].

‘**Hood-shy**,’ *bad-kulāh* (of hawks)

Hoof, *sum*; *sum-i chāk-dār* (cloven —).

Hook, *shist* or *qullāb-i māhi* (fishing); *qullāba* (iron hook in the roof); *nar u lās*⁴ (hooks and eyes) and *qazan quljī*⁵ (a bazaar name); *pā-nihādanī* (hooks on a sporting-belt); *dās* (reaping hook); *qannāra* and

kinnāra (hooks with tripod for suspending a whole carcase in a butcher’s shop).

Hook, to, *bi-qullāb kashīdan* or *zadan* (to hook up or suspend an article); *bi-qullāb giriftan* (to hook a fish).

Hoop, *halqa*.

Hooping-cough, *siyāh-surfa*.

Hoopoe, *murgh-i Sulaymānī*; the hoopoe carried the letter of Solomon to the Queen of Sheba, *hudhud*⁶ *kāghaz-i Hazrat-i Sulaymān rā pīsh-i Bilqīs burd*; [*Hadhād* was the name of the father of *Bilqīs*].

Hope, *ummīd* (*dāshītan*); *tavaqqu‘* (*k.*); *chashm-dāshīt* (expectation); *ummīd ast ki zūd sharaf-yāb bi-shavam* (I hope to call on you soon); *gumān-i ghālib*, or *ummīd-i qāvī* or *qat‘ī* (strong hope).

Hope, to, *ummīd-vār shudan*; *tab na-dāshīt bāshīd*? (I hope you have not got fever?).

Hopeful, *ummīd-vār* (in India also a candidate for a prize, or place in examination, etc.).

Hopeless, *nā-ummīd* or *nawmīd*; *ma‘yūs*; *mahrūm* (disappointed); *dast az jān shus-tan* (to despair of life). *Vide Despair.*

Hopelessly, *nawmīdāna*; *bī-nāvāyāna*; *ma‘yū-sāna*.

Horizon, *ufuq*, (pl. *āfāq* for the four sides of the world). *Vide Elburz.*

Horizontal, *ufuqi* (rare); *khatt-i uftāda* or — *khwābida*.

Horizontality, *ufuqiyat*.

Horizontally, *bi-ṭawr-i ufuqi*; *uftāda* vulg. = *khwābida*.

Hormuz, *Hurmuz*.

Horn, *shākh* (*zadan*) (of animals); *karnā* or *surnā* (*z.*) (the instrument, *vide Trumpet*); *būq* (*z.*) (bugle); *nuk* (of moon); *jilaw-gīrī* *k.* (to pull in one’s horns).

Horned, *shākh-dār*.

Hornet, *zambūr*; *zārū* (a yellow wasp); *chāl-i zambūr* or *ghāl-i zambūr* (hornet’s nest). *Vide Comb.*

Horoscope, *zā‘icha* or *tāli‘-i zā‘icha*; *munaj-jim-hā zā‘icha-ash rā navishtand*; *naqsha* (the diagram); *khāna-bandī* *k.* (to divide

¹ No distinctive words for manslaughter, homicide and murder, though the latter might be rendered *khūn-i ‘amdi*.

² *Mutadayyin* prop. “religious”

³ But *ghāl-i zambūr* wasp’s nest. *Għāl* = nest.

⁴ In India *hūk-i nar u māda*.

⁵ Derivation not clear.

⁶ *Hudhud* has been erroneously rendered ‘lapwing’ by translators of the Qur’ān.

⁷ Note Subj. expressing a dobt; *na-dārid* would express an assertion, but *tab ki na-dārid* would express a doubt.

the diagram into squares and triangles; *khāna-pur k.*, to fill in the numerical values, etc.).

Horrible, *hawl-nāk* and *dahshat-nāk* (fearful); *mūhish*; *muvalīsh* (prop. desolater).

Horrify, Horrified, *vaqt-i ki in harf rā zadi zamin zir-i pā-yam larzid* (when you said that I was horrified); *gusht-hā-yam ab shud*.

Horror, *hawl* (fear); *karāhat* (dislike).

Horse, *asp* or *asb*, and vulg. *as*; *yābū* (a coarse-bred pony, gen. a pack-pony); *asp-i kūtal* (pron. *kūtal*; a riderless horse, led for parade purposes during the *Muharram*, or at the death of a great person); *yadak* (a spare led horse; hence *yadakī*, adj., spare); *markab* (pl. *marākib* "ships") (any riding beast); *akhta* (gelding); the horse when it neighs says 'Oh God, respect him that respects me and disgrace him that dirgraces me'; *asp dar shīha mi-gūyād* 'Allāhunma a'izz man a'azza-ni wa ahin man ahāna-ni'; *du asp-i chālāk ki dar raftan az bād sabqat burdand*—(two horses swifter than the wind —); *in asp māl-i kīst?* whose horse is this? but *in asp māl-i kujā ast?* of what district is this horse? where was it bred?¹

Horse-cloth, *jul*.

Horse-shoe, *na'l*² (bastan or zadan).

Hospitable, *mihmān-navāz*; *mihmān-dūst*; *dar-i khāna-ash hamīsha bāz ast*; *su'ra-ash hamīsha pahn ast*, or *khālī az mihmān nīst*.

Hospitably, *bi-navāzish*; *az rū-yi mihmān-navāzi*.

Hospital, *mariż-khāna-i* *hamīn zudī-hā ānjā binā** *mī-shavad*; *shīfā-khāna*; *haspītāl* (Eur.).

Hospitality, *mihmān navāzī*; *mihmān-parvāri*.

Host, *mīz-bān*; *mihmān-dār* (also an official in charge of State guests).

Hostage, *girawgān*, P.; *yarghamāl*, T.; *zāmin u kafīl* (guaranteee; bail).

Hostile, *mukhālīf*; *munāqīz*.

Hostility, *mukhālafat*; *munāqazat*. Vide Enmity.

Hot, *dāgh* (boiling-hot, or burning-hot; of water or metals); *surkh* (red-hot); *garm*

(warm); *tund* or *hārr* (to the taste, or in effect; of eatables, etc.); *tīz* (of disposition).

Hot-house, *bi-garm-khāna* 'amal āvardan (to raise in hot-houses).

Hotel, *mihmān-khāna*; *lokanda* (in the Gulf).

Hough. Vide Hock.

Hound, *tūla* (any sporting-dog that hunts by scent; also a pup); *tāzī* (greyhound); *sag-i shikāri*. Vide Dog.

Hour, *sā'at* (also watch, clock); *az rū-yi sā'at* ("by the hour" or "by the clock"); *yak sā'at-i nujūmī muntazir-i shumā bū-dam* (I waited for you a whole hour).

Hour-glass, *shīsha-yi sā'at*; [*shīsha-yi qāb*, watch-glass].

Houris, *Hūrī*, P. (*Hūr*, Ar. pl., but used as a singular in P.: P. pl. *hūriyān*)—*ki dar muqābil-i husn-ash hūr va parī sharmina and*³—Prof. S. T. (she shamed the very houris and fairies by her beauty).

Hourly, *har sā'at*; *sā'at bi-sā'at*.

House, *khāna*; *manzil* [pl. *manāzil*, stages]; *maskan*, pl. *masākin*; *'imārat*, pl. *'imārat* (building).

House-breaker, *naqb-zan* (by digging through the wall or under ground).

Household, *ahl-i khāna*; *nān-khwār*.

Householder, *khāna-dār*; *sāhib-khāna*.

House-keeper, *khāna-dārī*.

House-keeping, *khāna-dārī* (also thrift).

House-warming, *zīyāfat*⁴ (no special name though the custom exists).

Housewife. Vide Woman.

How, *chi tawr?*; *chi gūna?*; *chi qadar?* (how much?); *chi qadar rāh* (how far?); *chand* (how many?); *har chand* (however much); *bi-chi vajh* (in what way?); "Aḥvāl-at khüb ast?" "Az kujā khüb ast?" ("How are you; well?" "By no means."); *ahvāl-i sharīf?* (how are you?); *chūn-i* (how are you? vulg. and double entendre); *bi-chi zūdī?* (how soon?); *digar chi?* (how else, what else?); *chi qism vāqī' shud?* (how did it happen?).

Howda, *hawdāj* (for elephant).

Howl, *dūla*, or *zūza*, *kashidān* (of jackals).

Howling, *valvala* (k.) (shouting and weeping; also cries of exultation of persons).

¹ *Kis khet kā ghorā hai?* Hindustani. *Qara* (dull black); *mushkī* (bright black); *gara kahar* (dark bay); *asp-i chār galam safid* (with 4 white stockings); *daw* (ordinary gallop); *tākht* (full gallop).

² *Na'l dar tāsh andākhtan* an idiom, classical and modern, "to render restless." A lover writes the name of the beloved, and adds it to a *tālim* on a horse-shoe and casts it into the fire, and by this means attracts the love of his mistress.

³ Historical present.

⁴ The feast must be preceded by a *rawza-khwāni*.

- Hub, *chambara* (of a wheel).
 Hubbub, *hangāma*; *ma'raka*. *Vide* Crowd, Dervish, Turmoil.
 Hue and cry, *hāyāhū* (*k.*) (to cry and chase); *dād u bīdād k.* (to cry out).
 Hug, to, *dar baγhal* *girifstan* or — *kashidān*; *kishtī kinār kinār harakat mī-kard*.
 Hull, *tana* (of a ship).
 Hum, *vin-vina* (*k.*) (of bees); *ham-hama* (of people). *Vide* Mumble.
 Human, *insānī* and *basharī* (adj.); *insān*; *ādām-zād* (human being); *banī naw-i insān*, or *banī naw-i bashar* (the human race); *tabī'at-i basharī* (human nature); [*insāniyyat* is courtesy and refinement]; *ins u jinn* (men and jinns).
 Humane, *halīm* (of mild temper); *rahm-dil* (pitiful); *sāhib-muruvvat*.
 Humanity, *muruvvat*. *Vide* Compassion.
 Humble, *farū-tan*; *mutavāzī'* (also polite, of superiors to inferiors); *miskīn* (poor); *mazlūm* (prop. "oppressed," but in m.c. "quiet"); *uṣṭāda*; *shikasta-nafs*.
 Humble, to, *farū-tanī* or *uṣṭādagī* *k.*, intr. (to humble oneself); *zalīl k.*; *bi-khāk nishāndan*; *dimāgh bi-khāk mālīdan*, tr.
 Humbug, *chi bāzī!* (what humbug! what rot!); that black (Negro) dervish is a great humbug, *ān darvīsh-i siyāh khaylī kalak*¹ *mī-zanad*; *puṣyūz* (quack); *qash-mar* Ar. coll. *Vide* Joker.
 Humid, *tar* (wet); *marṭūb*; *ruṭūbat dārad* (damp). *Vide* Wet.
 Humidity, *ruṭūbat*; [*tarī* = freshness].
 Humiliation, *sar-shikastagī* (*k.*); *zillat* (*d.*); *tahqīr* (*k.*).
 Humility, *uṣṭādagī*; *farū-tanī*; *tavāzū'* (also condescension); *kūchakī*.
 Humming-bird, *murgh-i magas*.
 Humour, *khilt*, pl. *akhlat* (the humours of the body); *sar-i dimāgh*, or *parr-i dimāgh*, or *sar-i kayf*, *būdan* (to be in a good humour).
 Hump, *kawhān*, *kūhān* or *kūha* (of camel); *qūz* (of man); [*qūz bālā-yi qūz*, fig., to crown all; misfortune on misfortune; the last straw].
 Hump-backed, *kūz-pusht* or *qūz-pusht*; *qūzū* (vulg.).
- Hundred, *sad*²; *duvīst*³ (two-hundred); *si-sad* or *sī-sad*⁴ (three-hundred).
 Hungary, *Mājārīstān*.
 Hunger, *gurisnagī*; *jū'*; *ishtihāt* (appetite); *az gushnagī ghāsh karda am*, *za'f mī-kunam*; *sadd-i jū' k.* (to appease hunger).
 Hungry, *gurisna*; *gurisna-yi mān ast* (vulg. "we are hungry"); *ṭālib* (seeking after).
 Hunt, *shikār k.*; *sayd k.*
 Hunter, *shikārī* or *shikār-chī*; *ṣayyād*; *shikār-* or *sayd-gardān* (beater).
 Hunting, *shikān* (*k.*); *sayd* (*k.*); *shikār-gāh* (hunting-ground).
 Hurl, *parīṭāb k.* (for things); *andākhtan*.
 Hurrah, to, *hūrā kashidān*—Shah's Diary.
 Hurricane, *būd-i ṭūjān*.
 Hurried, *dast-pācha*; *hawlakī* (flurried).
 Hurriedly, *hawlak hawlak raftan*; [but *hawlak hawlak khurdan* "to gobble"]; *saṛāsimā* (= hurriedly and in confusion).
 Hurriedness, *dast-pāchagi* (flurry).
 Hurry, *ajala*; *shīṭāb*; *amnā mī-shavad ki shumā dar ān hāy u hū va dast-pāchagi multafit-i tīf na-shuda bāshid* (possibly in the hurry and confusion you did not notice the child).
 Hurt, *zarar* (injury or loss); *nuqṣān* (loss); *sadma* (blow; to body or mind). *Vide* Wound.
 Hurt, to, *az mushāhada-yi chunīn qabāḥat-i dil-ash mī-sūzad*; *ranjānidān*, tr.; *āzurdān*, rt. *āzār*, tr. (the feelings); *aziyyat k.*, or *īzā dādan*, tr. (the body); *dil shikastan* (to hurt the feelings of—).
 Hurtful, *mużīrr* (of things); *mūzī* (of animals, etc.).
 Hurting, *dil-kharāsh* (of words).
 Husband, *shū*; *shawhar*; *mard* (vulg.).
 Husbandman, *zāri'*, pl. *zāri īn* (cultivator); *fallāh*, pl. *fallāhīn* (a common tiller).
 Husbandry, *zīrāt*; *fālāhat*.
 Hush!, *khāmūsh!*; *bāsh!*; *ārām*, *ārām* (quiet, quiet!).
 Hush-money, *haqq-i sukūt* ('hush-money.' *Vide* Recompense and Remuneration).
 Husk, *pūst*.
 Husk, to, *pūst kandan*; *muqashshar k.* (med.).
 Hut, *kulba*; *kapar*; *kūma*, pron. *kūma* (a

¹ *Kalak-ash rā bastand* "they tied up his jaw after death" (of Muslims). The Zardushtis do not tie up the jaw but cover the face, leaving the eyes visible.

² *Sad* ~~do~~ Pers., so written to distinguish it from ~~do~~ Ar. "barrier."

³ Afghans say *du-sad*.

⁴ ~~do~~ ~~do~~ (not ~~do~~, but in speaking ~~do~~).

sportsman's hiding place); *tāpū* (a wooden hut shaped like a *tente d'abri* and covered with mud).

Hyacinth, *sumbul*; *sumbul-i biyābānī* (wild) **Hyaena**, *kastār*. *Vide Wolf*.

Hydrocele, *bād-i khāya* (there are two kinds *gūshlī* and *ābī*); *āb-i nuzūl*.

Hydrophobia, *sag-gazī* (prob. trans. of Arabic); *kalab* (med.).

Hymn, *sarūd-i mugaddas* (*khwāndan*); *tasbih u tahlīl* (k.) (praising God); *munājāt* (k. or kh.) (gen. sung at the dead of night or in the early morning).

Hyperbole, *iqrāq* (*guftan*); *mubālagha* (g.); (the Figure *mubālagha* is divided into *tablígh*, *iqrāq*, *ghuluv*).

Hypochondria, *mālikhūliyā* or *sawdā* (*dāsh-tan*).

Hypocrisy, *riyā*; *riyā-kārī*; *du-rū*: *nifāq* (in Persian, hypocrisy in friendship).

Hypocrite, *du-rū*; *riyā-kār*: *munāfiq* (in friendship).

Hypocritical, *gurg dar libās-i mīsh* (wolf in sheep's clothing); *'agrab-i zīr-i hasīr*, or *mār-i zīr-i kāh* (snake in the grass).

Hypothesis, *farz*, pl. *furūz*; *bar farz-i taslīm ki*—(on the supposition that—).

Hypothetical, *farzī*; *i'tibārī* (opposed to *haqiqī* actual).

Hyssop, *zūfā*.

Hysteria, *khaṣaqān* (slight, temporary); *bād-i khayālat*; *ikhtināq-i rahim* (med., of women only).

I

I, *man*; *man-am* (I am); [banda, *haqīr*, *muḥlis*, etc., are substitutes for "I"]; *man khud-am*, or vulg. *man-i khud* (I myself).

Ibex, *pāzān*; *buz-i kūhī*; *buz-i pā-sang*.

Ice, *yakh*; *āb-i yakh* (iced water); *bastānī* (the confection); the sun has thawed all the ice, *az ḥarārat-i āftāb tamām-i yakh-hā āb shuda ast*; *qadr-i mayl mī-farmāyid az īn bastānī?* (will you have a little of this ice?). *Vide Uninteresting*.

Ice, to, *yakh pūshāndan* (with ice); *shakar-pūsh* k. (with sugar; of cakes, etc.).

Ice-house, *yakh-chāl* or *yakh-dān*.¹

Ichneumon. *Vide Mongoose*.

Icicle, *qalam-i yakh*.

Idea, *khayāl* (k.); *tasavvur* (k.); *taṣavvur-i bāhil* (vain idea); *bi-har hāl mī-bāyist*² *ūrā az īn ḥarāfat andākhī* (at any rate it is necessary to get this notion out of her head); *hīch bi-khayāl-am na-rasīd ki imrūz khwāhad āmad* (or *bi-yāyad*); *az īn khayāl bi-yuṣt* (put this idea out of your head); *khiyāl-i dūr u darāz* (far-fetched ideas; also thoughts of events far distant); *az irāda bāz āmadan* (to give up an idea or intention); *yak rishta iṭṭilā' az ān maylab bi-dihid* (give me some idea, clue, about it); *khayāl-ash bi-jās band na-shud* (he couldn't make up his mind, or decide). *Vide Doubt, Conjecture, and Opinion*.

Identical, 'ayn-ih; *hamān* and *hamīn* ("that very" and "this very"); *yak chīz ast*, or *har du yak-i*; *hū bi-hū* (exactly like); 'ayn-i *khud-ash ast* (it is the identical thing; just what I wanted).

Identification, *shinākht*; *tashkīs* (k.).

Identify, *vagt-i ki qissa-yi Majnūn rā mī-khwānam ham-rang-i Majnūn mī-shavam* (when I read the story of Majnūn I identify myself with him); *in murgh rā tashkīs na-karda am ki az kudām jīns ast*.

Id est, *ya'ni*; *a'ni*.

Idiom, *isti'lāh*; *muḥāvara*.

Idiomatic, *isti'lāhī*; *bā muḥāvara*.

Idiot, *ablah-i fitrī*; *kawdan-i muṭlaq* (newspaper); *haplaḥapū* (slang; half-witted but not quite idiot; perhaps a corrupt. of the mod. Ar. coll. *hawāwa*).

Idiotic, *ahmaqī* and *ablahī* (foolish).

Idle, *tambal* (lazy); *tambal-i Baghdād* (very lazy); *kāhil* and *sust* (slack; takes no exercise; also idle in work); *bāzī-gūsh* (playful and hence idle; of school-boys); *chirā bī-kār bī-kār dar shahr mī-gardī?* (why do you wander round in a continued state³ of idleness?); *rāhat-talab* (luxurious; seeking comfort); *'uzr-i bī-jā* (idle excuse). *Vide Shirker*.

Idle, to be, *tambalī* k.; *magas-parānī* k. (to idle or waste the time; of merchants or the unemployed); *vagt rā bī-hīch sarf* k. (to idle away the time).

Idleness, *vagt-i khud rā sarf-i tambalī* (or *kāhilī*) *mī-kunad*; *bī-kārī* (want of work).

Idol, but; *ṣanām*, pl. *ṣanām*; *hālā tu dānī va*

¹ *Yakh-dān* is also a rude kind of portmanteau (covered with leather).

² *Mī-bāyist* stronger than *bāyad*.

³ Note the force of repetition of *bī-kār*.

but-i buzurg—Prof. S. T. (all right, you will see how the Great Idol will treat you; look to yourself).

Idolater, but-parast; [*sūrat-parast* worshipper of beauty].

Idolatry, but-parastī.

Idolize, tīst-ash rā mī-parastad (he idolizes his child).

Idol-temple, but-kada; but-khāna.

If, agar; in m.c. also *hargāh, chunānchi*, and *agar chunānchi*: *va illā, varna* and *agar nā*¹ (if not, otherwise, whereas); *afsūs ki jā-yi agar u magar u ammā ast* (it's a pity there is an 'if' in the case); *Agar rā bā Magar tazvīj kardand*. *Az išān bachcha-i shud Kāshkī nām* (If was married to But and the offspring of the union was 'Oh-would-that').

Ignite, ātash zadan or dādan, tr.; ātash giriftan, intr.; mushta'il, or muhtariq, shudan and kardan; rūshan k., tr.

Ignoble, nā-najib; bad-rag; bad-asl; farūmāya; past: razīl; dūn (low): bī-urza.²

Ignobly, bā zillat; zahilāna.

*Ignominy, rusvā*ī*; fazīhat; khwārī; zillat.*

*Ignorance, nā-dānī; jahl; jahālat; ayyām-i jahālat, or *Jahiliyyat* (the time before Islam; opp. to *zamān-i Islām*); *tajāhul* (k.) (feigning ignorance); *jahl-i basīt* (simple ignorance, i.e., not knowing anything); *jahl-i murakkab* (compound ignorance, i.e., thinking you know what you don't. Ex. *An kas ki na-dānad va bi-dānad ki na-dānad* ∴ *Asp-i tarab az gumbaz-i gardūn bi-jihānad*.*

An kas ki na-dānad va bi-dānad ki bi-dānad ∴ *Dar jahl-i murakkab abad³ 'd-dahr bi-mānad; tajāhul u na-dānam-kārī ma-farūsh* (don't pretend ignorance); *ū khud rā bi-kūcha-yi Hasan chap mī-zanad* (he pretends ignorance; he avoids me: *lā-ilmī* (being unacquainted with). *Vide Turk.*

Ignorant, nā-dān; bī-ittilā'; bī-'ilm; bī-khabar (without information); *man nāshī⁴ az zabān-i Inglīsī hastam* (I'm ignorant of English); *bī-savād; ummī; nā-khwānda* (unlettered). *Vide Illiterate.*

Ignore. Vide Attention.

*Ill, nā-khush⁵ (not well); marīz and bīmār (quite ill) (vulg.); sust (a little out of sorts); *kasil ast* or *kasālat dārad* (he is indisposed); *bad-hāl* (dangerously ill; but *hāl-am bad ast* may mean "out of sorts"); *ahvāl-i ahad-i bar-ham na-khurd* (no one was sea-sick); *kaj-khulq* (ill-tempered); *bī-vaqt* and *bī-hangām* (ill-timed); *bad-bakht*, or *bakht bar gashta*, or *bakht-ash bī-khwāb ast* (ill-fated); *bad-nihād* (evil by nature); *bad bār āmada* (ill-bred); *bad-niyyat* (ill-intentioned); *bad-khūt*; *bad-mizājī* (ill-temper); *badī* (evil); *zarar* (loss, calamity); *āfat* and *balā* (a gen. calamity); *musībat* (a severe stroke of personal ill-luck); *ranj* (pain); *khayāl-i bad-nisbat-i mardum na-kun* (don't think evil of people).*

Illegal, harām (unlawful); khilāf-i shar⁶ (of Quranic law); khilāf-i 'urf (of civil law); khilāf-i qānūn (contrary to civil law).

*Illegible, your writing is illegible, *khatt-i shumā khwānda nāmī-shavad*; *panja-yi kālāgh ast* (like crow's feet); *misl-i kalinjār ast* (like a crab).*

Illegitimate (child), harām-zāda; nūjfa-yi harām; tukhm-i harām; valad⁷'z-zīna; ay mādar bi-khatā (oh bastard, i.e., one whose mother went wrong).

Illiberal, sakħāvat na-dārad (of money only); chunin khayāl-i khayāl-i kam-vus'atān ast (such a sentiment is illiberal).

Illiterate, ummī; bī-savād; nā-khwānda; dars na-khwānda; [āmmī "a common person"]; bā bī-tarbiyatān⁸ musāhabat kardan munāsib nīst. *Vide Ignorant.*

Illness, nā-khushī; maraz; maraz-i mawt (last illness); bīmārī (vulg.); nā-chāqī (vulg.); sūt-i mīzāj.

Illuminate, =rawshan k.; chirāghān k., or chirāgh-bānī k. (to illuminate a city, etc.); tilā-kārī k., or muzāhab k. (MSS.).

Illuminated, muzāhab (of MSS.).

Illuminati, ishrāqiyīn (the Platonists of Persia).

¹ *Sūrat-i khud rā az zarb-i sūlī surkh karda-īm va illā az gurisnagī quvvat-i zānū na-darīm* "our cheeks are red from the slaps we have given them; but indeed we are so hungry that we can hardly stand up."

² *'Urza* incorrect for Ar. *'irz.*

³ *Nāshī* P. "ignorant," in Arabic signifies "growing, arising."

⁴ In India "displeased."

⁵ *Shar* is religious law and *'urf* customary law. There is however no law in Persia except the law of 'perhaps,' or 'go as you please.'

⁶ *Bī-tarbiyat* "uneducated" in its proper sense.

Illumination, *shahr rā chirāghān kardand* (the city was illuminated).

Illusion, *khwāb u khayāl*; *ghārūr* (Sūfi term); *ashyā** *rā zāda-yi awhām va dar haqīqat ma'dūm mī-dānand* (the Sūfis think creation to be an illusion of the senses); *nazar-bandī* (of conjuror).

Illustrate, to, **Illustration**, *tamsīl* or *misāl* (*dādan* and *āvardan*) (example); *tasvīr*, pl. *tasāvīr* (picture or drawing); *barāy-i tawzīh-i hujjat-am* (to illustrate my argument); *maṣlab rā bā misāl sharh dād* (he cited examples in illustration of his meaning).

Illustrative, *muvazzih*.

Illustrious, *nām-var* (famous, renowned, q.v.); *ashraf* (most noble); *jalil* 'l-qadr*; *'ālī* (of name); *nām bar āvara*.

Ill-will, *bad-khwāhī*.

Image, *but*; *ṣanām*, pl. *asnām* (idol): *shakl*; *sūrat*.

Imagination, *Imagine*, to, *vahm*, pl. *awhām*; *khayāl-ash khayāl vus'at dārad* (a fertile imagination); *nutq-i ū bāb-i afkār rā gu-shūd* (his speech appealed to the imagination); *in khayāl az kujā sar zad?*; *chigūna tasavvur kardid man in sukhān rā qabūl mī-kunam*¹ (or *bi-kunam*); *ān khayāl dar nazar-am mujassam shud* (my imagination made that real); *az nazdīk shudan-i rūz-i visāl khayāl-am rā khush mī-kardam* (I was pleasing my imagination by indulging in the thought of our meeting); *khām-khayālī* (idle imaginings). *Vide Rein*.

Imaginative, *pur-khayālī* (of people or books).

Imagined, *khayālī*; *mawhūm*; *mutaṣavvar*.

Imagining, *quvvā-yi takhayyul*.

Imam, *Imām*, pl. *Ayimma*.

Imbecile, *za-if* 'l-aql*; *tā'iya-yi inās nāqīṣ* 'l-aql-and* (women are silly creatures; of poor understanding). *Vide Idiot*.

Imitate, to, *taqlīd* *k.*, or *tashabbuh* *k.* (in good or bad sense); *zarb giriftan* (also = to play the Persian tambourine at physical drill); *igtidā** *k.* (of a good example); *qulābī* *k.* (counterfeit or forge coins, etc., etc.); *naql dar āvardan* (to mimic); *pay-ravī* *k.* (follow in the ways of). *Vide Copy*.

Imitated, *muqallad* (of a holy man, by others).

Imitation, *taqlīd*; *naql*; *in ja'li ast na asli*;

shāl-i tirma-numā (imitation *Kashmir shawl*); *in chīz bi-tarkīb-i sang az chūb sākhta-and*, or *in chīz bi-sang shabīh ast valī az chūb sākhta and*.

Imitator, *muqallid* (gen. of one following the example of a holy man; also actor).

Immaculate, *ma'sūm*.

Immaterial, *ghayr-i māddī*; *ghayr-i jismānī*. *Vide Important*.

Immature, *nā-ras* (rather unripe; of fruit); *nā-bāliḡh* (of humans); *nāqīṣ²* or *nā-tamām* (of plans); *khām* (raw, very unripe; of fruits, plans; inexperienced).

Immeasurable, *bī-andāza*; *bī-nihāyat*; *bīrūn az hadd-i hisāb*.

Immediately, *dar hāl*; *fawrān*; *fawrī* (m.c.); *fi-'l-fawr*: *bī-harf* (without questioning); *bī-mujarrad*; *bī-mahz*; *hamīn ki* (as soon as); *hamīn ki ū āmad bilā fāsila man raftam*; (as soon as he arrived I left, without any interval of time).

Immemorial, *az qadīm* 'l-ayyām*.

Immense, *bī-andāza*; *nā-mahsūr*; *ihtimāl mī-ravad ki dar in kār kharj-i bī-hisāb khwāhad shud*.

Immerse, to, *zīr-i āb k.*; *khīsāndan*, tr. (to soak); *ghūṭa dādan* (to duck; of things or persons).

Immersed, *mustaghraq*; *dar mushkilāt farū raft* (he was involved in difficulties); *mustaghraq-i fisq u fujūr* (plunged in debauchery); *gharg-i fikr ast*.

Immersion, *istighrāq*; *ghūṭa* (ducking, diving); *girīstārī* (in work).

Immigrant, *muhājir*, pl. *muhājirīn* (also = emigrant); *jalā-vatān* (m.c.; prop. = exile).

Imminent, *nazdīk*; *qarīb* 'l-vuqū'*; *ū mushrif bi-mawt ast* (his dying is imminent); *chūn bi-'l-mushāḥaha sūrat-i mukhāṭara jilo gardīd* (when the danger became imminent); *dar sharaf-i vuqū' būdan*.

Immobile, *qā'im*; *gābit*.

Immoderate, *bī-i-tidāl* (of persons); *ghayr-i mu'tadil* (of season, words, actions).

Immodest, *bī-sharm*; *bī-hayā*; *khijālat na-fahm*: *bī-dard u 'ār* (very shameless).

Immolate, *fidā* *k.*; *qurbānī* *k.*

Immoral, *fāsiq u fājir*, and *bad-kār* (of people).

Immorality, *fisq u fujūr*; *fāsād-i akhlāq*.

Immortal, *lā-yamūt*; *jāvīd*; *jism fānī ast*

¹ Future.

² In India *nāqīṣ* generally means "spoilt" or "unserviceable."

līkin rūh bāqī ; Sa‘dī ki nām-ash hamīsha zinda ast mi-gūyad—(the immortal Sa‘dī says—).

Immortality, *baqā ; jāvīd-mānī ; abadiyyat*.

Immortalize, *ism-i kas-ī rā jāvīd sākhtan ; īn ghazal ism-ash rā bāqī khuyāhad guzāsh*.

Immovable, *sāhib-i ‘azm* (also determined of people): *ashyā-yi manqūla va ghayr-i manqūla* (movable and immovable property): *īshān dar ra‘y-i khud sābit-and* (or *mustaqill*) ; *mustabidd-i ‘r-ra‘y* (immovable in opinion): *īn mīz rā naql namī-tavān kard*, or *harakat namī-tavān dād*. Vide Firm.

Immunity, *āzādī : mu‘āfi* (of taxes).

Immutable, *bī-taghyēr ; lā yazāl*, or *lā yata-baddal* (of God only); *lā yataghayyar*.

Imp, *shaytān-bachcha*.

Imp, to, *payvand k.* (to mend a feather in a hawk's wing or tail).

Impale, *qābūq k.* (to crucify on a plank or wall); *qannāra zadan* (on butcher's hooks); *chār mīkh kardan* (on wall or ground); *chūb iū-yi kūn kardan* (in anus).

Impalpable, *lañj ; ghayr-i mahsūs*.

Impart, to, *dādan*, rt. *dih*; *bakhshidān*; *ilqā k.*; *bar mā vājib ast ki ‘ilm-i khud rā bī-dīgarān talqīn kunīm* (or *ta‘līm dihīm*).

Impartial, *bī-taraf*: *bī-ta‘assub* (sp. in relig.); *hākim-i ‘ādil taraf-girī namī-kunad*, or *hākim-i munṣīf bī-taraf ast*. Vide Partial.

Impartiality, *bī-taraf-i : bī-ta‘assubi*.

Impassable, *bī-guzār ; ubūr nā-pazīr ; rāh-i ‘ubūr u murūr na-dārad*; *ubūr az īn kūh-hā muhāl ast zīrā-ki az har ḥaraf jangalhā-yi mānī*; *‘d-dukhūl dārad* (or — *ānhā rā ihāta karda ast*).

Impatience, *bī-sabri*; *nā-shikibā‘i*; *bī-haw-salagī*; *bī-tābi*.

Impatient, *bī-sabr*; *nā-shikibā*; *kam-hawsala* or *bī-hawsala*; *bī-tāb*; *khūb*, *hawsala-at tang na-shavad* (don't get impatient, upset).

Impeccable, *ma‘sūm* (that has not sinned and cannot sin).

Impede, to, *manī k.*; *mānī shudan*; *bāz dāshīan* (stop); *vā dāshīan* (also to impel, q.v.); *muzāhim shudan*; *dar kār-i kas-i khālal andākhtan*. Vide Intervene.

Impediment, *khār-i rāh*; *sadd*; *muzāhamat*; *ta‘arruz*; *mānī*.

Impel, to, *rāndan*; *tahrik k.*; *vā dāshīan* (also to impede); [bar ān dāshīan (to compel)].

Impend, *marg bar sar-am mu‘allaq ast*. Vide Imminent.

Impenetrable, *ghayr-i manfūz* (of forest, of materials); *khayālāt-ash ghayr-i manfūz ast* (none can understand him).

Impenitence, *bī-tawbagī*.

Imperative, *hatmī*; *hukmī*: *hukm-i Nādirī* (— order): *amr* (the mood; gram.).

Imperatively, *āmirāna hukm dād*. Vide Dam.

Imperceptible, *ghayr-i mahsūs*.

Imperfect, *nā-tamām*; *nāqis*; *ma‘yūb*; *har-chī dar īn dunyā hast ‘ayb-i dārad*; *māzī-yi istimrātī* (Imperfect Tense). [tamāmī.

Imperfection, ‘adam-i kamāl; *manqasat*; *nā-Imperial, saltanātī*.

Imperious. Vide Imperatively.

Impersonal, *fi‘l-i bī-jā‘il* (impersonal verb).

Impersonate, Impersonation, *naql k.* (on stage); *ū khud rā bā ‘Alī tashabbuh kard* (he impersonated ‘Alī; on the stage or in private life); *khud rā Rāja qalam dād* (he gave himself out to be a Raja).

Impertinence, *gustākhī*; *chashm-safīdī*; *chashm-daridagi*; *jasārat*; *rajtār-ash gustā-khāna ast*, or *vazī-i ū bī-adabāna ast*: *muḍākhala-yi bī-jā* (interference).

Impertinent, *bī-adab*; *gustākh*: *shūkh* (saucy; good and bad sense); *chashm-safīd*; *chashm-darida*: *hīch rābiṭa na-dārad* (irrelevant); *ziyāda bar īn fużūlīst* (to say more would be impertinent, i.e., unnecessary).

Impertinently, *bī-adabāna*; *gustākhāna*; *fużūlāna*: *jasūrāna* (boldly).

Imperturbably, *bī-ān ki az jā dar ravad*.

Impetuous, *mutahavvir* (rash in war); *‘ajūl* (hasty).

Impetus, *zūr*; *qurvat*; *sur‘at-i harakat*: *tahrik-i dādan* (to give an impetus to).

Impiety, *bī-dīn*; *kufr*.

Impious, *bad-kish*: *bī-dīn*; *kāfir*.

Implant, *nishāndān*, tr.; *ghars k.*, tr. (lit. to plant trees); *markūz shudan*, and *nishastan* intr.: *khātīr-nishān k.* (—in the mind).

Implement, *āla*, pl. *ālāt*; *awzār*, P. (pl.; no sing.); *adavāt* (pl. of *adāt*, the singular not being used).

Implicate, to, *shāmil k.*; *dākhil k.*

Implicated, to be, *dar īn madkhaliyyat* (or *dakhālat*) *dāshīt*, or *dast-i dāshīt*; *sharīk būdan*.

Implied, *maʃhūm* (understood); *zīmnām*; *ān dar zīmī būd* (that was implied “in the contract”).

Implore, to, *iltimās* k.: *bā iltimās guftan*; *bi-'ajz u ilhāh guftan*.

Imploring, *multamis* (part.); *niyāz*, subs. (k.) (sp. of God or mistress); *iltimās* (k.) (subs.).

Imply, to, *vide Implied and Allude*; *bi-ihām guftan* (to hint); *tażammun* k. (to include). *Vide Infra.*

Import, *ma'nī*; *maṭlab*; *ākhir az fahvā-yi¹ kalām-ash chunīn maḥfūm shud ki* — Prof. S. T. (at last, grasping the import of his speech —).

Imports, *vāridāt u sādirāt* (imports and exports, q.v.); *tankhwāh-i dukhūl va khurūj* (old; imports and exports); *chīz-hā-i ki az khārij bi-dākhil mī-āyad va az dākhil bi-khārij mī-ravād*, *dar īn vilāyat chīst*?

Importance, *tashakkhus* (personal importance; gen. as manifested by display); *qadr*: *ahammiyyat*; *chandān mubālagha nīst* (?) (it is not of such vast importance); *hālā khaylī dākhil-i ādam shud* (he is now a person of importance); *magar khaylī ādam ast*?

Important, *muhimm*, and *'azīm* (of things); *chandān maṭlab-i na-būd* (it was nothing very important); *khaylī lāzim ast bi-īn amr dil bi-dihīm* or *tavajjuh bi-kunām*; *kār-i lāzim-i būd² bāyist ān rā bi-gūyam-ash* (I have something important to tell him); *mushakhhās* (of people): *juzv-i a'zam* (the chief ingredient): *īn sukhān madkhaliyyat-i tamām dar pīsh-raft-i ū dārad* (this has an important bearing on his advancement).

Imported, *māl-i daryā* vulg.; *mawrūd* (a merchants' term).

Importune, *īn gadā khaylī mubrim* (or *sakht-gīr*) *ast*; *pīla-kun*; *isrār-kun*.

Importune, *ilhāh k.*: *ibrām k.*; *isrār k.*: *pīla k.*: *taqāṣa k.* (dun for money or things lent, or for fulfilment of promise).

Importunity, *isrār*; *ilhāh*; *ibrām*; *pīla*, *taqāṣa* (dunning).

Impose, *guzāshtan*; *nīhādan* (a tax, etc.); *lū 'ilmī-yam rā ghanīmat shīmurda*— (imposing on my ignorance)—.

Imposer, *vāzi* (of a law, tax).

Impossibility, *chīz-i muhāl*; *az muhālāt*; *miġal-i manār va gunjishk ast* (from newspapers; = the height of impossibility³ or absurdity).

Impossible, *muhāl*; *ghayr-i mumkin*; *shudānī na*—; *bi-'aql namī-gunjad*, or *az 'aql dūr ast*; *imkān na-dārad*; *muhāl-i mumkin⁴ ast* (m.c.).

Impostor, *talbīs-kun*; *tadlīs-kun⁵*; *shayyād*; *muzavvir* (deceiver).

Imposture, *daghā-bāzī* (k.); *talbīs* (k.); *tar-vīr* (k.) (to deceive, trick); *khad'a* (k.).

Impotence, *'unnat*; *mardī na-dārad* (physical); *zu'f-i bāh* (partial): *'ajz* (inability).

Impotent, *nā-mard*; *'innīn* (of males): *'ājiz* (helpless). *Vide Inability.*

Impoverished, *muftaqir*. *Vide Poor, Needy*, etc.

Impoverishment, *iftiqār*: *iflās* (also bankruptcy).

Impregnability, *manā'at* (rare); *sakhī*.

Impregnable, *manī'*; *maghlūb shudānī nīst* (also = invincible).

Impregnate, *ābistan sākhtan*; *hāmila k.*; *pur k.* (met.); *khāk d.* (of dates). *Vide Fertilize.*

Impregnation, *talqīh* (scientific).

Impress, to, *taṣṣir k.*; *kār k.*; *sukhan-am dar dil-i ū naqsh bast* (my words affected him): *bi-sukhra girīstan*; *muṣt bi-khidmat āvardan* (by force). *Vide Imprint.*

Impressed, *mutaṣṣir shudān*; *muṣṣir kardān*; *qalb-i īn bāchha aşar-pażīr ast*.

Impression, *naqsh* (stamp); *chāp* (edition): *sukhan-ash dar dil-am naqsh bast* (or *jāy girīst*).

Imprint, *khātir-nishān k.*, or *zīhn-nishīn k.* (on the mind); *zadan* (of a kiss). *Vide Impress.*

Imprison, *habs*, or *mabbūs*, *kardān*; *bi-qayd andākhtan*; *dar zindān k.*

Imprisoned, *mabbūs*.

Imprisonment, *habs*; *qayd*.

Improbability, *'adam-i iħtimāl*; *dūri*.

Improbable, *ba'id*; *mustab ad* (rare); *nā-muħtamal*; *dūr az 'aql bi-nazar-am mī-āyad*.

Impromptu (I recited an impromptu couplet)

¹ فَهْوَيٌ and نَفْعَلٌ; root meaning "to intend, mean."

² Or *ast*, note this m.c., of the past for the present.

³ A crude allusion; *manār dar kūn-i gunjishk* (= the less cannot contain the greater).

⁴ Compare *bar farz-i taslim*; also the m.c. vulgarisms *nā-ghāfil* (for *ghafatun*); *huen-i bādi* (for *bādi*); *huen-i khūbi* (for *khūbi*); *nā-mahrūm* (for *mahrūm*).

⁵ *Tadlīs* properly concealing the faults of goods that are for sale.

- fi'-l-badīha yak bayt-i khwāndam; badīha^a (adv.).*
- Improper, *nā-shāyista*; *ghayr-i munāsib*; *ghayr-i maslahat*; *khārij az tadbir*.
- Improve, to, *taraqqī d.* (tr.): *bihtar shudan*: *pīsh uftādan* (to progress).
- Improvement, *pīsh-rašt*; *taraqqī*; *bihtarī*.
- Improvidence, *ghaslat dar kharj* (k.); *lā ubātī-garī* (k.); *bī-ihtiyātī* (k.).
- Imprudent, *kūtāh-andish* (gen.). Vide Impudent.
- Improvisatore, *badīha-gū*.
- Imprudence, *bī-ihtiyātī*; *ghaslat*; 'adam-i *basīrat*.
- Imprudent, *bī-basīrat*; *bī-ihtiyātī*; 'aqibat *na-andish*; *bī-tadbir*.
- Imprudently, *bī-ihtiyātāna*; *ghāfilāna*; *bī-tadbirāna*.
- Impudence. Vide Effrontery and Impertinence, etc.
- Impudent, *bī-adab*; *shūkh-chashm*. Vide Bold and Impertinent.
- Impulse, *targhib d.*, or *tahrik k.* (to give an —).
- Impunity, 'adam-i 'uqūbat; *bā bī-bākī* va 'adam-i *tāmbīh* īn *rā namī-tavānī* kard.
- Impure, *nā-pāk¹* (sp. relig.); *najis* (relig. only); *mulavvās* (stained, polluted, defiled); *nākhālis* (not pure, alloyed); *mukaddar* (muddy, of water).
- Impurity, *nā-pākī*: *najasat* (also excrement); *janābat* (ceremonial impurity); *kudūrat* (muddiness of water); *Sakkākī²* dar *hālat-i janābat* *gīr uftād* (to fall into an unexpected difficulty).
- Imputation, Impute, *haml* (k.); *nisbat* (d.); *mansūb k.*; *tuhmat* (d. or z. or *bastan*); vide Accusation, Charge.
- In, *bī³*, *dar*; *tū* or *tūy*; *darūn*; *dākhil*; *lā* (vulg.; in the folds of, between the leaves of); *tā yak māh-i dīgar* (in another month). Vide also Ins.
- Inability, *nā-tavānātī* *dar-*; *dar-māndagī*; 'ajz (helplessness, q.v.).
- Inaccessibility, *dūr-dastī*; —ki *ṣū'ūd bar ān* *ghayr-i mumkin ast*; *dast-rasī* *mumkin nīst*. Vide Impregnability.
- Inaccessible, *dūr-dast*; *dast na-ras* or *dast-ras na*; *manī*. Vide Impregnable.
- Inaccuracy, 'adam-i *sīhhāt* (also ill-health).
- Inaccurate, *nāqīs*; *ghalat*; *nā-sahīh* (vulg.) *bayān-ash qadr-i nāqīs ast*, or *dar chand nukta sahīh nīst* (his statements are not quite accurate).
- Inaction, *bī-kārī*; *tāmbātī*, etc. Vide Laziness.
- Inactive, *bī-hiss* and *sust* (of movement); *kund* (slow of intellect); *bī-dast u pā* (helpless); *lakht* (a flop); *bi-khur u bi-khwābī* (thinks only of eating and sleeping); *namī-khwāhad az jā-sh harakat kunad*. Vide Lazy.
- Inactivity, *bī-hissī*; *sustī*; *kundi*; *bī-dast u pātī*. Vide Inaction, Laziness, etc.
- Inadmissible, *ghayr-i maqbūl*; *nā-maṭbū'*; 'uzr-i *nā-muvajjah* (inadmissible excuse; vide Excuse).
- Inadvertence, *ghaslat*; *ghāfilī*; *sahv*.
- Inadvertently, *bī-fikrāna*, *sahvān*; *az rū-yi nā-dānī*.
- Inasmuch as, *chūnki*: *az ānjā ki*: *hāl-ān ki* (whereas); *az bas ki ū marā zahmat dād man firār kardam* (inasmuch as he greatly worried me, I absconded).
- Inattention, *tagħafūl* (k.); *bī-khayālī* (k.); *bī-tavajjuhī* (k.); *bī-i-tinātī* (k.); *bī-mubālātī* (k.); *chashm-charānī mī-kunad* (he stares about him).
- Inattentive, *bī-tavajjuh*; *ghāfil*; *bī-khayāl*; *bī-i-tinātī*; *chashm-charān* (staring everywhere); *gūsh-ash bā man valī dil-ash jā-yi dīgar ast*. Vide Ogle.
- Inaudible, *nā-masmū'*; *ghayr-i masmū'*; ū *shunīda namī-shavad*, vulg.
- Inaudibly, *bisyār āhistā guft* (he spoke inaudibly).
- Inauspicious, *nā-mubārak*; *nā-mas'ūd*; *nahs* (in m.c. also ugly). Vide Omen, Ill-omened.
- Incalculable, *bī-shumār*; *bī-hisāb*; *bī-hadd u hisāb*.
- Incantation, *afsūn*, or *vird*; or *mantar⁴* (*khwāndan*); *da'wā⁵* *khwāndan* (a system

¹ *Nā-pāk* in m.c. often means "saucy, cheeky, etc." of a woman; in good sense.

² The allusion is to a well-known story.

³ Classically *ba-*.

⁴ *Az bas ki* in Persian always gives the idea of excess. In India however it is used for "because."

⁵ Sanskrit *mantra*.

⁶ In Ar. *da'wah* lit. "call"; *sīhr* "magic" and *kahāna* "fortune-telling" are by the orthodox held to be unlawful.

- oi incantation held lawful by orthodox Muslims. *Vide Charm.*
- Incapable, *bī-qābilīyyat*; *bī-isti'dād*; *nā-lā'iq*; *nā-qābil*; *'ājiz*.
- Incapacity, '*adam-i qābilīyyat*'; '*adam-i isti'dāl*'; '*adam-i liyāqat*'; *'ajz*.
- Incarnation, *tajassum* (*k*); [*hulūl k.* of a spirit entering into a body].
- Incautious, *bī-khabar*; *bī-hazar*; *bī-ihtiyāt*; *bī-qarvā*; *lā-ubālī*.
- Incautiously, *bī-fikrāna*; *bī-ihtiyātāna*; *bī-dūn-i hazar*.
- Incendiary, *ātash-afrūz*; or *khāna-sūz*: *fūn-angīz*; or *mu'attin*; or *mu'sid* (sedulous).
- Incense, *bakhūr* (*d.*) (gen.; to fumigate; relig. or otherwise) *kundur* (*sūkhtan*) (pine-resin); *lubān* (*sūkh*): '*ūd* (*sūkh*) (aloes wood).
- Incense, to, *bi-ghayz u ghazab āvardan*; *ūrā bi-ghazab hayajān kard*.
- Incenive, *muharrīk*; and *mushavvīq*: *mūjib*, etc (cause).
- Incessant, *muttaṣil*; or *bilā fāsila*; or *lā yanqā'i* (without cessation): *mudāmī*; *dā'mī* (continually); *dar īn rūzhā bārān-i mu'awātīr bārīda ast*.
- Incessantly, *pusht-i sar-i ham*; or *pay-i ham*; or *pay darpay* (one after the other without a break); *'alā l-it'tisāl*; *mutavātir*; *si rūz haj* (or *muttaṣil*) *bārid*; *bi-dūn-i inqīlā'*.
- Incest, *zinā bā mādar¹* etc. *kardan*; *zinā kardan bā mahārim* (relig.).
- Inct, *band-i angusgt* (one finger-joint); *girih* (= 2 finger-joints); *agar qudd-i īn chūb yik band-i nākhūn buland-tar būd kifāyat nī-kard*.
- Incident, *vāqi'a*; *ittīfāq*; '*āriżā*'; *hādisa*; (accident): *sarguzasht* (adventure).
- Incidental, *ittīfāqī*; '*āriżī*.
- Incipient, *ibtidā'i*; *khatt-i sabz* (of beard or moustache); *rīsh-ash dam-i khatt* ast (he has an incipient beard and whiskers).
- Incision, *shiqāj*, in m.e. gen. *shikāj*; *shagg*.
- Iacisor, *dandān-i pīsh*, or *dandān-i jilaw*.
- Iacite, to, *vā dāshṭan* (prop. to compel); *tar-ghīb k.* (for good or bad action, but sp. former); *ighvā k.* (for bad actions only); *tahrīs* or *tahrik k.* (good or bad); *ūrā ighvā kardand ki īn chunīn kār-i bi-kunad*; *angīkhtan*; *varghalānīdan* (to mislead, lead astray; sp. of Satan); *bar sar-i shawq*
- āvardan* (to good); but *ūrā bar sar-i duzdī āvard* (he incited him to theft).
- Incitement, *targhib*; *tahrik*; *tahrīs* (good or bad); *ighvā* (bad sense only). *Vide Supra.*
- Incivility, *bī-adabī* (of subordinates); *bī-ta'āruṣī* (want of politeness); '*adam-i insā-nīyyat* (want of ordinary refinement).
- Inclement, *durusht*; *sakht*: *shadīd* (of persons or weather).
- Inclination, *mayl*; *dimāgh* (of persons); *vide Desire*; *mayl* or *tamāyul* (of things, of position).
- Incline, *nishīb* (subs.); *khāna bar nishīb-i kūh binā shuda*.
- Incline, to, *mayl dādan*; *kaj k. tr.*; *dīvār yak-sar kham shuda ast* (the wall completely leans over, its top overhangs); *dara khtā-yi zaytūn bi-taraf-i ki bād mī-vazad mutamāyil* (or *kaj* or *kham*) *gashta-and*.
- Inclined, *māyil* (*k.*) (for Ar. *mā'il*); or *mūn-ātiṣ* (lit. bent) (*k.*) (of persons; of thoughts): *havā rū-* (or *māyil*) *bi-khūbī 'st* (the weather is inclined to be fine); *māyil bi-qirmizi* (inclined to scarlet) *īn kāghaz bar bi-sur-khī mī-zanad* (for *bi-surkhī bar mī-zanad*); *sar-i mu'āmala na-dārad* (he's not inclined to do business with me); *binā-yi taslim dāshṭand* (they thought of, were inclined to, surrender).
- Inclining, *mutamāyil*.
- Inclose, to, *malīf k.* (in envelope, etc.); *dar jāwī guzāštan* (gen.); *muḥāt k.* (with wall etc.).
- Inclosed, *malīf*; *laff^a irsāl shuda*.
- Inclosure, *muhavvaṭa* (place); *malīfa* (of letter).
- Including, Inclusive, *mushtamil* —; or *muta-zammin* —; or *mundarij*; *īn kitāb mush-tamil bar sī bāb ast* (this book consists of thirty chapters); *īn mablāgh mush-tamil-bar kirāya-yi bāgh ast yā na?* vulg. for *kirāya-yi bāgh mush-tamil-i* in *mablāgh ast?* (does this include the rent of the garden?); *har du rūz dākhil* (or *mashnūl*) (both days inclusive).
- Incoherent, *bī-rabīt*; *darham u barham*; *ghayr-i marbūt* (also = ungrammatical); *kalimāt-ash bi-yak dīgar viṣq na-dārad* (or vulg. — *namī-dihād*).
- Income, *dar-āmad*; *mā haṣal*; *dakhl u kharj* (income and expenditure); *madākhil-ash² chand ast?*

¹ *Har ki bā mādar-i khud zinā kunad bā dīgarān chi-hā kunad?* Prov.

² Colloquially *madākhil* often means "pickings, small bribes," the word *rishqa* being specially applied to bribes taken by Mujtahids or Hākimis to influence their decisions.

Incommode, to, *zahmat dādan*; *muṣaddi-*
shudan.
Incomparable, *lā-ġānī*; *bī-miśāl*; *bī-hamtā*;
bī-'adīl; *bī-miśl*; *nażīr na-dārad*: *farīd*;
yaktā; *yagāna* (unique).
Incompatible, *īn qissa-yi āb u ātash ast, bā-*
ham dar namī-sāzand; *kūshish dar jam'-i*
bayn'-l-azdād; *kushish ki ham Khudā*
ham khurmā gīr bi-yāyad (vide Cake);
khilāf-i 'aql (incompatible with reason);
munāfāt dāshṭan bā — (to be incompatible
with —).
Incompetence, 'ajz; *bī-kifāyatī*; *nā-qābilī*.
Incompetent, *bī-kifāyat* (opp. to *bā-kifāyat*);
nā-qābil; *ghayr-i kāfi*; 'ājiz; az 'uhda-yi
īn kār durust bar namī-āyad. Vide Efficient.
Incompetently, *nā-qābilāna*; *bī-kifāyatāna*.
Incomplete, *nā-tamām*; *nāqış*; *nā-mukam-*
mal.
Incompleteness, *naqs*; *nā-tamāmī*.
Incomprehensible, *lā-yudrak*; *bi-zih-ni ādam*
namī-rasad; *Khudā bīrūn-i idrāk-i insānī*
ast; *bi-'aql* (or *bi-fahm*) *namī-āyad*.
Inconceivable, *nā-mutasavvar*; *ghayr-i mud-*
rak; *bi-'aql namī-gunjad*; 'aql-am *namī-*
rasad bi —.
Incongruity, *nā-ukhī*; *bī-jā'i*; *nā-munāsibī*.
Incongruous, *nā-ukht*; *bī-jā*; *nā-munāsib*.
Inconsiderate, *lā-ubālī*, adj.; *bī-parvā*.
Inconsistency, *tanāquz*; *mukhālafat*: *talav-*
vun (being changeable).
Inconsistent, *munāji bā* —; *munāqīz bā* —;
tanāquz guftan (of speech); *khaylī ba'id*
az ust, or *azū zūr mī-āyad* (this is inconsis-
tent with what I know of him).
Inconsolable, *tasallī nā-pazīr*: *ma'yūs* (in
despair).
Inconspicuous, *paydā nīst*; *ghayr-i marī* (to
sight); *ghayr-i ma'rūf*; or *bī-nām* (not
famous).
Inconstant, *bī-vajā* (in affection); *mutalav-*
vin; or *mungālib'-t-tab'* (changeable);
fāni and *bī-dāvām* (perishable); *sust pay-*
mān (of lovers and their oaths); *hīch*
gabāt-i mīzāj na-dārad.
Incontinence, 'adam-i *khud-dārī gen.*: 'adam-i
'iffat.
Incontinent, *nā 'aſī*: *shāshū* (vulg.); of
children that cannot contain their urine):
bad-parhīz.
Incontrovertible, *īn mas'ala nīzāt bar namī-*
dārad.

Inconvenience, *muzāhamat*; az *īn zahmat-i*
bi-shumā mī-rasad? (will this inconveni-
ence you?).
Inconvenient, *mushkil* or *dushvār* (mc.);
muṣaddi'-i awqāt shudan; agar *farḍā bi-*
yāyam bārā-yi shumā tasdī'-i (or *zahmat-i*)
ki nīst? (will it inconvenience you if I
come to-morrow?).
Inconveniently, *bī-vaqt*; *bī-mahall*; *bī-*
hangām; *bī-mawqī*.
Incorporate, *ghayr-i mujassam*; *ghayr-i mād-*
di; *rūḥānī* (spiritual).
Incorrect, *ghalat*; *nā-sahīh* (vulg.); *nā-rāst*:
durust-raſṭār nīst (in behaviour).
Incorrectness, *nā-rāstī*; *ghalat*: *bulān-i*
tarīqat (of belief).
Incorruptible, *bī-tama'*; or *rishva-na-khīr* (of
persons); *lā-zavāl*; or *ghayr-i fānī* or
bāqī (of matter, or of God); *fasād dar*
zāt-i ū rāh namī-yābad (of God).
Increase, *tżāfa* (k.); *ażzūnī*; *tazyīd* (k.).
Increase, to, *ażzūdan*, rt. *ażzā*, tr. and intr.
Vide To grow.
Increased, *ażzūda*; *mazīd*; *tazyīd shuda*;
*chand rūz ast ki nān-khwār-i*¹ *man zyād*
shuda ast (my household has lately in-
creased).
Incredible, *khārij az 'aql*; *bāvar na-kardīnī*;
afsāna bi-gūsh mī-āyad; *namī-shavad bīvar*
kard.
Incredulous, *nā-bāvar-kun*; *shakkī*; *bāvar-*
na-kun.
Incrustated, *pūshīda*; *mastūr* (rare in this
sense).
Incrustation, *ālūdagī*.
Incubate, to, *bar tukh̄m nishastan* or —*khūā-*
bīdan. Vide Broody.
Incumbent, *lāzīm*; *vājīb*; *bar man farz ast*.
Incurable, *lā 'ilāj*, *mu'ālaja nā-pazīr*; *bī-*
darmān.
Incursion, *chapāw k.*; *tākhtī āvardan*; *chāpi-*
dan. Vide Raid.
Indebted, *bidīh-kārī*; or *maqrūz*; or *madyūn*
(of money); *minnat-dār* vulg.; or *mammūn*
(obliged): *man zīr-i minnat-i shumā has-*
tam (I am obliged to you); *zīr-i dayn* (or
'qarz)-i *shumā hastam* (of money).
Indebtedness, *bi-dīh-kārī*; *madyūnī*; *magrūzī*
(of money); *imtiān* or *mammūnī* (obliga-
tion).
Indecency, *harzagī*; or *rakākat*; (words or
deeds).
Indecent, *harza* (of words or actions); *harza-*

¹ *Nān-khwār* might even include the servants.

—gū (of people); *fuhhāsh* (indecently abusive); *fuhsh* (of words). *Vide* Shameless.
 Indecision, *tażabżub*; *bī-istiqāmatī*; ‘adam-i *istiqāmat*.
 Indecisively, *muzabżabāna*; *bi-dūn-i istiqāmat*.
 Indeclinable, *ghayr-i munṣarif* (in gram.).
 Indeed, *albalta*; *yaqin*ⁿ; ‘ajab! (strange); ‘ayā mumkin ast?.
 Indefatigable, *kħasta na-shaw*.
 Indefensible, *ħifażat-pazir nist* (mil.); ‘uzr bar dār *nist* (of conduct).
 Indefinite, *nā-mu‘ayyan*; *ghayr-i mu‘ayyan*; *nakira* (gram.); *mubham* (obscure).
 Indefinitely, *bi-dūn-i qayd-i vaqt*; *mubha-māna* (obscurely).
 Indelible, *mahv-nā-pazir*; *pāk na-shudanī*.
 Indemnification, ‘ivaz (d.).
 Indemnity, *tāvān* (d.) (equivalent for loss); *gharāmat* (d.) (fine); ‘ivaz-i *talafāt* (as an indemnity for the killed); *khasārāt-i jang* (d.) (for all losses).
 Independence, *istiqlāl* (in acts); *istighnā*ⁿ (in temper); *sar-kħudi* (in acts); *azādī* (freedom).
 Independent, *mustaghnī* (in temperament; of God or man); *mustaqill*; *azād*; ū *sar-i khud* *ast* or *khud-mukħtar* *ast*; ū *bi-hiħ kas muta‘alliq* or *vābasta nist* (he has no connection with anyone).
 Indescribable, —ki *bi-ta‘rif* *namī-āyad* or *namī-gunjad*; *khārij az vasf* *ast*; *bartar az tawṣif* *ast* (beyond all praise).
 Index, *fihrist* (k.); *sūrat tarjumān-i dil* *ast* (the face is an index to the mind); *zāhir-ash mukħbir-i bātiñ būd* (her face was an index of her mind = *ṣūrat-ash khabar az sūrat mi-dād*).
 India, *Hind*; *Hindustān*; *Hindustān bi-yād-i fil uftād* (= to remember old times, etc.).
 Indian, *Hindi*.
 Indian corn, *zurat*.
 India-rubber, *jīr* or *kash* (any rubber); *midād pāk-kun* (pencil eraser).
 Indicate, *ishāra* k.; *dalālat bar* — k.; *däll-i bar* *in* *ast ki*; — *az-chunīn ma‘lūm mi-shavad ki*—.
 Indication, *ishāra* (hint); *dalālat* (guiding to); ‘alāmat (token); *sūrāgh* (clue); *aṣar* (sign).
 Indict, *muttahim sākħtan*. [of —].
 Indictment, *ilzām* (d.); *ilzām-nāma* (deed

Indifference, *bī-parvā*ⁱ; *lā-ubālīgarī*; *bī-mubālātī*; *sahl-angārī*; *bī i-tinā*ⁱ; *in kār-i nist ki bi-tawri lā-ubālī-garī* (or *bī-tariq-i ihmāl*) *az ān bi-gużarim*.
 Indifferent, *bī-parvā*; and *lā-ubālī*; and *bī-sar u pā* (in bad sense; in living or to public opinion); *bāk-i na-dāram* or *paroq-i na-dāram* (it’s all the same to me either way); *miyāna* (middling).
 Indigence, *bī-pūlī*; (absence of money); *iflās* (bankruptcy); *iftiqār* (impoverishment); *bī-chīzī*; or *bī-māyagi*; *muħtāji* (being in want); *darvīshī*.
 Indigenous, *būmī*.
 Indigent, *tūħi-dast*; *muflis*¹; *jaqir*; *muħtāj*; *bī-chīz*; *bī-pūl*; *darvīsh*; *lāt u lūt* (vulg.).
 Indigently, *muflisāna*; *muħtājāna*; *darvīshāna*; [*faqīrāna* = meekly, humbly].
 Indigestible, *gaqil*; *sangīn*; *tahħil namī-ravad*; *hażm namī-shavad*.
 Indigestion, *tukħma*; *sūt-i hażm*; *hayża* (m.c. with diarrhoea).
 Indignant, *bar āħuġta*; *bar ajrūkħta*.
 Indignation, *vide* Anger; *bā-iq-i la-nat u malāmat-i jam-i shud* (excited general indignation).
 Indignity, *kħiffat*; *zillat*; *kħwāri*.
 Indigo, *nīl*; *nīl-i par-i tā-usi* (peacock indigo; said to be the best); *kār-kħāna-yi nīl-sāzī*, or *dast-gāħ-i nīl-sāzī* (indigo factory).
 Indirect, *nā-rāst*; *pīchida*; *bā-vāsita* (by means of a third person); *bā kināya* (by innuendo). *Vide* Influence.
 Indirectly, *kināya-vār*; *ramzāna*; *ghayr-i mustaqim*ⁿ.
 Indiscernible, *nā-ma‘lum*; *nā-paydā*; *nā-mar-i*, *ghayr-i mahsūs* (to touch); *kħafī*.
 Indiscreet, *bī-iħtiyāt*.
 Indiscriminately, *bi-dūn-i tafrīq*; *miġi*-i *ħash-i hama ājil*; *az buzurg u kūchak hama rā*² *juħsh dād*.
 Indiscriminating, *bī-tamijż*; *ghayr-i mumay-yiz*.
 Indispensable, *lāzim*; *in kitāb*, *lā-budd* *ast ki nazz-i hama bāshad*; *safar bi-dūn-i pūl namī-shavad*.
 Indisposition, *kasālat*; or *susti*; or *takassur-i mīzāj* (illness); *bī-maylī*; or *bī-ragħbatī* (disinclination).
 Indisputable, *bī-harf* (without dispute, without question); *bī-ikħtilaf* (without any dissent); *jā-yi gušt u gū na-dārad*.

¹ *Muflis* in India often “ bachelor.”

² Ellip. for *az buzurg girifta tā kuchak*.

- Indissoluble, *hall nā-pazīr*, *āb nā-shudanī*; *nā-gudāz*: *mutalāshī na*— (not going to pieces). *Vide Inseparable.*
- Indistinct, Indistinctly, *nā-sāf*; *sāf harf namī-zanad*: *ghayr-i vāzīh* (of sights or sounds); *hurūf-ash durust paydā nīst* (the writing is indistinct).
- Individual, *nafar*; *afrād-i¹ az nās*, or *har fard-i az nās na*— (not a single individual).
- Individually, *jardān* (opp. to *jamī'an* or *jamī'ān*).
- Indolence, *sustī* (of temperament): *kāhili* (slackness); *tambalī* (laziness, bodily).
- Indorse, to, *bar pusht imzā namūdan*: *ta'yid k.*; or *pasandīdan* (of opinion).
- Indolent, *sust*; etc. *Vide Lazy.*
- Induce, *bar sar-i mayl āvardan*; *dar zīhn-ash andākhtand ki*— (he was persuaded to believe that—).
- Inducement, *targhib*; *tashvīq*; *tahrik*; *tahris*: *gharaz* (motive); *mūjib* (cause). *Vide Incite and Excite.*
- Induction, *istiqrā'* (k.) (log); [*istintāj* (k.) deduction].
- Indulge, to, Indulgence, *rū dādan* (to indulge a child); *nafs-parastī* (k.) indulge one's passions): *marhamat*; or *mulāṭafat*; or *maḥabbat-hū* pl. (kindness); *dar khurdan ziyyād-ravī k.* (to indulge too much in eating).
- Indulgent, *az hadd mushfiq*: *khud-kāmī k.*; or *nafsānīyyat k.* (to be selfish); *nafs parvari* or *tan-parvari* k.: *ān pidar bachcha-kharāb-kun ast* (he is a very indulgent father, he spoils his children).
- Indulging, *nafs-parast*; *havas-bāz*; *shahvat-parast* (indulging one's lust): *bi-khwāhishāt-i nafsānī tan-dar-dih* (of indulgence).
- Industrious, *kār-kun*; *zahmat-kash*; *jaṭā-kash*; *jāhid*.
- Industry, *kash* (profession): *mīhnat*; *zahmat*; *jidd u jahd*; *sātī*.
- Ineffable, *khārij az bayān*; *bīrūn az tawṣīf*; *bi-'ibārat namī-gunjad*.
- Ineffective, *bī-aṣar*; *bī-samar*.
- Inefficacious, *bī-samar*; *lā-yanfa'*; *bī-sūd*; *bī-natīja*, etc.
- Inefficaciously, *bī-samarāna*.
- Inefficacy, *bī-samarī*; *'adam-i fā'idā*; *'adam-i taṣṣīr*.
- Inefficient, *nā-qābil*: *vide Incompetent.*
- Inelastic, *kash bar ma-dār*: *janārī nīst* (not springy).
- Inelegance, *bī-laṭājaṭī*.
- Inequality, *nā-hamvārī* (being up and down); *'adam-i tūsāvī* (in length, or in size).
- Inestimable, *bī-bahā*: *khārij az takhmin*.
- Inevitable, *shudanī*; *nā-guriz*; *nā-guzīr*; *bāyistanī* (rare).
- Inevitableness, *nā-chārī*; *nā-guzīrī*; *luzūm*.
- Inevitably, *lā-mahāla*; *lā-budd*; *nā-chār*.
- Inexcusable, *'uzr-pazīr na*; *nā-ma'zūr*; *'uzr bar-dār na*.
- Inexhaustible, *ta'mām nā-shudanī*; *lutf-i Khudā dā'im ast*; *ghayr-i mungati*.
- Inexorable, *bī-inhirāf*; *az hukm-i khud mun-harif na-shud*; *mahtūm* (of Fate).
- Inexpedient, *nā-munāsib*; *na-kardan-ash bihtar ast*.
- Inexperienced, *bī-tajriba*; *nāshī* (lit. 'growing, immature' and hence 'ignorant, q.v., and inexperienced'); *qashm* Ar., vulg. *ghashīm* (local); *na-dānam-kār* vulg.; *kār-na-dida*; *khām*.
- Inexpert, *khām*; *ustād nīst*.
- Inexpiable, *kaffāra-pazīr na*: *'afv nā-pazīr* (not to be forgiven).
- Inexplicable, *tawzīh nā-pazīr*; *bilā-ta'bīr*.
- Inexpressible. *Vide Ineffable.*
- In extenso*, *'ala't-taṣṣil*; *mukammal*; *bī-t-tamām*: *bī-kam se kāst* (without subtracting any thing).
- Infallibility, *ma'sūmīyat*.
- Infallible, *ma'sūm* (sp. being sinless of Prophets; also of infants); *man ki ma'sūm nīstam ki ishtibāh na-kunam*.
- Infamous, *shāni'*; *shāni'' l-akhlāq*.
- Infamy *shānā'at*.
- Infancy, *bachchagī*; *kūdakī*: *ayyām-i shīr-khwārī*; *rażā'at*: *az tu'ūliyyat ūrā mī-shīnāsām* (I have known him from childhood).
- Infant, *babī* (baby); *ṭīfl-i shīr-khwāra*; *rażī'*. *Vide Child.*
- Infantry, *piyāda*; *piyāda-yi nīzām* (Regular); *piyāda bī-ānki dast bi-sitīz bar-ārand pā bi-gurīz bar-dāshand* (the Infantry fled before they were attacked).
- Infatuate, to, *jarīstan*, rt. *jarīb*.
- Infatuated, *dīvāna* (k. and sh.); *shīfta* (k.); *jarīta* (k.); *ū shīfta-yi ān zan ast*: *dar 'ishq-i ū majnūn ast*; *maftūn* (k. and sh.).
- Infect, to, *sarāyat* (k.) intr. (of disease); *masmūm* k. (to poison); *aṣar* k. (to affect); *nafs-ash bi-shumā khurda ast* (his ways have infected you; evil ways).
- Infectious, *musrī*.

¹ *Afrād* pl. with singular signification.

Infer, to, *fahmīdan*; *istimbāt* k.; *pay burdan*; *natiya girīstan*; — *va qis 'ala hāza*¹ (from which the rest may be inferred).

Inferior, *kūchak-tar*; *kih-tar*; *past-tar*: *bāzīr-dastān chi tawr pīsh mī-āyad*?; *khush tab'* ast *bā-shān*? (how does he treat his inferiors?; is he affable with them?): *in kam aż ān ast*.

Inferiority, *kūchakī*; and *kih-tarī* (in rank); *kam-tarī*; or *past-tarī* (in rank or in learning); *zīr-dastī* (in rank).

Infernal, *jahannamī*; *dūzakhī*: *mal'ūn* (cursed); *ān mard-i bad-bakht*² *bisyār bi-man zahmat dād* (the infernal fellow worried me a lot).

Infertile, *bī-quvvat*; or *kam-zūr* (of ground); *hāsil-khīz na* (of ground or country); *shūra-zār* (full of saltpetre).

Infest, 'azāb dādan; iżā rasānidan. Vide to Block.

Infidel, *kāfir*, pl. *kuffār* (gen. term.; Non-Muslim); *bī-dīn* or *lā-mazhab* (without any religion); *mushrik* (Polytheist, sp. applied to Hindus); *tā kay³* dar īn *kāfiristān mī-mānī*?—Prof. S. T. (how long will you remain in this land of infidelity?); *dahri* (materialist); *mulhid* (one that turns away his face from the true religion). Vide Atheist and Pagan.

Infidelity, *kufr*; *bī-dīnī*; *lā-mazhabī*: *dahri-garī* (believing in the eternity of matter).

Infinite, *bī-intihā*; or *nā-mutanāhī*; or *bī-pāyān* (without end); *bi-kirān* (without shore; limit); *nā-mahdūd* (unbounded); *na-mā'dūd* (beyond number); *az hadd-i shumār birūn* (ditto).

Infinitesimal, *juz-i lā-yatajazzā*⁴ (the indivisible atom); *jawhar-i fard* (the primordial atom); *qalīl bi-ghāyat* (exceedingly little in quantity).

Infinitive, *masdar* (gram.; also root of a word).

Infirm, *nā-tavān*; *za'i*; *mard-i 'ajūz* (infirm old man); *'ajūza* (infirm old woman); *kharif* (dotard).

Inflame, to, *hayājān dādan*; or *bar-angīkhtan* (to excite to anger, etc.); *bar afrukhtan*; or *kalla k.* (ditto).

Inflamed, *āmāsida* or *varam karda* (swollen); *surkh shuda* (red and inflamed); *pur-sūz*

(burning): *multahib* (of a flame); *mashghūf* or *pur az shaghaf* (with love): *gulūyash bād karda ast* (his throat is swollen); or — *mādda shuda ast* (swollen with matter in the abscess): *jā-yi zakhm surkh shuda na bād karda*.

Inflammation, *sūzish* (burning of wounds): *surkhī*; *varam*; *āmās* (swelling): *ishti'āl*; *ihtirāq* (being set on fire). Vide Lungs.

Inflated, *pur-bād*; and *puf karda* (full of wind); *bād-karda* (for stomach; bladder, etc.); *nafkh karda* (of stomach); *bi-sabab-i fath chunān bād kard ki dar jāma namī-gunjid*.

Inflected, *munsarif*.

Inflexible, *sakht*; or *miġl-i janar tah namī-shavad* (of things): *dar intiqām-i īn zulm (bar) yak pā istāda ast*. Vide Inexorable.

Inflection, *taṣrif* (gram.).

Influence, *nufūz*; *rusūkh*; *mā pīsh-i īshān hīch iqtiđār-i* (or *tasallut-i*) *na-dārīm*; *Sarkār Āghā* dar *dilhā-yi 'avāmm* 'n-nās *rusūkh-i tamām-i dārad* (the S. A. has great influence with the common people); *'ulamā' agarchi dar *sūrat libās-i hukūmati namī-pūshand vali* dar *ma'nī rusūkh-i kulli* dar *mamlakat dārand* (the priesthood in an indirect manner have considerable influence if not authority); *rāy-i īrā vaq'i-i mī-nihand* *va dar faysala-yi amr rusūkh-i dārad* (his opinion often influences the—); *aşarāt-i falakī* (the influence of the stars, or heavens); *kulāh-ash pashm na-dārad* (he has no influence, authority); *khāya-yi chap vulg.* slang (one who is under another's thumb).*

Influential, *sāhib-nuſūz*; *sāhib-iqtidār*; *bā-rusūkh*.

Influenza, *anfluvanza*; *zukām-i farangi* (less common).

Inform, *fahmānidan*; *ittilā' dādan* tr.; *mutali'i shudan* or *ittilā' dāshdan* intr. (to be informed); *khabar k.*; *āgāh k.*; *i'lām n.*, tr.

Information, *ittilā'*; *khabar*; *āgāhī*; *'ilm*; *ittilā'* *bi-ham rasānidan* (to gain information of); *surāgh-i na-dāram* or *masbūq nis-tam* (I have no information on the matter).

Informed, *mutali'i*; *masbūq*; *āgāh* (sh. and

1 Ar., lit. "and measure (guess) on that."

2 *Bad-bakht* and *kam-bakht* are in Persian the same, "unfortunate." In Urdu, the latter is only used to express contempt or abuse.

3 In India *tā kuja* is often used for *tā kay*.

k.); *mard-i bā ittilā¹-i ast* (he is a well-informed man).
Informer, *mukhbir* (gen.); *jāsūs* (spy). *Vide Spy*
Infraction, *Infringement*, *shikast* (on purpose); *mukhālafat-i bā qānūn* (on purpose); *tajāvuz az qānūn* (or *az shart*) (k.) (gen.); or *fashk k.* (on purpose).
Infuriate, to, *ātash-pā k.*; *ghażab-nāk karda īrū dīvāna sākht*.
Infuse, *dam kashidān* or *khurdān* intr., and —*dādan* tr. (of tea, etc.; to stew slowly); *taqlīr k.* (to filter; or to distill); ‘*araq kashidān* (to distill; tech. term of *hakims*); *khīsāndān* (to soak); *shīra kashidān* (extract the juice by any means); *rīkhtān* tr. and intr. (to pour into); *ilqā k.* (to instill good qualities). *Vide Draw*.
Infusion, *jūshānda* (by heat); *khīsānda* (by cold).
Ingenious, *bā ikhtirā²* (of people); or *bā hikmat* (of people or plans); *in māshīn-i pur hikmat ast*.
Ingenuity, *san'at-kārī*; *san'at va hikmat*; *khūb san'at bi-kār burdā ast* or *hikmat bi-kharj dāda ast* (he has displayed great ingenuity in making this); *chi 'aql-i bi-kharj dāda ast*.
Ingenuous, *bā-sadāqat*; *sāf-dil*; *sādiq*; *sāf u sādiq*.
Ingenuously, *sādiqāna*; *az rū-yi safā*.
Ingot, *shimsh* (of gold or silver).
Ingrained, *qasāvat-i qalb dar 'urūq-ash payrasta ast* (cruelty is ingrained in his nature).
Ingratitude, *kufrān-i ni'mat*; *nā-haqq-shi-nāsī* vulg. for *haqq nā-shināsī*; *ihsān-farāmūshi*.
Ingredient, *juz**, pl. *ajzā**; also *juzv*.
Ingress and Egress, *dukhūl u khurūj*; *mad-khal u makhrāj*.
Ingulf, to *bal'idān* (swallow whole); *farū burdān* (swallow anyhow); *zamīn Qārūn rā farū burd*.
Inhabit, to, *sukūnat dāshān* (gen.); *sākin būdan* (gen.); *būd u bāsh k.* (of a quarter); *māndān*.
Inhabitable, *qābil-i sukūnat*; or *la'iq-i būd u bāsh* (gen.); of houses, cities, islands).

Inhabitant, *sākin*, pl. *sākinān* and *sakana* (gen.); *muqīm¹* (gen. and temp.); *bāsh-indā* (of the soil); *mutavāttīn* (settler).
Inhabited, *Inhabiting*, *ābād*; *maskūn* (also haunted, q.v.); *ma'mūr*; *rub²-i maskūn* (the fourth part of the world, the amount that is inhabited; the remaining three-fourths are water).
Inhalation, *kash* (of the pipe); [*puk*, vulg., for *puf* exhalation, puff of pipe].
Inhale, *naʃas farū burdān*: *dūd u bukhār farū burdān* (med.): *dar kashidān*.
Inharmoniousness, *nā-ham-āhangī* (of sound).
Inherent, *aslı*; *jibilli*; *tabī'i*; *fīri*. *Vide Ingrained*.
Inheritance,² *irs* or *mīrās*; *tarīka* (*yāftān*).
Inherited, *mawrūṣī*.
Inheriting, *virāṣat*; *irs burdān* (act of).
Inheritor, *vāriṣ*, pl. *vurrāṣ* or *varaṣa*; *mīrās-khur*; *mīrās-gir*; *irs-gir*.
Inheritress, *vārisa*.
Inhospitable, *mīhmān na-nāvāz*: *mīhmān-dūst nīst*.
Inhuman, *valyshī*; *khabis*; [*khārij az insāniyat* in m.c. = “impolite” = *bī-adab*].
Inimical, *mukhālīf* gen.: *mu'ānid* (of persons only); *in munāfiyi favā'id-i man ast* (inimical to my interests).
Iniquitous, *shani³*; *qabīh*. [etc.
Iniquity, *shana'at*; *qabāhat*. *Vide Crime*.
Initial, *ibtidā'i* (adj.): *hurūf-i avval-i ism* (subs.; of a name).
Initial, to, *isn-ash rā na-nāvishtha*, *hurūf-i muqattā'at dāda* (he has not signed his name; merely his initials).
Initiation, *ta'līm-i muqaddamāt* (d.).
Initiative, *avval iqādām k.*: *mubādarat k.* (to hasten to do).
Inject, to, *Injection*, *āb-duzdak dādan* (into the veins); *tangiya* (d and g.) (a purge and also an enema); ‘*amal* or *dastūr giriftān* (to take an enema); ‘*mārfiyā⁴* dar badanash kardān (he was given an injection of morphia).
Injudicious, *bī-başırat* (imprudent); *bī-tadbīr*.
Injunction, *ta'kīd*; *ta'kīd-i akīd* (strict injunction); *qadaḥan*. *Vide Command, Forbid*.

¹ *Muqīm* also means “quartered, of army, etc.”

² Children, whether by a wife or by a concubine, inherit by law equally, provided the father acknowledge the law. A daughter's share is half a son's. If there is no issue, a wife's share is one-fourth, otherwise an eighth. A man may will away a third of his property as he pleases.

If a wife die without issue, the husband inherits half her property; if there be issue, a quarter. Legacies and debts must first be settled.

Injure, *zarar*— or *ziyān rasāñidān* (to cause loss to); *āzurdan*, rt. *āzār* (bodily injury); *sadma rasāñidān* (gen.).

Injured, *kharāb shuda* (of things); *sadma khurda* (of persons); vide Wounded; *az ziyādati-yi zahmat sihhat-ash khalal-i bi-ham rasānda ast* (his health has become impaired by over-work.).

Injurious, *muzirr*; *mukhill*; *zarar-rasān*; *ziyān-dih*: *in jānvarān mu^zi* and?

Injury, *a^ziyat* (gen., but sp. bodily); *āsib*; or *gazand* (bodily): *zarar*; or *ziyān*; or *nuq-sān*; or *khisārat* (loss); *khalal* (in health, or in work).

Injustice, *jaur*; or *jabr*; or *zulm*; or *bī-dād*; or *sitam*; or *ta'addī*; or *ijhāf* (oppression, q.v.); vide Tyranny: *mī-shavad muṭābiq-i qānūn bāshad valī khilāf-i insāf ast* (it may be law but it isn't justice).

Ink, *murakkab*; *midād*: *shanjarf* or *murakkab-i surkh* (red ink). Vide Silk.

Inkling, *ishāra*; *shamma-i az in maṭlab pay burdam*.

Inkstand, *davāt*; *murakkab-dān*.

Inlaid, *khātim-kārī* (subs.; inlaid wood-work); *murassā'* (past part., inlaid with jewels); *muhajjar-kārī* (mosaic work).

Inlay, to, *jawāhir nishāndān* (with jewels); *tilā-kub k.* (with gold).

Inn, *khān*,¹ pl. *khānāt* (local); *kāravān-sarāy*² ('public; for caravans); *mīhmān-khāna* (hotel, q.v.); *ribāt* (charitable; without charge; food is provided free).³

Innate, *mādar-zād*; *tabī'i*; *fīri*; *zātī*; *jibillī*; *sirishtī*.

Innately, *bi 'l-ṭab'*; *bi 'l-zāt*; *bi 'l-fīra*.

Innocence, *bī-gūnāh*; *barā'at az gunāh*: *ma-sūmiyyat* (sinlessness by nature): *az gunāh khud rā barā'at kard* (he proved his innocence).

Innocent, *bī-gūnāh*; *bī-jurm*; *az ān gunāh barī ast*: *ma'sūm* (sinless).

Innovate, *naw dār āvardan*.

Innovation, "this tax is an innovation" *in khirāj* (or *māliyāt-i sarī*³) *bid'at ast*.

Innoxious, *bī-zarar*.

Innuendo, *ta'rīz* (in Rhet.); *bi-gūsha guftan* (in coll.). Vide Hint and Insinuation.

Innumerable, *bī-shumār*; *bī-hisāb*; *nā-mā'dūd*; *bī-hadd*.

Inobservant, *bī-khayāl*; *bad-havāss*.

Inoculation, *ābla-kūbī* (k.) (for small-pox); *ṭā'ūn-kūbī* (for plague).

Inoculator, *ābla-kūb*.

Inodorous, *bī-bū*; and *bī-rā'iha* (without any smell).

Inoffensive, *in jānvarān mūzi nīstand*; *bī-zarar*; *bī-āzār*; *bī-iżā*: "I'm a quiet inoffensive being who wouldn't hurt a fly" (man ādam-i faqīr va bī-sadā-i hastam ki hīch vaqt ażiyyat-am bī-murda-i namī-rasad).

Inopportune, *bī-vaqt*; *bī-mawqi*; *bī-mahall*; *bī-jā*.

Inorganic, *jamādī*.

Inquest, *sarbāz-i ki khud rā bā tuʃang halāk kard taħqiq-ash rā dīrūz kardand*.

Inquietude, *iżtirāb* (sp. of mind); *bī-ārāmī* (of body or mind); 'adam-i sukūn (of body); qalaq (of mind; rare). Vide Restlessness.

Inquire, *pursīdān*; *istisfār k.*: "someone else was inquiring about this and we gave him the same answer" (*kas-i dīgar ham az mā jūyā shud*, *bi-hamīn qarār javāb dādīm*); *tajahħus k.*; or *taħlīħ k.*; or *taħqiq k.* (to investigate matters); *tajasseus k.* (spying out, secret inquiry).

Inquirer, *mustafsir* (asker); *mutajassis* (spying); *muħattish* (an investigator, police-officer); *sā'il* (questioner; but gen. beggar); *su'āl* *kunanda*, and vulg. *pursanda* (asker).

Inquiring, *iyādat* subs. = *ahvāl-pursī-yi bī-mār* (inquiring after the sick): *pursān*; and *mustafsir*; and *jūyā* (part.); *muħaq-qiq* (part.; in science or relig.).

Inquiry, *pursish* (k.); or *istisfār* (k.): *taħqiq-qāt* (k.) (investigation q.v.).

Inquisitive, *kunj-kāv*; *fuzūl* P. (also meddlesome; P. for Ar. *fuzūlī*).

Inquisitiveness, *kunj-kāvī*; *fuzūlī* (P. for Ar. *fuzūl*).

Ins and outs, *rāh u chāh* (i.e. what to follow and what to avoid).

Insane, *diwāna*; *sawda²i*; *majnūn*: *dimāgh-khushk* (has a tile loose, cracked); *dalī* T. (mad); *pakħt* (weak-minded; wanting). Vide Mad, Cracked.

Insanity, *diwānagī*; *sawdā*; *junūn*: *ħabt-i dimāgh*; and *dimāgh-khushkī* (being cracked).

Insatiable, *isħtiħā-i* (or *ta'm-i*) *dārad ki har*

¹ *Khān* Ar.

² In *kāravān-sarās* on the road, no charge is made; but in those in cities a charge is made.

³ *Māliyāt* only on land; *māliyāt-i sarī* "on cattle, poll-tax, etc."

giz sīr namī-shavad ; shikam-ash sīr namī-shavad.

Inscribe, *vide Engrave*; *dar dil-i man naqsh basta ast* (it is engraved on my heart).

Inscription, *katība* (on tombs or sacred places); *navishta*, or *kanda* (gen.). *Vide Engravings.*

Inscrutability, *nā-mudrakī*.

Inscrutable, *lā yudrak*.

Insect, *havāmm*, and *hasharāt^u-l-arz* (only used in pl.); *khazanda* (all creeping things; includes snakes, lizards, etc.); *kirm* (m.e. worm or insect, etc.).

Insectivorous, *kirm-khwār*.

Insecurity, ‘*adam-i amniyyat*; and *na-amnī* (of road, country); *bī-hifāzī* (of life, property); *nā-muhkamī* (of buildings, etc.).

Insensitive, *misl-i jamādāt*; *bī-hiss*.

Insensibility, *bī-hūshī*; *madhūshī*; *bī-hissī*: *gūyā bi-l-qab az hīch chīz muta^uassir nīst* (= the insensibility of his nature).

Insensitive, *madhūsh*; *az nā-khushī bī-hūsh ast*: *bī-hiss*: *ghayr-i mahsūs* (not to be felt); *nā-mar^ui* (invisible).

Insensibly, *nā-ma^ulūmāna*; *nā-mahsūsāna*.

Insentient, *quvvat-i ihsās na dārad*.

Inseparable, *lā yanfakk*.

Insert, *farū k.*; *dākhil k.*; *gunjānidān* (to cause to contain); *bihtar ast* *in lā-iha rā dar kāghaz-i khud darj kunid* (you had better insert this article in your paper).

Inserting, *idkhāl*; *darj*.

Insertion, *mundarija* (lit. matter inserted); *payvand* (of dress).

Inside, *darūn*; *dākhil*; *tū* or *tūy*.

Insight, *basīrat*.

Insignia, *nishān-hā*; ‘*alāmāt-i imtiyāz*.

Insignificance, *nā-chīz*; *bī-miqdāri*; *haqīrī*.

Insignificant, *hīch*; *nā-chīz*; *bī-miqdār*; *mu-haqqar*: *yak-vajabī* (in stature): *insān nisbat bi-Khudū-yi Qādir va Muṭlaq chi-qadar nā-chīz ast*.

Insincere, *nā-sādiq* (of words or persons); *bī-ikhlās* (of persons); *bī-vafā* (faithless; of persons): *sukhan-ash riyātīst*: *ān mard du-rū'īst* (double-faced).

Insincerity, ‘*adam-i khulūs*; *bī-sadāqaī*; *du-rū'ī*.

Insinuate, *āhista āhista rāh-i khud rā bi-dil-i ū paydā kard*: *bi-līmā guftan*. *Vide Allude, Imply, Innuendo, Hint.*

Insinuation, *īmās* or *īhām* (k.) (good or bad); *lughz-parānī* (k.) (of evil). *Vide Innuendo and Hint.*

Insinuating, *lughz-parān*: *ramz-gū* (adj.).

Insipid, *bī-maza* (of persons or things); *bī-zā'iqa*; *bī-tā'm* (of things); *misl-i māch bā'd az jamā' vulg.* (indecent).

Insist, *isrār k.*; *barā-yi īn kār qā'im bi-man chaspīd*: *tu khwāhī na-khwāhī dar pay-i nawkarī dar āmadi*—Prof. S. T.: *harchi khwāstam na ravam ū pīla¹ karda burdat-am* (in spite of my trying not to go, he insisted and took me). *Vide Search and Press.*

Insistence, *ilhāh u isrār* (n.); *pīla* (k.).

Insistent, *musīrr*; *bā ilhāh*: *chūn marā nīhāyat dar pay-i ān kār dīd*—Prof. S. T. (when he saw me so insistently bent on that—).

Insolence, *bī-i^utinātī*; *ihānat*. *Vide Pride, Impertinence.*

Insolent, *bī-adabāna pīsh āmadand* or *sulūk kardand*. *Vide Haughty, Impertinent, etc.*

Insoluble, Insolvable, *ghayr-i munhall*; *ghayr-i mahlūl*; *bī-gudāz*; (sp. in chem.); *hall nā-shudānī gen.*: *bī-tā'vīl* (not to be interpreted, explained); *īn matlab hall nā-shudānī ast*.

Insolvent, *var*— or *bar-shikasta*; *vide Bankrupt*; *al-muflis^u fī amān^u'llāh* (= to one who has nothing to give, you can do nothing, he goes scot-free; said by bankrupts to dunning creditors).

Insomnia, *maraz-i kam-khwābī* or —*bī-khwābī*.

Insomuch so, *bī-hadd-ī ki*; *bi-qadr-ī ki* (to such an extent that).

Inspect, *sān dīdan* or *kardan* tr. (to make to file past, of troops at a review); *sān dādān* intr. (to be reviewed); *nigāh k.* (vulg. in this sense); *sar-kashī kardan* (of things or places or troops); *mulāhaza k.* (of persons or things): *āghā*, *sar-rishtārī rā² bi-talab ki in pārcha rā mulāhaza kunad vulg.* (sir, send an expert to inspect this cloth): *binā mī-kunad yak-ī yak-ī bi-rūy-i mardum nigāh kardan* (he began to inspect their features).

Inspection, *mulāhaza* (gen.); *rasīdagī* (of work); *sān* (review; making troops file past a high official).

Inspector, *mufattish* (official); *mumayyiz*

¹ *Pīla* “cocoon of silk”; origin of idiom unknown. *Burdat-am* (vulg.) “he took me” and *burdan-am* (vulg.) “they took me.”

² Or *khubra^uī rā*, for *yak-ī az ahl-i khibra* (vulgarly *khubra*).

- (tester); *nāzir-i ta'limāt* (Inspector of Schools); [*nāzir* alone is steward, etc.]; *gazma-bāshī* (Inspector of Police).
- Inspiration, *ilhām* (relig. and gen.); *vahī* (for Prophets only); *bi-tawr-i ilhām dar zihnam āmad ki*—(I had a sudden inspiration); *mukāshafa* (revelation; relig.); *garīsha* (genius, sp. poetic).
- Inspire, to, *damīdan*, tr. (to blow into); *nafas bālā* (or —*dar*) *kashīdan* (to draw in the breath); *tashvīq* d.; *tahriṣ* d.; *muhayyij shudzīn*.
- Inspired, *mulham*; *vahī-yāsta*; *mī-gūyand darīcha-i az khizāna-yi asrār-i ilāhiyya bar qalb-i vay kushāda shud*; *nūr-i ilāhī dar dil-ash tābīd*.
- Inspiring, *muhayyij* (of words, music, etc.).
- Inspiratory, *ālāt-i naṣkī* or *nafas-kashī* (the inspiratory organs).
- Inspiriting, *rūh-bakhsh*.
- Insipidate, to, *tīl kardan* (local?); *qavām dādan*; *ghalīz kardan*.
- Insipidated juice, *rubb*.
- Insipidation, *qavām* (of syrups); *masht* (of soups).
- Instability, *bī-istiqāmatī*; '*adam-i sabāt* (for people or things); *nā-payadārī* (of world, buildings, opinions); *bī-i tibārī* (of world); *bī-'azmī* (of purpose). Vide Hesitating.
- Installation, *nasb* (*k.*) (in office).
- Instalment, *qīst*, pl. *aqsāt*.
- Instance, *masal*, pl. *amṣāl*; *nāzīr*: *masal²* (for instance).
- Instance, to, *masal āvardan*; *nāzīr ā.*; *masal zadan* (gen. of apt quotations, in prose or poetry).
- Instant, *yak hashm barham zadan*, or *ṭurfat¹-l 'ayn* (the winking of the eyes); *gāniya* (second by the watch); *lamha*; *ān* (a moment); *al-ān* (this very instant; vulg. *hamīn hālā*); *tā marā dīd parīd* (the instant, or as soon as, he saw me he bolted); *īn rā gufta bilā fāsila kāfür shud* (the moment he said this he disappeared).
- Instead of, '*ivaz* (*d.*) (subs. and prep.); *bi-jā-yi*—; *bi-manzila-yi*—; *dar maqām-i*—; *talāfi-yi mājāt*, or *jabr-i muqṣān* (making good a deficiency from loss); *badal* (*d.*) (vulg. ; subs. and prep.): *bi-'ivaz-i dīrūz fardā mī-ayam*, *talāfi rā mī-kunam* (I'll come to-morrow and make up for yesterday's lost time).
- Instep, *pusht-i pā*; [*gawdī-yi kaf-i pā* "arch of foot"].
- Instigate, Instigation, *tahrik* or *tahriṣ k.* (good or bad); *ighvā k.* (bad); *targhib dādan* (gen. bad); *bar-angīkhan* (to stir up; in bad sense); *var ghalānidan* (to tempt; of the Devil¹ or of men).
- Instigator, *muharrik* (inciter); *ighvā-kun*; *manshā-yi īn balvā ū būd* (he was the instigator of the disturbance, rebellion); *ātash-i īn fitna rā ū afrūkti*.
- Instill, to, vide Infuse; *dar dil nihādan* or *guzārdan*: *āhista āhista bi-qalb nishāndan*, or *chakka chakka dar qalb rīkhtan*.
- Instinct, '*aql-i hayvāni*'; *shu'ūr-i fitrī*; *fitrat* (prop. = *tabī'at*): *insān quvvā-yi idrāk dārad valī hayvānāt na-dārand* (man has reason, beasts have none).
- Instinctively, *fitrat²*.
- Institute, to, *bar pā k.* (gen.); *vaz³ k.* (of laws); *ījād k.* (of customs). Vide Invent.
- Institutor, *bānī* or *mu⁴assis* (founder of anything); *mugannin* or *vāzī* (of a *qānūn*); *īn qānūn rā ki guzārd?* Vide Inventor.
- Institution, *dar Farangistān az bābat-i tadrīs-i 'ulūm qavānīn-i khūb qarār giriṣta ast*. Vide Custom, Law.
- Instruct, *āmūkhtan*, rt. *āmūz*, tr. and intr. ; *ta'lim k.*; *dars dādan* or *tadrīs k.*; *sabaq guftan*.
- Instructions, *muṭābiq-i dastūr⁵-l 'amal-i shumā raftār kardam* (I acted according to your instructions).
- Instructive, *muṣīd* (often in m.c. "interesting"; of a book).
- Instructor, *mu⁶allim*; [*muta'allim* "pupil"]; *muḍarris*: *ustād* (master); *ākhund* (a small mulla, a teacher of boys; does not preach in a mosque but takes part in the *rawża-khwānī*; vide Teacher); *nāṣīḥ* (adviser).
- Instructress, *mu⁷allima*.
- Instrument, *āla²*, pl. *ālāt*; *awzār* P. pl., also used as sing.; *adavāt* pl. (sing. not used): *sāz* (any musical instrument); *tār* (any stringed—). Vide Cause.
- Instrumental, to be, *dast-i dāshtan*; *sabab-i būdan*, etc.
- Insubordinate, *mutamarrid*; *sar-kash*.
- Insubordination, *sar-kashī*; *tamarrud*.
- Insufferable, *bī-tahammul*; *bīrūn az tahammul ast*.
- Insufferably, *īn qadar nakhvat dārad ki khārij*

¹ *Shaykān marā var-ghalānid* specially = *muhtalim shudam*; but the term is also applied to all the vices.

² ملّا instrument but ملّت generally "the male organ of generation."

az tahammul-i insānī ast (he is proud beyond human endurance).

Insufficient, *kam* (*āmadan*) ; *qāsir* (*āmadan*) ; *ghayr-i kāfi* (*būdan*) ; *da'vat-i bīst nafr kardam valī ghizā kam āmad*.

Insulator, *gharghara* (m.c.; telegraph—; also reel of thread); *finjānak* (of tel. only); *āla-yi ihtibās-i barqī* (Leyden jar).

Insult, *marā bī-'izzat kard*; *khiffat dād* (sleight); *hatk-i āb-i rūy¹ k.* (to disgrace); *'uzr-i badtar az gunāh āvardan* (to add insult to injury).²

Insupportable. *Vide Insufferable*.

Insurance, *bīmā* (k.) ; *bīmā-nāma* (—policy).

Insure, *īn jahāz rā dah hazār tūmān bīmā kardam* *va sanad-ash dar dast-am ast* (I have insured the ship for 10,000 tumans and I have the policy in my possession); *'umr rā bīmā kardan* (to insure one's life).

Insurgent, *yāghī* ; *'āsī* (also sinner); *sar-kash*.

Insurrection, *sar-kashī* (k.) (disobedience; also to prospect a mine) ; or *shūrish* (k.) : *tughyān* (k.) (exceed just measure or limits); *fitna* (*bar pā* k.) ; *fāsād* (k.) (gen.; disturbance of any kind); *balvā* (k.) ; or *ghadr* (k.) (mutiny or revolution) : [but in India *balvā* is any riot].

Intact, *sālim* ; *dast na-khurda* (prop. "not touched").

Intangible, *misl-i havā nā-mahsūs* [incorrect for—*nā-marī*] ; *hukūmat giriftānī nīst*, or *chīz-i nīst ki ūrā bi-dast bi-girand*.

Integrity, *durstī* ; *rāstī* ; *sadāqat* : *diyānat* (honesty); *tamāmiyyat* (wholeness).

Intellect, *'aql* ; or *idrāk* ; or *quvva-yi darrāka* : *zakāvat* (keenness of—) ; *zu'f-i 'aql* (weakness of intellect, approaching idiocy).

Intellectual, *zakī* ; *zahīn*.

Intelligence, *fīrasat*.

Intelligent, *bā-īdrāk* ; *mudrik* ; *tīz hūsh* or *zūd-jahm* (quick); *zīrak* (clever).

Intelligently, *dastūr-'l-'amal-i ki bi-ū dādam khaylī bā fīrasat* (or *fahmīdagī*) *anjām dād*.

Intelligible, *fahmīdānī* ; *mafhum shudānī*.

Intemperance, *bī-i'tidātī* ; *bad-parhīzī* : *isrāf* (extravagance of any kind in living). *Vide Intoxication*.

Intemperate, *ghayr-i mu'tadil* ; *bī-i'tidāl*.

Intend, *khayāl dāshṭan* ; *irāda d.* ; *qasd d.* , *'azm d.* ; *āyā 'azm-i safar dārid?* : *pas*

fikr-at chi chīz ast? (well, what do you intend to do ?) ; *fardā mī-khwāham ādam bi-firistam* (I intend³ to send a man tomorrow); *dar dil-am būd ki ānjā iqāmat kunam*. *Vide Persuade*.

Intense, *bi-shiddat* ; *shadīd* ; *bī-hadd*.

Intensely, *dar ishtidād-i garmā va havā* (of intense heat).

Intensify, *quvvat dādan* (strengthen) : *vide Increase* : *tīra-tar k.* (of colour).

Intensity, *shiddat* (gen.) ; *hiddat* (sharpness of heat, cold, or emotions); *sawrat* (severity; of heat or cold); *ghilāzat* (of fog).

Intention, *murād* ; *maqsūd*, pl. *maqāsid* ; *nīyyat*; *vide Intend* : *irāda-am rā faskh kardam* (I changed my mind). *Vide Idea*.

Intentional, *qaḍī* ; *'amdī* ; *irādī*.

Intentionally, *dīda* *va dāniṣta* ; *qasdān* ; *'amdān* ; *bī-l-irāda* ; *sanjīda u fahmīda*.

Inter, to, *khāk k.* ; *daññ k.* ; *bi-khāk*— or *bi-zāmīn sīpurdan* ; *dar qabr k.* [year].

Intercalary, *kabīsa* adj. ; *[sāl-i kabīsa* leap

Intercalate, *afzūdan*.

Intercede, to, *vāsiṭa k.* or *sh.* ; *vasāṭat k.* ; *miyānchi-garī k.* (to mediate); *lab-i bishfā'at na-gushād* (he did not make the least intercession).

Interceder. *Vide Intercessor*.

Intercept, *jilav-gīrī k.* ; or *kas-i rā bayn-i rāh giriftān* (a person on the road); *jilav-i rūshnā'ī rā bāz kunīd*, *tārīkī na-kunīd* (please get out of the light); *qat k.* (to cut off) ; *az miyān burdan* (to carry off ; of things).

Intercession, *shifā'at* ; or *vasāṭat* ; or *miyānji-garī k.* (mediation); *tavassuṭ-i vay nīzd-i shān maqbūl būd* (he pleaded with them for him, with success).

Intercessor, *shafī'* [in India relig. only]; *vāsiṭa* ; *miyānchī* (mediator).

Interchange, *mubādala* (k.) ; *mu'āvāza* (k.) (also exchange).

Interchangeable, *mī-shawad bā-ham mubādala kard* : *'iwāzī*.

Intercommunication, *radd-u badal-i fi mā-bayn* (k.) (of ideas, letters, goods) ; *muhāvara fi mā-bayn* (k.) (of speech) ; *murāvada*, pl. *murāvadat* (k.) (gen. ; of letters, speech, goods; also roads); *rāh-hā-yī āmad u shud* (roads).

¹ In m.c. often *āb u rūy*. In India *āb-rū*.

² Also as when *Abū Nu'as* pinched the *Khalīfa* and apologized by saying ' Oh I thought it was your wife.'

³ Note this common m.c. use of *khwāstan*.

Intercourse, *āmad u raft*; *murāvadat* (gen.): *rābiṭa*; or *mu'āsharat*; or *iḥtilāt* (social); *miyān-i man va barādar-am khūb ast: bāzan rāh dāshtan* (improper; intrigue); *muqārabat k.*; or *mujāma'a k.*; or *mubāsharat k.* (carnal).

Interdict, to, *nahī k.*; *man' k.*: *qadaghan k.* (also to order). Vide Command, Order.

Interdicting, *māni'* (part.).

Interest, *far'* (as opposed to *asl* "principals"); *manfa'at*, pl. *manāfi'* (profit); *tanzil*¹; *sūd* (usury); *sūd bar sūd* (comp. int.); *vāsiṭa*² (in high places): *dar īn amr ḡharaz-i na-dāram* (I have no self-interest; also grudge); *harf-i man pish-i ū kharidāri na-dārad*; *ta'alluq-i shakhsī* (personal interest); *khilāf-i manāfi'-i man ast* (this is against my interest); *man bi-ān kār hīch dil-bastagi na-dāram* (I take no interest in the work).

Interest, to, *bi-hīch shawq na-dāram* (nothing interests me); *īn bi-dard-i man davā nīst*, or *īn bi-hāl-i man muṣid nīst* (this doesn't interest me or benefit me).

Interested, *mughriz=gharaz dārad* (selfishly interested).

Interesting, *dil-chasp*; *shirīn*; *īn kitāb khaylī muṣid ast* (this is a very interesting book); *rūznamājāt akhbārhā-yi khūb khūb dārand* (the newspapers are full of news: interesting).

Interfere, to, Interference, *mudākhala k.* (polite): *dast-andāzī k.*; or *fuzūlī k.*³ (rude); *dast ma-zan* or *kār ma-dār* (don't interfere or don't touch); *pā dar miyān guzāshṭan*; *dakhl u taṣarruf k.* Vide Meddle and Hinder.

Interim, *dar īn asnā*; or *dar bayn-i īn* (in the —).

Interior, *darūn*; *dākhil*; *tū* or *tūy*.

Interjection, *harf-i nida'* (sp. of vocative; gram.); *harf-i ta'ajjub* (of astonishment); *harf-i tamīb* (of warning), etc., etc.

Interlace, to, *bi-ham bāftan*, tr.

Interlaced, *mushabbak* (k.); *bi-ham pīchida*; or *shākh dar shākh* (of creepers).

Interleave, *yak dar miyān varaq-i sāda dar miyān nihādan*.

Interlinear, *bayn-i sutūr navishta*.

¹ *Tanzil* is really "discount." The proper meaning, however, of *tanzil* is 'sending down specially from Heaven; causing a traveller to alight.'

² In India the word *wasila* is used for interest in high quarters.

³ *Fuzūlī k.* has in m.c. many meanings; *fuzūlī na-kun* 'don't touch that; don't be mischievous: don't be abusive; don't chatter, etc.'

* *Milāt* = incorrect Arabic form. In Arabic nouns of relation are not formed from plurals.

Interlink, *halqa dar halqa dar āvardan* (of every link of a chain). Vide To join.

Interloper, *khar-magas-i ma'raka* (a forcible interferer, or an active spoil-sport). Vide Intruder.

Interlunar, *taḥī'a sh-shu'ā'ī* (adj., interval between two moons).

Intermarriage, *dukhtar dādan va dukhtar girifstan*; *munākahat* (k.); *muwāsalat* (k.) *muzāvajat* (k.).

Intermediary, *mutavassīt* (half-way; middling). Vide Intercede.

Interment, *tadfin*; *daṣn*; *khāk sipurdan*.

Intermewed. Vide Haggard.

Intermingled, *bi-ham makhlūt*; *qāṭī bi-ham T.*; *dar ham āmīkhta* or —*karda*; *mamzūj* (of medicines).

Intermission, *tavaqquf* (delay); *inqīṭā'*.

Intermittent, *tab-i nawba* (of fever); *gāh gāhī*.

Internal, *andarūnī*; *dākhilī*; *bāṭinī*: *qalbī* (of the heart).

International, *duvaliyya*; *qānūn-i milāt*,⁴ or *qānūn-i bayn' d-dawālī*. [fayn.]

Internechine, *ṭaraṣayn-kush*; *muhlik*⁵ 't-tara-

Interpolation, *ilhāq* (addition); *zavā'id*, pl. : *tahrīf* (changing words or letters); *mundarijāt*, pl. (insertions). [fa-kun.]

Interpolator, *ilhāq-kun*; *mundarij-kun*; *iżā-*

Interpose, *pā dar miyān nihādan*; *hā'il shu-dan* (to come between); *hājiz sh.* Vide Intervene, Interfere; Intercede.

Interposer, *pā-dar-miyān-nih*.

Interposition, *mudākhala*; *miyānjī-garī* (mediation).

Interpret, to, Interpretation, *sharh k.* (to explain fully, enlarge on); *tarjama k.* (to translate and to interpret); *tafsīr k.* (explain; of Qur'an only); *tawzīh k.* (give meaning to); *tawzīh k.* (make clear, elucidate); *ta'bīr k.* (of dreams); *mā'nī-yi fāl-gūftan* (of omens).

Interpreter, *tarjumān*; *dilmāj* T. (rare); *du-bāsī* (vulg.): *mutarjim* (translator): *muṣassir* (of Qur'an); *shāriḥ* (gen.): *ta'bīr-kun* (of dreams); *fāl-gū*; *fāl-chī*; or *fāl-gīr* (taker of omens).

Interred, *madfūn*; *dar gūr karda*; *bi-khāk sipurda*.

Interregnum, *ayyām-i fatrat* (prop. religious; interval between two apostles).

Interrogation, *su'āl* (k.) (question; also to beg); *pursish* (k.) (also to ask after health): *istifhām* (k.); and *istifṣār* (k.) (gen., asking); *istināq* (k.) (cross-examine in law-courts); *harf-i istifhām* (gram.; particle of—).

Interrogate, *pursīdan*; *jūyā* sh.; *mustafsir* sh.

Interrogated, *mas'ūl* (also responsible for).

Interrogative, *su'āli*; *istifhāmī*; *istifṣārī*.

Interrogatively, *bi-tawr-i su'āl*; *bar sabīl-i istifhām*.

Interrogator, *mustafsir*; *su'āl-kun*; [*sā'il* gen. = beggar].

Interrupt, to, Interruption, *qaṭ'i* *kalām* k.; *gūft u gū rā barham zad*: *bā'iṣ-i khalal-i kār* (sh.); *āghā mī-tarsam mukhill-i shumā bi-shavam*, or — *asbāb-i zahmat-i shumā bāsham*, or — *shumā rā az kār bāz dāram* (sir, I fear I interrupt, or intrude); *sukhan-i marā ma-burid*, or *tū-yi harf-am na-yāyid* (don't interrupt me when I'm speaking); *kār-am gīr paydā kard* (I was interrupted, stopped altogether); *bidūn-i inqīṭā*; *'ala 't-tavālī*; *pay dar pay* (uninterruptedly, without interruption or cessation).

Interrupted, *burīda* (also 'ceased' of sound).

Intersect, to, Intersection, *burīdan*; *īn khatt ān khatt rā taqātu'* *mī-kunad*: *nuqta-yi taqātu'* (point of—).

Intersecting, *mutaqāti'* (part.): *mutalāqī* (part.; meeting).

Interstice, *shigāj*.

Intertwine. Vide Interlace.

Interval, *masāfat* (of space); *fāsila* (time or space); *tak tak* (at intervals, i.e., here and there). Vide Meanwhile.

Intervene, to, *ū miyāna uftāda ānhā rā az yak digar sivā kard* (he intervened and separated them). Vide Interpose.

Intervening, *hāyil*; *hājiz*; *māni'* (lit. preventing); *dar miyāni* (of space, etc.).

Interview, to, *sharaf-yābī* (*hāsil* k.) or *ziyārat* (k.) (with great people); *mulāqāt* (k.); *dīdānī* (k.) (vulg.).

Interweave, to, *bi-ham bāftan*.

Intestate, *bi-vaṣīyyat*.

Intestinal, *rūda'i*.

Intestine, *rūda*; or *am'ā'*, pl. subs.; *dākhila* adj. (of a state).

Intimacy, *muwānasat*; *rabī*; *āshnā'i-yi zi-yād*.

Intimate, to be, *mūnis* sh.; *vaqt-i ki sag mū'nūs shud* —. Vide Openly.

Intimate friend, *dūst-i mahram va ham-dam*; *rafiq-i mahram u yak-rang*; *dūst-īm misl-i du maghz dar yak pūst*.

Intimation, *ittilā'* (k.). Vide Information.

Intimidation, *takhvīf* (k.): *tahdīd*, pl. *tahdīdāt* (k.) (threats).

Into, *tūy*; *dar*; *dar miyān-i* —; *darūn*.

Intolerable, *nā-mutahammil*; *muḥāl' l-haml*; *fawq-i tahammul*.

Intolerably, *nā-mutahammilāna*.

Intolerance. Vide Bigotry.

Intoning, *tarannum* (k.) (humming); *bā āvāza khwāndan* (singing); *bi-talhīn kh.* (rare).

Intoxicant, *muskir*, pl. *muskirāt*; *munashshī*: The Prophet said, "All intoxicants are forbidden" (*Payghāmbar farmūd ki har qism i az muskirāt harām ast*).

Intoxicated, *mast*; *khush-mast* (jolly); *gīch* (giddy; very drunk); *bad-mast* (offensive in his cups); *mast-i lā-ya'qil* (dead drunk): *sar-ash tū havā ast*, or *savār-i fil ast*, or *savār-i asp-i Shayān ast* (very drunk); *sar-mast* or *makhmūr* (drunk but capable). Vide Wine.

Intoxication, *nashva*; *nashā*; *sar-mastī*; *sar-khushī*; *sukr paydā karda ast*.

Intractable, *sar-kash*; *nā-muṭī'* (of people); *rām na-shaw* (that cannot be tamed); *ū hamīsha maghlūb' l-ghazab ast* (he has an intractable temper).

Intreaty. Vide Entreat.

Intrench, to, Intrenchment, *qal'a bandī* (k.); *sangar*² (bastion or *sākhītan*); *sagñāq u khandaq* *va matars u mūrchal* (k.): [matars also = scarecrow.]

Intrepid, *bī-bāk*; *jān-bāz*; *dilāvar-i bī-bāk*; *mutahavir* (rash).

Intrepidity, *bī-bākī*; *jān-bāzī*.

Intrepidly, *bī-bākāna*.

Intricate, *pīchida* (gen.); *pīch u khām-dār* (of road, labyrinth, curl, etc.); *pur-girih* (knotted, of string; also of intricate sentences): *tū dar tū* (of a statement). Vide Difficult.

Intricacy, *pīch-pīchī* (gen.); *khām andar khāmī* (of road, etc.); *pur 'aqdī*. Vide Difficulty.

¹ In India *siyāh-mast*.

² *Sangar* a breastwork, generally of stones or earth.

Intrigue, *fitna bar pā kardan* or *fitna angī-khtan*; *mujattin shudan* (with the idea of disturbance); *bar ū tuhmat bastand ki bā yak-i az khavātīn-i Musalmān rāh dārad* (accused him of an intrigue with a Muslim lady); *sāzish k.* (to plot with). *Vide Deceit*, etc.

Intriguer, *fitna-jū*, or *fitna-bar-pā-kun*; *mujattin* (disturber); *sāzish-kun* (plotter); *hīla u makr-kun* (trickster).

Intrinsic, *asli*, *haqiqī*; *zāti*.

Introduce, to, *shināsānidan*; *shumā rā bi-ān janāb mu'arrasi bi-kunam?*; *prezānté k.* (Fr.): *dar āvardan*; *dākhil k.* (insert); *dar miyān āvardan* (of subject of conversation); *shumā dar āmad bi-kunid man dumbāl-ash rā mī-gīram* (of a subject); *darj k.* (of a clause); *rasm jāri k.* *Vide Acquainted*.

Introducing, *idkhāl* (*k.*) (insertion).

Introducer, *mu'arrij* (to persons).

Introduction, *dibācha*¹ (prop. the ornate preface, i.e., Praises of God, etc., and the reason for writing the book, etc.); *muqaddama* (prop. the introduction to the subject of the book); *mu'arrasi* (to persons); *kāghaz-i mu'arrasi* (letter of—); *siyārish-nāma* (letter of—; also —of recommendation). *Vide Preface*.

Introductory, *tamhīdī*; ‘*unvānī* (of introductory titles on letters); *tamhīd-i muqaddama* (*chīdan*) (preparatory ‘beating about the bush,’ gen.).

Intrude, *muzāhim shudan*; *na-khwāsta rāy dādan* (one’s opinions); “If a serpent or scorpion intrude on a Muslim at prayers, it should be killed; at other times it should first be admonished to depart”; *agar mār ya 'aqrab-i dar hangām-i namāz dākhil shuda bā-iš-i taraddud-i khātir-i namāzī-i shavad ūrā bāyad faurā bi-kush-and; valī dar awqāt-i dīgar bāyad aval ūrā az rāh-i nāsīhat guft ki bīrūn bi-rāw*.

Intruder, *mard-i fuzūl*; *sari khar*. *Vide Interloper*.

Intrust. *Vide Entrust*.

Intrusted, *mufavvaz*; *muhawwal* (handed over; of money² or things); *tamām-i kār bi-dū vā gazāsha* (or *sipurda*) *shuda būd*. *Vide Entrusted*.

¹ The *dibācha* should be in a flowery style. *Muqaddama* is often loosely used for *dibācha*. Modern writers often substitute ‘*arz-i makhsūs*’ for both.

² *Barāt bi-havāla-yi Fulān ast, ki dar vajh-i Fulān kār-sāzī dārad* “a bill on So-and-So in favour of So-and-So.” *Vajh* here = money and hence account.

³ The meaning depends on the tone of voice.

Intuition, *baṣīrat*; *ishrāqāt-i qalb* (Sufi term); *qalb-i man ilhām kard* (or *gawāhi d.*) *ki; ilqā sh.*

Intwine, *pīchānidan*, or *bi-ham pīchādan*. *Vide Interlace*.

Innuendo, *kināya*; *ramz*.

Inundate, to, *saylāb k.*; *zīr-i āb k.*; *gharq k.* **Inundated**, *aṭrāf-i Tīhrān az gadā mawī mī-zanad* (Tehran is inundated with beggars); *khūlūt-i gadākī har rūz bār-i man mī-shavad* (I am inundated by begging letter); *ū marā khatt-kush kard* (he inundated me with letters); *zīr-i āb (sh.)* (by rain, etc.); *gharq-i āb k.* (inten.; by enemy).

Inundation, *saylāb* (*k.* or *sh.*) (irrigation or flood); *tughyān* (*k.* or *sh.*) (ditto); *rūd shahr rā zad*; *rūd tughyān kard*, or *bi-tughyān āmad* (the river overflowed its banks).

Inured, ‘*ādī shuda*; *mu'tād*.

Invoke, to. *Vide Invasion*.

Invalid, *hamīsha 'alīl*; *bīmār-i bistārī* (confined to bed); *ma'yūbin* (cripples or invalids; sp. mil.); *za'iʃ* (weak, can’t work); *az kār uftāda* (worn out; of animals, men or things). *Vide Sick*.

Invalidate, *bātil k.*

Invalidation, *butlān*.

Invaluable, *bī-qimat* or *bī-bahā* (also “without any value³”); *bī-ġāman* (rare); *qīmat na-dārad* (ambiguous³).

Invariability, *davām* (permanence); *bī-tagħ-yīrī*; ‘*adam-i talavvun*.

Invariable, *dā'im* (permanent): *yak hāl*; *yak-sān*; *nā-mutalavvin*; *tagħyir-pazīr na-—*; *rang-ash sābit ast* (fast, of colours).

Invasion, *tākht* or *yūrīsh* (*āvardan*); *hamla* (burden) (to attack; or charge; no special words to express ‘invade’). [*sakht zad*].

Invoke, *tashnī* (*k.*); *ħarf-i bar khilāf-i ū Inveighing against*,⁴ *la'nat wa malāmat* (*k.*).

Inveigle, to, *az rāh dar burda—*; *izlāl karda—*; *ighvā kardan*.

Invent, *ħarf tarāħidān*; *ja'l k.* (to forge, etc., of fables, etc.); *kashf k.* (to discover); *ikħtirā' k.* (to invent something strange); *iżjād k.* (to bring into existence); “could a man have invented such a lie?” (*hamchu durūgh-i rā ham mē-shud sākħi ki in sākhta ast?*); *in qānūn rā ki iżjād karda?* but *sā'at rā ki ikħtirā' karda?*.

⁴ *Tawbikhāt u taqrī'at k.* (literary).

- Invented, *ikhtirā'* *karda*; *ījād* *karda* and *shuda*.
- Invention, *ihdās* or *ījād* (k.) (to bring into existence): *ikhtirā'* (k.); *mī-gūyand az mukhtara' āt-t khud-i Payghambar ast* (they state that this is an invention of the Prophet); *ja'l* (also forging); *iftirā'* (of words or statement, etc.; prop. calumny).
- Inventor, *mukhtari'*: *mūjid* (the Creator, God). *Vide Genius.*
- Inventory, *siyāha* (k. or *giriftan*); *fīhrīst* (k. or g.).
- Inversely, *bar' aks*; *ma' kūsāna*.
- Inversion, *taqlīb* (k.); *tahrīf* (k.) (of letters); *taqdīm u ta'khīr*.
- Invert, *wāzhgūn kardan* or *sar-nigūn* k. or *mankūs* (k.) (to invert head downwards): and *ma' kūs* k.
- Investigating, *mu'attish*; and *muhaqqiq* (act. part.; —officer).
- Investigation, *tahqīqāt* pl. (k.); and *tajtīsh* (k.) (of police etc., or of a matter): *tajā-hhūs* (k.) (of a matter only); *tajassus* (k.) (of a secret): *istintāq* (k.) (police or judicial).
- Investigator. *Vide Investigating.*
- Investiture, *nasb* (k.) (placing on the *gaddī*, etc.); *takhlī'* (k.) (giving a robe of honour to—or office, etc. to—); *'atā* (k.) (gen.; bestowal).
- Investment, *muhāsara* (k.), (siege); *takhlī'* or *'atā* (with honours); *khil'at pūshāndan* or *mukhalla'* *sākhian* (to invest with a robe of honor); *māya-yi ziyād bīrūn karda* (he has large investments of money).
- Invidious, *bā'iṣ-i rashk-i dīgarān*; *hasad-angīz*.
- Invidiously, *hasūdāna*; *rashkāna*.
- Invigorate, to, *quvvat dādan*.
- Invigorating, *quvvat-dih*; *muqarvī*.
- Invigoration, *taqriyat* (d.); *quvvat-yābī*.
- Invincible, *shikast-khurdāni na* —; *manī'* (impregnable).
- Inviolable, *dast na-khur* (not to be touched); *sirr-i ma-gū* or *sirr-i maknūn* (—secret); *harām* (unlawful); *muqaddas* (pure); *qatī'* (of promise).
- Inviolable, *sālim* (safe); *pāk*; *nā-mulavvaṣ* (unsoiled). *Vide Inviolable.*
- Invisible, —*ki bi-chashm namī-āyad*; *ghātib*; *nā-paydā*; *nā-marī*: *nihufta*, *pinhān* (hidden); *mastur* (hidden by a *parda*); [*masturāt* = 'parda'—ladies].
- Invisibility, *ghaybat* (but *ghībat*¹ backbiting); *ghīyāb* (also 'absence'): *nihuftagī*; *nī-hānī*; *mastūrī*.
- Invitation, *da'vat* (k. or d.); *ruq'a-yi mihrānī* or *ziyāfat*; *da'vat-nāma* (letter of —); *marā da'vat-i shām karda ast*, *qawl dāda-am* (or *qabūl karda-am*, or *pazīrufta am*, or *ijābat namūda-am*) (he has invited me to dinner and I have accepted).
- Invite, to, *chār nafar rā bi-shām va'da giriftam valī yak nafar qabūl kard*.
- Invited, *maw'ūd*; *da'vat-girista*.
- Inviter, *da'vat-kun*.
- Invoke, Invocation. *Vide Invoke.*
- Invoice, *siyāha*; or *fīhrīst* (any list); *bījak* (trade term for invoice and bill). *Vide Bill.*
- Invoke, *istimdād khwāstan*; *Khudā rā khwāndan*; *istimdād-i himmat az ān valī bi-jihat-i pādishāh ṭalab kardand* (they invoked that saint to be propitious to the sovereign); *Iblīs rā khwāst ki ū bi-yāyad va imdād numāyad*.
- Involuntarily, *bī-ikhtiyār*; *bi-dūn-i iārda*; *khwāh ma-khwāh*; *az dahan-ash bī-khud īn harf dar āmad*.
- Involuntary, *bī-irāda*; *bī-qasd*.
- Involved, *kashida* (dragged into); *gīr āmada* (entangled in); *kār-ash darham va barham ast*, or *tū-yi ham pīchīda ast* (his affairs are very involved); *jumla-yi pīchīda-i* (an involved sentence).
- Invulnerable, *rū'īn-iān* (like Isfandiyār).
- Inward, *bātinī* (of the mind, etc.); *darūnī* (gen.); *dākhili* (gen.).
- Iodide, *yūd*, or *jawhar-i yūd* (iodide of potassium).
- Iodine, *ayūdān* (Eur.); *ta'fin-i yūd* (tincture of —).
- Iota, *shūsha* (the medial form of dotted letters, but without the dots); *nuqta* (dot); *zarra* (particle); *shamma*; *habba* (grain); *qatra* (drop).
- Ipecacuanha, *jawhar-i qay*; *aśiquqūna* and *apīkā* (Eur.).
- Inwardly, *az darūn* (gen.); *bātinān*; or *qalbān* (of the heart); *dākhilān* (opp. of *khārijān*).
- Irascible, *zūd-khashm*; *tund-ṭabī'at*; *zūd-az-jā-dar-raw*.
- Irascibility, *zūd-khashmī*; *tund-ṭabī'atī*.
- Irem, *Bāgh-i Iram*.²
- Iridescent, *mutamavvij* *bi-alvān-i qaws-i*

¹ Not all Persians observe this distinction.

² A fabulous garden mentioned in the Qur'ān.

It was constructed in the desert of 'Adan by the

- Quzah* (reflecting iridescent tints); *rang-i par-i tā'us*; *sāya-kūhī*¹ (of silk).
- Iris (flower), *sūsan*; also, but perhaps erroneously called *zambaq*. *Vide* Lily.
- Iron, *āhan* P.; *hadid* A. (rare): *utū* (*k.* or *sh.*) (for ironing clothes): *āhan-takhtia* (sheet-iron); *burāda-yi āhan* (iron-filings).
- Iron-bound, *āhan-band* (of boxes); *bā tawq-i āhan* (of bales).
- Ironclad, *zirih-pūsh* (adj.; of ships).
- Ironer, *utū-kash* (of clothes).
- Iron-foundry, *kār-khāna-yi āhan-rīzī*.
- Ironical, *ta'na-āmīz* or *ṭanz-āmīz* (prop. taunting): *vide* Satire, Sarcasm, Ridicule and Irony.
- Ironically, *ta'na-zanān* (tauntingly); *gūsha va kināya zadan* (to speak—).
- Ironmonger, *āhan-farūsh*; [*āhan-gar* 'smith'].
- Iron-mould, *zang-zada* or *zang-khurda* (adj.).
- Irony, *ṭanz* (sneering); *bi-isthāz* *guftan* (ridicule); *bi-ta'n guftan* (taunt); *bi-kināya guftan*. (innuendo): *hajv* (satire; poetical only); *sukhriyya* (derision).
- Irreconcilable, *suh nā-pazīr* (of persons); *munāqīz ast* *va islāh-pazīr na*.
- Irrecoverable, *bi-imkān-i bāz gasht*; *vusūl shudanī na*.
- Irrefutable, *lā-javāb*; *qāti'*; *bi-radd*; *muskit*.
- Irregular, *bi-tartīb*; *bi-qā'ida*: *ghayr-i nizāmī* (of troops); *samā'i* (in gram.).
- Irregularity, *bi-qānūnī*; *bi-nizāmī* (of troops); '*adam-i tartīb* (of formation, order); *bad-naqmī*; *bi-qā'idagī*.
- Irrelevant, *bi-rabī*; *nisbat na-dārad bi* —. *Vide* Fits.
- Irreligious, *ghayr-i mutadayyin* (also dishonest); *bi-dīn*.
- Irremediable, *lā-ilāj*; *bi-darmān*; *bi-chāra*.
- Irremovable, *ghayr-i manqūl* (of property, such as lands, houses, etc.); *ghayr-i mutaharrīk* (of heavy things); *raf'* —, or *dūr shudanī na* — (of doubts).
- Irreparable, *islāh nā-pazīr*.
- Irreproachable, *malāmat-pazīr na* —; *niyyat-ash pāk ast*; *kār-hā-ash pāk az bāk ast*.
- Irresistible, *muqāmat-pazīr na*; *da'* *na-shaw*: *nā-maghīlūb* (unconquerable).
- Irresolute, *du-dil*; *mutaraddid*; *pas-pīsh kun* (vulg.); (*muzabzab* is generally used of an
- irreligious time-server, i.e., one who changes his faith with his company). *Vide* Hesitating.
- Irresolution, *du-dilī*; *taraddud*; *tazabzub*. *Vide* Hesitation.
- Irresolvable, *ghayr-i munjakk* (not to be separated); *tajziya-nā-pazīr* (not to be analysed, or resolved into component parts).
- Irrespective of, *qat'-i nazār az* —; *bi-dūn-i mulāhaza-yi in ki* —.
- Irresponsibility, '*adam-i mas'ūliyyat*.
- Irresponsible, *ashkhāṣ-i ghayr-i mas'ūl* (irresponsible people).
- Irrecoverable, *islāh nā-pazīr*; *nuqsān-i bāz yāfi' na-shudanī* (— loss).
- Irreverence, *bi-ihtirāmī*; '*adam-i ihtirām*.
- Irreverent, *dar namāz ihtirām nigāh namī-dārad*.
- Irreversible, *mansūkh na-shaw*.
- Irrevocable, *mardūd na*; *naskh nā-pazīr*; *muhkam*.
- Irrigate, *āb dādan*, or *āb-yārī k.* (by man): *mashrūb k.* (of a river).
- Irrigated, *mashrūb* or *sīr-āb* (*sh.* or *k.*); (but *man sīr-āb shudam* "I drank my fill"); *fāryāb* adj. (of irrigated land, as opposed to *zamīn-i bakhsh* land dependent on rain).
- Irrigation, *āb-yārī* (*k.*); [*āb-pashī k.* to sprinkle a courtyard, etc.]; *in zamīn rā āb daslī mī-dihand yā āb-i ravān?* (is this land watered by hand or flooded?); *az āb-i gāv-gard zirāt mi-kunand* (it is irrigated by a well and oxen); *dayma-kār ast?* (does it depend on rain?); *khayr bā rūd-āb² āb mī-kunand* (no, it is irrigated by hill-water).
- Irritable, *chunān tund mīzāj ast* *ki namī-tarān guft abrū-yat kaj ast* (saying); *jīr-jīrū* adj.; *zūd az jā dar-rāw*. *Vide* Irascible.
- Irritate, to, *azīyyat k.* (gen.): *kaj-khulq k.* (of people); or *awqāt-am rā talkh na-kun*: *parishān-am na-kun* (don't bother me); *in shīr khwābida ast angusht-ash na-kun*, or *jīr-ash na-kun*.
- Irritating, *vide* Bore.
- Irritation, *mū-yi dimāgh-i man ast* (he's a constant source of irritation to me; bores me).

impious *Shaddād* son of 'Ād and great-grandson of 'Amīlāq, the son of Ham, to rival the celestial paradise. The tribe of 'Ād, refusing to listen to the Prophet Hūd, was, with the oppressor *Shaddād*, struck dead by a voice from Heaven, and the garden vanished from sight. It is still existent, though hidden from human vision. It is often referred to in the Arabian Nights.

¹ In Urdu *dhūp-chhā'ün kā kaprā*.

² *Rūd-āb* is a stream fed by hill-floods, and snow water, etc.

Is, *hast-ash* (vulg.; “is he there?”); *nist-ash* (vulg.; “he is not”).

Isaac, “Muslims think it was Ishmail and not Isaac who was offered up as a sacrifice” (*Muslimīn chunīn mī-pindārand ki Ismā’īl qurbānī shud na Ishaq*).

Isaiah, *Isha’yā*.

Isfahan,¹ *Isfahān chahār fasl dārad* (Isfahan has a good climate, with four² distinct seasons); [A man asked the Devil, “*Isfahān-zāda shāgrid-i tu būd?*” The Devil humbly replied, “*Ustād ast ān ‘Ālī Janāb*”]; *Isfahān nīṣṭ-i Jahān* (common saying); *Isfahān jannat-i ‘st pur ni’mat* . . . *Isfahānī dar ū namā-bāyad* (common saying), and *Jahān rā agar Isfahānī na-būd* . . . *Jahān-āʃarīn rā jahānī na-būd*. *Vide Israel*.

Ishmael, “Ishmael was the eldest son of Abraham by Hagar” (*Ismā’īl az shikam-i Hājar pisar-i avval-i Ibrāhīm būd*).

Islam, *Islām*: *dīn-i Muḥammadi*; *har kas ki rāh-i Islām raft*³ *salāmatī-yi du jahān yāft*.

Islamism, *Islāmiyyat*; *Musalmānī*⁴; *musalmān ast valī islāmiyyat na-dārad*.

Island,⁵ *jazīra ‘ibārat ast az qīṣā-yi zamin-i ki dāwṛ-ash rā ‘ab ihāta karda ast* (or—*bāshad*); [*shibh-i jazīra* peninsula].

Isolated, *tanhā karda shuda*; *judā* (sh. or k.); *tak tak* (here and there).

Isolation, *tanhātī* (loneliness).

Israel, *Isrā’īl*; *Banī Isrā’īl* (children of—); *Banī Isrā’īl mī-āyad* (=“an Isfahānī or a blackguard is coming along.”) *Vide Isfahan*.

Issue, Issue, to, *bīrūn āvardan* (of bank notes); *hukm-i dar khuśūṣ-i īn sādir shuda* (an order about this has been issued); *shumāra* (of newspaper) and also *nuskha* (“copy”); *avlād* (children); *lā-valād murd* (he died without issue).

Issuing, *isdār* (k.) tr., and *sudūr* intr.; *khurūj* (sh.) (coming out); *jārī* (sh.) (flowing); *ijrāt*, tr. (*yāftan*).

Isthmus, *tanga*; *gardana*; *bārīka* (prop. passage).

It, *ān*; *ū*; *tu būdī ki rūz-i ‘Id āmadī va—* (it was you that came on the ‘Id and—).

Italy, *Itāliyā*; *Itāliyātī* (Italian).

Itch, *gar*; *hikka*⁶ (rare); *khārisht*; *khāridān* (to itch); *gar-gīn* (adj.); *sawdā* (also madness).

Itching (subs.) *khār-khār* (k.); *khārish* (k.).

Item, *madd*; and *bābat*; and *shay* (thing) (of an account).

Itinerary, *safar-nāma* (narration of a journey); *dastūr ‘l-amal-i safar az Kūk* (an itinerary by Cook).

Itself, of, *khud bi-khud*; *khud-ash*: *dar khud-i Shīrāz* (in Shiraz itself).

Ivory, *dandān-i fil* and *‘āj* (of elephant); *shīr-māhī* or *dandān-i shīr-māhī* or *ustu-khwān-i māhī* (of walrus).

Ivy, *lablāb*.

Israel, *‘Izrā’īl* (the name of the Angel of Death or *Malak ‘l-Mawt*); *‘Izrā’īl firishtāyi qābīz-i arvāh ast*.

J

Jabber, to, *harza-chānagī* k.; *qirqir* or *vir vir k.* (to be garrulous, q.v.; of old people); *bi-Fārsī viq⁷ viq*, (or *vir vir*, etc.) *mī-kunad* (they are jabbering Persian); *chi zabān bulghūr mī-kunad?* *Vide Babble*.

Jabberer, *yāva-gū*; *harza-darā* (one that talks rot); *vir vir-kun* or *qir qir-kun* (garrulous person). *Vide Babbler*.

Jackal, *shaghāl*; *tūra*.

Jack-ass. *Vide Ass*.

Jack-o’-lantern, *fānūs-i Shaytān* (Will o’ the Wisp).

Jackdaw, *zāgh* (jackdaw ?). *Vide Crow and Magpie*.

Jacket, *nīm-tana*; *sadrī*; *jilītqa* (Fr. gilet); *sīna-band* (sleeveless; worn by small children).

Jacob, James, The grief of Jacob and the patience of Job *zārī-yi Ya’qūb va tāhammul-i Ayyūb*: *nardbān-i rīsmānī* or *nardbān-i dagal* (naut.; a Jacob’s ladder).

Jade, *yashm* (the stone): *murda* adj. (worn out; of horse, bullock, etc.).

¹ The Isfahani merchants are proverbial for their meanness.

² Some districts have only two, a hot and a cold.

³ Note Pret. Indic., for Pres. Subj. or Pres. Indic.

⁴ In India *musalmānī* means “circumcision.”

⁵ The Hindi word *tāpū* “island” is used by travelled Persians for the Andamans; *ūrā tāpū firishtāda-and* “he is transported.”

⁶ *Hikka*, Ar., is in Persian generally used in an indecent sense: *ū hikka dārad = ū əzār-i ubna dārad = ū maf’ūl ast*.

⁷ *Viq viq* or *vāk vāk* “cackling of geese.”

Jaded, *k̄husta va lāghar shuda*; *shikasta shuda*.

Jail, *mahbas*; *dustāq-khāna* (vulg.); *siyāh-chāl* (a dungeon, pit); *tā yak sāl bāyad mahbūs bāshad*, or *qurār dāda-and ki tā yak sāl dar zindān bāshad*: *fulān rā tū ambār karda-and* (=they have locked him up).

Jailor, *zindān-bān*. *Vide Warder.*

Jam, *murabbā*. *Vide Extract.*

Japan, *Zhāpūn*.

Japhet, *Yāfiś*.

Jar, *khum* or *khumra* (large earthenware, for wine); *dūra* (small, porous or glazed; for jams, pickles, etc.); *sabū* (small, porous, for drinking); *kūza* (a general term, gen. earthenware); *martabān* (a Chinese jar for preserves, etc.); *tāpū* (of earthenware; big enough to contain a man; used for storing grain).

Jasmine, *yāsamīn*.

Jasper, *yashp* (prop. *yasb*).

Jaundice, *yaraqān*; *ū zardī bīrūn āvarda ast = yaraqān qirista*.

Javelin, *jarid*¹ (blunt; used in sport; prop. a palm-stick stripped of leaves).

Jaw, *ilvār*; and *ilvāra* (also the hollow part of the cheek); *alvār-āsh dar gawdī farū rafti* (with hollow cheeks); *fakk-i asfal* (lover); *fakk-i a'lā* (upper); *lup* (the lower part of the face).

Jaw-tone, *ustukhwan-i chāna*; *shākūl* (?).

Jaxartes, *Sayhūn*.

Jay, *lalūt-khur*.

Jealous, *rashkīn* (prop. in a bad sense); *rashk-āvar* (causing jealousy); *hāsid* (envious; in Persian always in a bad sense); *ghayr* (with a fine sense of honour regarding one's women-folk or nation; esprit de corps); *az man mī-sūzad*; *chashm-i dīdan-i tiraqqī-yi marā na-dārad*.

Jealousy, *rashk*: *hasad* (envy in a bad sense); *ghayrat* (a nice sense of honour regarding one's women-folk, nation, etc.; esprit de corps); *bar 'ilm-i 'Arabi-yi shumā rashk mī-baram* (I envy you your knowledge of Arabic).

Jeddah, *Jidda*.

Jeer, to, *istihzā*² k. (prop. ridicule; *vide Irony*); *rishkhand* k. and *tamaskhur* k. (to

laugh at, to chaff; of friends). *Vide Jest, Joke and Taunt.*

Jeering, *ta'na-zanī* (k.) (taunting); *shamatāl* (k.) (the laughter of enemies at failure); *dushman-kām*, adj., and *dushman-kāmī* subs. (failure, or being in a state that delights enemies; *kār-i na-kun ki bā'iṣ-i dushman-kāmī shavad*).

Jehovah, *Yahuwa*.

Jelly, *māqūtī* (made of sugar, starch and saffron); *dulma*³ (said of anything of the consistency of jelly).

Jellied, *misl-i dulma*.

Jerboa, *mūsh-i du-pā*, P.; and *yarbū'*, Ar. (rare).

Jeremiah, *Armiyā*.

Jericho, *Arīhā*.

Jerk, to, *much-ash rā takān dāda gurīkht* (he jerked his wrist free).

Jersey, *ganj-i frāgh* (by Persians in India); *banyān* H.; *zir-pīrahānī*.

Jerusalem, *Bayt⁴-l-Muqaddas*.

Jesses, *pācha-band*, P.; [*shabūg* Ar.] (of hawks).

Jest, *shūkhī* (k.) (opposed to *jaddī*; *vide Joke*); *muzāh* (k.); *mazhaka* (k.); *lañṣā*, pl. *lañṣā-if* (*guftan*) (any bon mot or neat witty story); *hazl*, pl. *hazliyyāt* (g.) (amusing improper stories); *bazla* (g.) (any laughable story, independent of style). *Vide Jeer, Joke and Fun.*

Jester, *maskhara* (profess.); *lūti-bāshī*⁵ (chief comic man of Shah). *Vide Fool.*

Jesting, *dil-khushī* (k.) (mirth); *shūkhī* (k.) (jesting); *rishkhand* (k.) (chaffing).

Jesus, “Jesus was crucified in effigy” (*Īsā rā dar asl maslūb na-kardand valī ham-shakl-i ūrā*).

Jet, *yusr* (prop. the black aromatic seeds of a plant; also black coral from the Red Sea); *yusr-i masnū'i* (artif. jet); *aqīq⁶-l-bahr* (jet ?); *yak favvāra āb* (of water).

Jetty, *askala* (pier; Fr. “steps”): *misl-i qīr siyāh ast* (jetty black).

Jew,⁷ Jewish, *Yahūd* sing. and pl.; *Yahūdī*; *Isrā'ilī*; *Ibrānī*. *Vide Hebrew.* “And the Jews said, ‘Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God’” (*va Yahūd guftand*

¹ Two *jarid* about one foot long are by Shi'ahs (not by Sunnis) placed in the coffin with the corpse, to assist it to sit up when visited by the Two Angels.

² *Dulma*, made of cabbage or brinjal, with minced meat, sugar, lemon juice, etc.

³ A *lūti* sings, plays, travels with monkeys, etc. The word is also a term of reproach.

⁴ Jews in Persia can be distinguished by their side locks; and their *qabā* is generally of a peculiar cut.

harāyina mā Masīh-i Īsā pisar-i Maryam yak-i az ambiyā-i¹ Khudā rā bi-qatl rasānī-dīm.

Jewel, to, *jawhar-nishān* k. (to set with jewels); *murassa'* k. ; *tāj mukallal bi-almās būd* (the crown was set with diamonds).

Jewel, *zīvar* (of gold, silver, etc.); *sang-i qīmatī*; *javāhirī*² (pl. jewels); and *javāhi-rāt* (double plural; all sorts of jewels); *marvārīd* (pearl); *almās* (diamond); *zumurrud* (emerald); *zabarjad* (an inferior green stone, olavine, etc.); *la'l* or *yāqūt* (ruby); *fīruza* (turquoise); *'aqiq* or *'aqiq-i surkh* (cornelian); *āyā hīch zar u zīvar zada būd?* (had she any jewels on?).

Jewel-box, *mījrī* (cash-box); *durj* (casket for jewels). Vide Box and Casket.

Jewelled, *gawhar-nishān*; *murassa'* : *mukallal* (of crown or rings).

Jeweller, *javāhir-farūsh*; *jawharī* : *zar-gar* (goldsmith).

Jib, to, *gah-gīr sh.* and *zamīn-dūz sh.* (to refuse to go ahead; of a horse). Vide Restive.

Jinn, *Jinn*³ (and *Jinna*) : *magar guh-i Jinn khurda-i?* (= "you can't tell about the future"); it is believed that one who eats the excrement of a Jinn obtains the power of reading the future).

Job, *kār-i mukhtasar* : *talkh rā shīrīn khurdan* (to make the best of a bad job; to put a good face on what is unpleasant).

Job, "some Muslim commentators say Job was of the family of Esau" *ba-'zī az mufti-ssīrīn-i* ; Muslim *mī-gūyand ki Ayyūb az khāndān-i* (or *nasl-i*) *'Isū ast* (or *būd*).

Jockey, *chābuk-savār* : *rā'iz-i asp* (horse trainer).

Jocose, *shūkh-tab'* ; *muzāh-kun* : *zārif* (witty); *hazla-gū* (one who tells naughty stories) : *khush-mara*.

Jog, to, *suk zadan* (to jog a person, or his memory); *ürā bāyad hamēsha suk zad ki farāmūsh na-kunad*. Vide Remind.

John, *Yuhannā*; *Yahyā* (John the Baptist; in the *Qur'ān*).

Join, *vasla* (place of a join; and also a "patch in cloth").

Join, to, *payvastan*, rt. *payvand*, tr. and intr.; *vasl k.* : *mulhak k.* : *chaspānīdan* (to cause to stick): *īn du takhta rā⁵ bā-ham payvand kun* : *kāliska-hā hama bi-ham vasl⁶ būd* (the carriages, "railway," were all joined together).

Joined, *payvasta* (also = always); *mulhaq*.

Joiner, *najjār*; or *ursī-sāz* (carpenter).

Joinery, *najjāri*; *ursī-sāzi*.

Joint, *band*; *mājsil*, pl. *māfāsil*; much (wrist or ankle); vide Limb; *fi'l-i mushtarik* (joint action).

Jointly, *shārākatān*: *bāham mas'ūl-and* (they are jointly responsible).

Jointure (woman's), *mahr*; or *kābīn* (rare) (money paid by husband to wife); *jahāz* (money and plenishing given by father); *mahr-i mu'ajjal* (the amount paid down at marriage by the husband); *mahr-i mu'ajjal* (the amount paid at some later date). Vide Dowry and Bond.

Joists, *shāh-iīr* (big); *tīr* : *varga* (small).

Joke, *ānchi guftam faqat shūkhī būd, jiddī na-būd* (I spoke in jest, not in earnest); *guftam biyā shūkhī shūkhī ānhā rā bī-tarsānīm* (I said let us just frighten them for fun); *shūkhīyyatān* (by way of joke). Vide Jest and Fun.

Joke, to, *bi-shūkhī* *giriftan* (to jest wth). Vide To jest.

Joker, *juwalaghī* T. (a humbuging joker). Vide Jester.

Joking, *muzāh* (k.); *bī-hama chīz* (seriously, not in joke, without flattery).

Jollification, *jashn*; *surūr-i bar pā at*; *majlis-i sūrī*; *biyā imshab 'aysh-i nī-kunīm*.

Jolly, *par-i dimāgh* (good humour); *sati dimāgh* or *sar-i hālat*; *khurūs-ash* (or *kab-*

¹ أَنْبِيَاءُ. After a final *ك* in Arabic words the *izāfat* is expressed by a *kasra* (i), and is not written nor pronounced *ك*.

² *Jawhar* sing. also means "essence"; *jawharī* "a jeweller"; and also "made of spirit."

³ Created some thousands of years before Adam. There are five classes. When the *Jinn* creep up to listen to the secrets of the lowest heaven, many are killed by the meteors hurled at them by the Angels. The chief abode of the *Jinn* is the mountain of *Qāf*. According to a *Hadiq*, their chief abode is in the *hammāms*; their place of resort, markets and cross-roads; their drink, intoxicants; their food, what is *harām*; their *mu'azzin*, music; their *Qur'ān*, poetry; their snares, women; their speech, falsehood.

⁴ *Shārih* (gen.) is a less common word for 'commentator.'

⁵ Note *rā* after a definite noun preceded by a numeral.

⁶ Or *būdān*.

ash or bulbul-ash¹) mī-khwānād (he is feeling jolly).

Jolt, *takān*; *rāh bad būd, hay takān mī-khur-dīm dar kāliska.*

Jonah, "When the fish swallowed Jonah, it swam after the ship with its head out of water, so that the Prophet might breathe. The fish vomited him up on dry land." *Ba'd az ān-ki māhī Yūnas rā bal'id az dumbāl-i kishtī shinā mi-kard va sar-i khud rā az āb bar āvard tā Yūnas bi-tavānād nafas² bi-kashad.*

Jonas, *Yūnas*; *mīl-i Yūnas dar dahān-i māhī shud* (=disappeared).

Jonquil, *nargis.*

Joseph, "It is among the sayings of the Prophet that woman should be forbidden to read the story of Joseph and Potiphar's wife" *dar hadīs āmada ki zanān nābāyad hikāyat-i Yūsuf va Zulaykhā rā bi-khwānānd.*

Jostle, to, *tana zadan* (to shoulder).

Jot, *zarra*: *pashīz* (of money): *pashm-ash³ mī-shumāram* (I don't value it, or him, a jot); *man yak sar-i sūzān ham bāk nā-dāram.* Vide Iota.

Journal, *rūz-nāma*; *rūz-namcha*: *safar-nāma* (of journey). Vide Diary.

Journey, *safar* (k.), pl. *asfār*: *sayr* (k.) walking, driving, sailing; *sāmān-i safar dīdan* (to prepare for a journey); *hālā man bāyad safar-i tūlānī⁴-i bi-kunam* (or *safar-i dūr-dast-i* or *safar-i dūr u darāz-i⁴ bi-kunam*). Vide Travel.

Journeying, *siyāhat* (k.) (travelling for recreation).

Jovial, *khush-guzārān* (in living); ('ayyāsh "debauched"); *khanda-rū*; *bashshāsh.* Vide Jolly.

Joy, *shādmānī*; *dil-shādī*; *dil-khushī*; *khurramī*; *masarrat*: *tarab* (dancing, leaping for joy; in Ar. emotion): *farāh*; *khush-hālī*; *khursandī*; *khush-vaqtī*; *az khushī pā rū-yi pā-yash band namī-kunad*, or *pā rū-yi zamin namī-guzārad* (he can't contain himself for joy, i.e., he can't sit at rest with one leg over the other); *pādi-shāh rā bi-tawr-i khushī dast dād ki nazdīk būd halāk bi-shavad*—Prof. S. T. (the King nearly died of joy); *az shādī par zad* (he

crowded with joy); *shādī-marg shudan* (to die of joy).

Joyful, *masrūr*; *shād*; *shād-kām*; *shādmān*; *farahnāk*, etc.

Judah, *Yahūdā.*

Judas, *Yahūdā-yi Iskharyūtī.*

Judas Tree, *arghavān.*

Judge, *qāzī*, pl. *quzāt* (gen.; a Judge); *hākim-i shar'* (of relig. law); *hākim-i 'urj* (of common law); *qāzī mujrīm rā siyāsat kard* (the Judge sentenced him); *qāzīy⁵-l-quzāt* (chief Judge).

Judge, to, *dīvān* k.: *tawbīkh* k. (censure); *izām* k. (accuse); *chigūna dar bāb-i raf-tār-i ū sukhān bi-guyam?* ūrā namī-shināsam. Vide Consider, Think, etc.

Judgment, *fatvā* (d.) (prop. of a *muftī*): *tahakkum* k., *makhama* or *dīvān-khāna* (the hall of—): *tamyīz*; *fahm* (discretion).

Judgment-Day, *rūz-i qiyāmat*; *rūz-i jazā*; *rūz-i dāvarī* (Day of Judgment); *dar rūz-i qiyāmat dāman-i turā mī-girām*—Prof. S. T. (I will cling to your skirt and not release you at the Resurrection).

Judicial, *sharī* (relig.); 'urfi (of common law).

Judicially, *sharī'an*; 'urfa⁶.

Judicious, *bā sanjīdāgī*; *sanjīda*; *bā baṣīrat* (prudent); [bā tamīz in m.c. "clean" and "of good manners"]; *bā firāsat* (in active sense).

Judy. Vide Punch; (no word for Judy).

Joggle, to, *shu'bada-bāzī* k. (to conjure); *huqqā-bāzī* (jugglery with cups, etc.; met. to deceive); *chashm-bandī* k. (to create optical delusions). Vide To deceive.

Juggler, *huqqā-bāz*; *shu'bada-bāz* (conjuror); *bāzī-gar* (dancer and performer); *band-bāz* (dancer on tight-rope).

Juggling, art of, *shu'bada-bāzī* (k.) (conjuring); *huqqā-bāzī* (k.) (jugglery); *chashm-bandī* (k.); *hayyālī* (trickery); *tar-dastī* (sleight of hand). Vide Deceit, Trick, etc.

Jugular vein, *shāh-rag*; *varīd* (med.).

Juice, *rubb* (inspissated); *shīra* (boiled syrup-juice; or of dates and grapes also the raw-juice); *āb* (of fresh fruits); *fishurda* (expressed juice); *qadrī āb az īn līmū bi-gir* (or *bi-fishār*). Vide Syrup.

Juicy, *āb-dār*; *pur-āb*; *shād-āb*.

¹ But "bulbul-ash Yā Quddūs mī-khwānād" has an indecent meaning.

² Note Pres. Subj.

³ *Pashm* here *mū-yi zuhār*.

⁴ Note the *ς* of unity added to the second adjective only of the compound.

⁵ Incorrect for *Qāzī'l-Quzāt*.

Jujube fruit, 'unnāb (the fruit¹ of the Eur. jujube tree); sidr (the lote tree, Indian jujube tree); kunār (its fruit, the Hindust. ber); sinjid (a species of jujube?).

July, māh-i zhūlā*i* (Fr.).

Jumble, darhamī barhamī subs.; khilt u pilṭ; shulūq-kārī: parīshān-khiyātīhā (of ideas).

Jump, jaqīdan (vulg. for jihīdan); jastan kardan (vulg.); jastan rt. jih; khīz zadan; asp az dīvār parīd (the horse 'flew' the wall); bar-jastan (to start up); jast u khīz k. (to jump here and there, jump about; of monkeys, etc.).

Jumper, khīz-gīr (hopping, springing); ja-handa (of horses, men, etc.).

Junction, jā-yi ittīṣāl (gen.); nuqla-yi ijtīmā² or īlsāq (of rivers, railways, roads, etc.).

June, zhūn (Fr.).

Jungle, jangal (with trees); sahrā (open country as opposed to town): dashi; biyābān (a desert plain): dākhil-i jangal-i shudam; jangal-i būd ki har qadar ādam dākhil bi-ravad³ bāz khud rā khārij mī-bīnad—Prof. S. T. (I entered a forest, a forest so vast that the further one penetrated it the nearer one was to the edge from which one started).

Junior, dar 'uhda kihīar, or past-tar or pāyīntar; man mu⁴akhkhar-am (I am junior); [ū az man dar mansab (or dar khidmat) muqaddam-tar ast (he is my senior)]: ū dah sāl az man 'aqab tar ast. Vide Senior.

Jupiter, Mushtārī Qāzī-yi falak ast.

Jurisdiction, qalam-raw (of governor); īn bīrūn az 'uhda-yi man ast, or az idāra-yi man khārij ast.

Jurisprudence, 'ilm-i fiqh (relig.).

Jurisprudist, faqīh, pl. fuqahā⁵ (relig.); qānūn-dān (one that knows the secular law).

Jury, Hākim-i Ingliśi az shuhūd tafahhus karda khulāsa-yi izhārāt-i-shān rā bar ahl-i majlis-i istintāq⁶ zāhir kard va ba'd išhān rāy-i khud rā huvaydā namūdand.

Just, 'ādil; munsif: abrār (just men; the Just): bā savāb (in the right): sahīh (correct); 'ayn-i or sar-i vaqt (just in time; also punctual).

Justice, dād; insāf; 'adl; 'adālat. Vide Judgment.

Justification, 'uzr (excuse); 'uzr-i masmū'; barā-yi kirdār-i khud 'uzr-i namī-ārad.

Justify, khud rā mubarrq qalam dādān qz—.

Justly, insāfān⁷; az rū-yi 'adālat.

Jute, kattān-i hindī; kanīf (vulg. for qinnab).

Juvenile, khurd-sāl; kam-'umr: javān (about 17 or 18).

Juvenility, khurd-sālī; kam-sinnī; javānī (youth).

K

Kabul, Kābul.

Kai Kaus, Kaykā⁸-ūs,⁺

Kai Khusrau, Kaykhusraw.

Kai Kubad, Kayqubād.

Kalat, Kalāt.

Kaliyan (Persian water-pipe), qalyān. Vide Pipe.

Kalmuch, Kalmāq.

Kars, Qārs.

Karun, R. Vide Euphrates.

Kashan, Sag-i Kāshān bih az akābir-i Qum, bā-vujūd-i ki sag bih az Kāshī⁹st (saying); Kāshī (inhabitant of K.).¹⁰ Vide Qum.

Kashghar, Kāshghar.

Kashmir, Kashmīr.

Kaswin, Qazvīn.

Kathay, Khaṭā'i.

Kazarun, Kāzarūn (between Shiraz and Bushire; noted for its oranges, limes, etc.).

Keen, tund; tīz (sharp): sar-garm; and shā'iq-i (eager and mushtāq-i fond of).

Keep, to, vājā n. (a promise); sar-i qawl-i khud istādan (a promise); tāza māndan intr. (of eatables); bāz dāshīan tr. (to keep back); and bāz istādan intr.: mahfūz māndan (to be preserved, kept safe), nigāh dāshīan (to maintain); mar'i dāshītan (observe); bi-jā āvardān (to perform): "they went on and on (kept on) till they reached an enchanted castle" (raftānd raftānd raftānd¹¹ tā bi-qal'a-yi sihr-karda*i* rasīland)—Prof. S. T.: īn pūl pīsh-tu amānat bāshad tā vaqt-i ki marā lāzīm bāshad (or bi-shavad) (keep this money for me till I want it).

Keeper, nigāh-bān; and mustahfiz: muhr-dār

¹ The juice is extracted from the fruit by boiling, and the extract used as a 'cooling medicine.' The fruit soaked in water is occasionally given to bulbuls.

² Better mī-ravad.

³ Majlis-i istintāq is a committee of enquiry only; the members are chosen by the Governor.

⁴ Name of the grandfather of Kaykhusraw; supposed to be Cyrus.

⁵ Professional story-tellers are especially fond of such repetitions to express continuance.

(keeper of the seal): *darbān*; or *qāpū-chī* and coll. *qāb-chī* (of door). *Vide* Door-keeper).

Keepsake, *yādgār*.

Kennel, *sag-khāna*: *dasta-yi tūla* (a pack of hounds).

Kerbela, *Karbalā*. *Vide* Pilgrim.

Kernel, *magħż-i hassa-yi hulū* (kernel of a peach-stone); *in nārjil rā bi-shikan va magħż-tsh rā bi-khur*; (*ābi-nārjil* milk of the cocoanut); *magħż-i ustukħwān* (marrow); [but marrow for eating is *magħż-i qalam*].

Kerman, *Kirmān*; [also the pl. of *kirm* “worm”]; a certain poet’s *tajnīs*.

Kermanshah, *Kirmānshāh*.

Kerosine, *naft* (for *naft*), or *rūgħan-i naft*.

Kersey, *barak*.

Kestrel, Kestril. *Vide* Falcon.

Kettle, *killī* (Eur.).

Kettle-drum, *naggāra*. *Vide* Drum.

Key, *kalid*; *miftāh*, pl. *mafātīh* (rare); *pich-i kük* (of musical instrument); *parda* (in music)

Key-hole, *sūrākh-i kalid*.

Keyless, *dasta-kük* (of a watch).

Khaibar, *Khaybar*.

Khiva, *Khavārizm*.

Khojand, *Khujand*.

Khokand, *Khūqand*.

Khosroes, *Kisrā*, Ar. form of *Khusraw*.

Khotan, *Khutān*.

Khurasan, *Khurāsān*.

Kick, *lagad* z. (with one leg; also to stoop, of a falcon); *jūstak andākhan*¹ (to let fly with both hind legs); *chunān tīpa tū-yi kūn-at bi-zanam ki du pāra shavad* (“I’ll give you such a toe on the a × × e in a minute”); *vide* toe); *tū-yi kūnī* or *shalakhtā*² (a kick on the behind). *Vide* Slovenly.

Kid, *buzghāla*.

Kidney, *gurda*.

Kill, *kushtan*; *qatl* k.; *bi-qail rasāñidan*; *kushtār* or *khūnrīzī* k. (of a big slaughter): *dūzd-hā dar ān maydān barādar-i ‘azīz am rā shahid³ kardand*—Prof S. T.: *zabī* k. (to cut the throat and hence often to slaughter for food according to law); *yā sar, yā*

kulāh (= kill or cure; i.e., either *my head* or *his hat*). *Vide* Sword.

Killed, *kushtha*; *maqtūl*; *qatīl*.

Killer, *kushanda*; *qātil*; *khūn-rīz*; [*mard-i khūnī* a murderer, a bloody man].

Killing, *qatl* (k.); *kushtār* (k.) (of a number). Kill-joy, *farħat-kush* (adj.). *Vide* Long-faced.

Kiln, *kūra-yi ājur-pazī* (brick-kiln); [*khish* an unburnt brick]; *kūra-yi gach-pazī* (lime-kiln). *Vide* Forge.

Kind, *jins* [pl. *ajnās* goods]; *qism*, pl. *aqṣām*; *nau'*, pl. *anvā'*; *sinkh* (m.o.); *sinj*, pl. *aqnāf*; *qabil*; *jür* (subs.): *jinsī*, adj. (in kind opposed to *naqdī*); *mihrbān*, adj. (kind); *mushfiq*; and *shajīq* (showing affection to, sp. to inferiors); adj. *khayli ilītīfāt dārid* (you are very kind).

Kindle, *afrūkhtan*, rt. *afrūz*, tr. and intr.; *mushta’il k.*, tr.; *mushta’il shudan*, intr.; *bā kāh+ātash-ī rūshan kardand* (or *afrūkh-tand*).

Kindling, *ishti’āl*; *ātash giriftan*, intr.; *afrūkh-tan*; or *rūshan kardan*, tr.

Kindness, *luj* (an inherent quality); *talattuf*; or *ihsān* (doing kindness to others); *mihrbānī* (gen.); *shafaqat* (compassion); *rafī’at* (sp. from God); ‘ināyat (favour from a superior); *in-hā az ilītīfāt-i shumā ast* (this is due to your kindness; lit. paying attention).

Kindred, *khwīshān*; *qaurn u khwīsh*; *aqām*; *khwīsh-āvand*; *aqribāt* (pl. of *qarīb*): *mansūb* (connections by marriage or distant relations). *Vide* Kinsfolk.

King, *Pādīshāh*; *Shāh* (of Persia); *Sultān⁴*; *Shāhanshāh* (King of Kings); *Shāhā!* (O King!); *malik*, pl. *mulūk*; *Khāqān* or *Faghfür* (of China); *Shāh* (at chess); *Ya’gūb* (king⁵ of the bees).

Kingcraft, ‘ilm-i pādīshāhī; ‘ilm-i sultānat-dārī; ā’īn-i shahryārī.

Kingdom, *saltānat*; *dawlat* (country): *az mamlakat-i Īrān ‘ubūr kardām*: *pādīshāhat* (ruling); *mavālid-i⁶ salāsa*, *ya’ni hayavānāt, nabātāt, va jamādāt*.

Kingfisher, *māhi-girak*.

Kingly, *shāhāna*; *khusravāna*; *mulūkāna* (adv. and adj.); *shāh-vash* (adj.).

¹ Hindustani *du-latī mārnā*.

² *Shalakhtā rāh ra/tan* (vulg.) “to go kicking about the place,” i.e., wander idly in the bazars; said of good-for-nothings.

³ *Shahid*, lit. “martyr.” *Shāh-i shahid* is *Nāṣiru’d-Dīn Shāh* who was assassinated.

⁴ *Kāh*, chopped straw (Hindustani *bhūsa*); ‘alaf-i *khushk* “dried grass; hay.”

⁵ *Sultān* Ar. = “power.”

⁶ i.e., the Queen.

⁷ Sing. *maulūd*.

Kinsfolk, Kinsman, *khwīshāvandān*; *khwīshān*; *az agārib*; ‘ashīra or *khāndān* (family). *Vide Kindred and Tribe.*

Kiosk, *kūshk*.

Kiss, māch (vulg.) (z. or g.); *būsa* (z. or g.); *māch u mūch* (k.) (mutual kissing); *būs u kinār* (k.) (kissing and cuddling); *yak juft būsa az lab-ash bar-dāsh* (he gave her a double smack on the lips); *du-būsa* (a double smack, not a kiss on each cheek); *chahār-būsa* (two double smacks on the same place). *Vide Smack.*

Kitchen, *āsh-paz khāna*; *matbakh*.

Kite, *chilāq* T. (a term also applied to the Marsh-Harrier and another species of harrier); *chilāq-i qāpāq*¹ T. (the ‘Fork-tailed Kite’); *ghalivāj*: *sangak* (said to closely resemble the *pīqū* or Indian Shikra but to have black eyes; perhaps the black-winged kite); (the toy) *kāghaz-havā*; *bād-bādak*; *tayyāra* (Ar.; rare) (*parāndan*); [*bi-bād dādan* of first casting the kite into the air].

Kitten, *īn burāq-i khaylī qashang ast du tū bachcha-yi shangul mangul dārad migl-i khud-ash* (this is a pretty Persian cat; she has two sweetly pretty kittens like herself).

Knapsack, *kūla-bār-i sarbāzi*: *chanta* (dervishes’ bag; suspended from a shoulder and carried under the same arm); *push-tāra* (a small bundle carried on the shoulder by a stick). *Vide Bag.*

Knave, *nā-pāk* or *nāqulā* (mischievous of children; dishonest of servants); *dast-kaj* (pilferer; sp. applied to servants); *pidar-sūkhta*; and *khabis* (blackguard, q.v.).

Knavishly, *az rū-yi sislagī*, or —*pas fitratī*.

Knead, *khamīr k.*

Kneaded, *khamīr karda*.

Kneading-trough, *taghār-i khamīr* (baker’s; of any substance); *lagan* (domestic, of metal).

Knee, *zānū*; *ū bi-zānū dar-āmad va ‘uzr khwāst*, or *zāmīn-i khidmat būsīd va ṫalab-i ‘asf kard*: *du-zānū nishastan* (to sit formally on the calves and heels); *chahār-zānū n.* (to squat tailor-fashion); *asakk* (knock-kneed; sp. of camels).

Knee-deep, *zānū-ras*; *yak zānū gawd ast*; *ta sar-i zānū dar gil jarū raft* (he sank in the mud quite up to his knees).

Kneel, *zānū z.*, or *zānū tah k.*, intr.; *khwā-*

bānīdan, tr. (to make to kneel or lie down; of camels, etc.). *Vide Knee.*

Knife, *chāqū* (penknife or clasp-knife); *galamtarāsh* (penknife); *kārd* (with handle); or *sikkīn* (rare); *sātūr* (butcher’s); *bughdā* (butcher’s chopper); *qama* (weapon; straight and double-edged); *khanjar* (single-edged and shaped like a tiger-claw); *sum-tarāsh* (farrier’s knife); *kāghazbur* (paper-knife).

Knife-grinder, *charkh-gar* (the man); *charkh-i fisān* (the stone).

Knight, *mard-i mardān*; *shīr-i qālin* (carpet knight; opposed to former). *Vide Hero.*

Knit, *bā mīl bāftan* or — *chīdan*; *ū yak juft jūrāb bā mīl bar mī-chīnad* (she is knitting a pair of socks); *abrū dar-ham kashīdan*; and *girih afgandan*; and *chīn dar abrū andākhian* (to knit the brows).

Knob, *bar-āmadagī*; *qubba*: *luk* (vulg. on body or elsewhere): *dukma* (small knob; the button of an electric switch; also a button of silk).

Knobby, *qubba-dār*; *dukma mānand*.

Knock, Knock, to, *zarb* (z.) (a blow); *ṭaraq ṭaraq dar ra zad*² (he knocked loudly at the door); *dar kūbīdan* or *daqqū l-bāb k.* (to knock at the door with the fist); *dastak z.* (with the open hand); *halqa z.* (to knock with the knocker); *zāmīn zadan* or *andākhtan* (to knock down).

Knock-kneed. *Vide Knee.*

Knocker, *halqa* (of door); *chakush* (rare; lit. hammer).

Knot, *girih*, in m.c. often *girin*, (z.); *aqd*; or *‘uqda* (*bastan*); *īn rīsmān girih dārad*, *bāz kun* or *bi-gushā*; *ṭanāf* (vulg. for *tanāb*) *rā girih bi-zan* (tie a knot in the rope); but *ṭanāf-hā rā sar-i ham girih bi-zan* (tie the ropes together); *girih-i kūr* (a knot that can’t easily be untied); *‘iqd-i surayyā* (the knot, cluster, of the Pleiades).

Knotted, *girih shuda*; *pur-girih*; *girih girih* (knotted); *pīch dar pīch* (intricate). *Vide Difficulty, etc.*

Knotty, *daqīq* (of problems); *sa'b*; and *mushkil* (difficult, intricate); *dar hall-i mushkilāt-i daqīqa-yi mazhabī* (or *dar ‘uqda-kushā-‘ī-yi*)—*māhir būd* (he was skilled in solving knotty points of religion).

Know, to, *dānistān*, tr.; *ma'lūm* (k. or sh.); *shīnākhtan*, rt. *shinās* (recognize); *balad sh.*

¹ *Qāpāq*, T. the two centre tail-feathers.

² A villager or an impatient person.

(of a road, language); *shumā dar īn kār kam-tajriba hastid* (a polite expression); *rāh namī-baram bi-navīsam* (vulg.) (I don't know how to write); *ū dar ān kar dast-i na-dārad* vulg. (he doesn't know how¹); *hīch az jādū-hā'-i ki karda ast mī-dānī bi-gūyī?*² (do you know anything of the magic he has practised?); *sar-ash dar hisāb ast* (he's in the know); *Turkī sar-at mī-shavad?* (do you know Turki?): vide Knowledge; *bi-tawr-i yaqīn mī-dānam*—(I know for certain that): *Khudā mī-dānad = va 'llāh'a'lam* (God knows; vide Knowing); *'ilm-i najjārī rā dārid?* (do you know carpentry?). Vide Acquainted. Knowing, *dar*—*kirm-i kār* (of any special business or art); *Allāh'a'lam* (God is most knowing, God knows best; this phrase is used by writers when stating something the truth of which they cannot vouch for. When telling intentional falsehoods the phrase is rarely used).

Knowingly, *bi-tawr-i āgāhāna guft* (he spoke with authority, as one that knows); *dānistā*. Vide Purposely.

Knowledge, *dānish*; *'ilm* (pl. *'ulūm* sciences); *ma'rīfat*; *dar qahva-sāzī ma'rīfat dārad*; *'ilm-i sarsari* (superficial—); *'ilm-i rasmī* (worldly knowledge); *bi-sābiqa* (without previous knowledge); *az āmadan-i ū hīch 'ilm-i na-dāshtam* (I did not know he was coming); *banda masbūq-i īn na-būdam* (I had no previous knowledge of this); *mardum-shinās u qiyāfa-dān* (adj. with a knowledge of character).

Known, *ma'lūm*; *ma'rūf*; *mash-hūr* (well known, famous); *zarb* 'l-amṣāl-i afvāh* (vulg.; omit *afvāh*) (well known); *maw-sūm bi*—(known as—); *zabān-zad-i khalā'iq gardida* (notorious; for good or evil); *angusht-numā* (gen. in a bad sense, notorious). Vide Notorious.

Knuckle, *band-i angusht*.

Korah, ³ *Qārūn*.

Koran, *Qurān*; *Furqān*; *Kalām** *'llāh* (Word of God).

Kran (coin), *qarān* and *qirānī* [52 to 54 = £1]; i.e. in 1903].

Kum, *Qum*: vide *Kāshān*.

Kurd, *Kurd*, pl. *Akrād*: *Kurdī* (adj.). Karachee, *Karāchī*.

L

Label, *sar-chaspān* (k.).

Labial, *shafāvī*; *ḥurūf-i shafāviyya* (the labials).

Laborious, *kār-kun* (hard worker); *mīhnat-kash*; *jafā-kash* (hard worker): *pur-zāhmat* (of things).

Labour, *kār* (k.); *mīhnat* (k.); *zāhmat* (*kashīdan*); vide Endeavour; *barā-yi mā'išat khaylī zāhmat* (or *mīhnat*) *mī-kashand*.

Labour, to, *dard-i zih** (of child-birth); *ta'ab kashīdan*; *ranj* burdan. Vide to Endeavour.

Labourer, *muzdūr*; *ta'ala* (prop. pl. of *fā'il*; sing. not used in this sense); *īnjā panjāh 'amala⁵ mashghūl ast* (fifty labourers are employed here).

Lac (gum), *lāk* (subs.); *lākī* (adj.).

Lace, *tūr* (net), or *tūrī*, or *zanjīra* (for dresses); *band-i kaʃh* (boot-lace); *qaytān* (gold or silk braid on uniform): *kalābatūn* (of gold only).

Lace, to, *band bastan* (of shoes); *tūr*, *qaytān*, etc., *dūkhtan*; *hāshiya-dūzī* k. (to work needlework borders, etc.); *mushabbak* k. (to interlace; also to sew lace on the cuffs or skirt of women's dresses).

Lacerate, to, *jīgar pāra* k.; or *dil rā ātash zadan* (of the feelings).

Lack, *'adam* (subs.); *Al-ḥamد li'llāh man kam u kasr-i na-dāram* (thank God I lack nothing).

Ladder, *nardabān*, or *nardbān*; *sullam*; *ürchin*: *kamand* (of rope). Vide Jacob's Ladder.

Ladies' man, *ishq-bāz* (in a bad sense).

Lading, *sitamī* (bill of lading; for receiver to clear goods. Vide Bill).

¹ Also "he has no hand in the business."

² This is not the same as *mī-tavānī bi-gūyī*, which would refer to the ability only to speak and not to the will: whereas *mī-dānī* implies that the person will tell if he knows.

³ The opulence and avarice of *Qārūn* are proverbial. He brought a false accusation of immorality against Moses. There is a tradition that as *Qārūn* sank gradually into the ground to his knees, to his waist, and to his neck, he cried out four times "Oh Moses, have mercy on me!"; but each time Moses replied, "Oh earth, swallow them up." Allah said, "Thou hadst no pardon on *Qārūn* though he asked pardon of thee four times: I would have had pity had he asked pardon of me but once."

⁴ When travail is prolonged, a *mallā* mounts on to the roof and cries the *azān*.

⁵ Prop. pl. of *'āmil* but in Persian used as a singular. *Ast* should be *and*.

Ladle, *kafcha*; *kaf-gir*.

Lady, *khānum*; *khātun* pl. *khavātīn*; *bānū* (rare): *baygum* (address to Sayyidas).

Lady-like, *mīsl-i khānumhā*.

Lag, to, 'aqab *ufṭādan*.

Laggard, *sust-rāw*; 'aqab-raw.

Lagoon, *murdāb* (any marshy or boggy ground); *mashila* (joined to sea). *Vide* Swamp.

Laid, *nīhāda*; *mawzū'* (rare) (set aside).

Lair, *kunām* (of beast); *maghāra* (cave, den).

Lake, *daryācha-yī tāza-i īnjā tashkīl yāfta* (a new lake has been formed, formed itself, here).

Lakh, *yak lak¹* *rūpiya mī-shavad* (or *tamām mī-shavad*) (it will cost a lakh of rupees).

Lama, *Lāmā* (of Tibet).

Lamb, *barra²* (in some parts of Persia "a sheep"); *barra-yi shīr* (even when no longer being suckled): *barra-yi shīr-mast* (sucking lamb).³

Lame, to be, *langīdan* (to be lame).

Lame, *lang*; *shal* ("crippled," from an accident or disease or "broken down" of a camel, etc.; and also = *maflūj* "paralysed"): *bi-sabab-i langī bā 'asā mi-gardad* (as he is lame he walks with a stick); *chulāq* (permanently crippled in the hand; *vide* left; also fig. "butter-fingered"); *man shal shudam* (I'm broken down from over-work, or from a bad cold, etc.); *langān langān raftan* (to limp along); *langīdan* (to go lame); 'uzr-i *sust*, or —*lang*; or *bahāna-yi sust* (a lame excuse).

Lament, *nālīdan*; *nāla kardan*; *zārī k.*; *fighān k.*: *zār zār girīstan* (to weep bitterly); *shīvan k.* or *mātam-dārī k.* (to mourn for the dead by beating the head and breast, etc.); 'azā-dārī k. (ditto); *afsūs khurdan*; or *ta'assuf* (*dāshtan*) (to feel sorrow for); *nawha k.* (to mourn for the dead by chants, etc.; sp. at the Muharram); *marşıya khwāndan* (to recite an elegy).

Lamentation, *shīvan* (*k.*); or *shīvan u shayn* (*k.*): *nawha-garī* (*k.*) (by chants; at death or in a great calamity); *mūya k.* (rare; weeping for the dead only).

Lamenter, *nawha-gar* or *nawha-khwān*;

marşıya-khwān (reciter of an elegy); *mātam-dār⁴*; or 'azā-dār; or *sāhib-'azā* (mourner for death).

Lamenting, *nālān*; or *giryān* (part.): *nāla* (subs.); *shīvan* (at death).

Lammergeyer, *humā* (the Bearded Vulture or Ossifrage).

Lamp, *chirāgh⁵* (now a gen. term); *jāmūs* (Chinese; also globe); *chirāgh-i mūshī* (small lamp without shade; Roman shape); *lāla* (Eur. candle-lamp with globe); *chihil-chirāgh* (chandelier); *jār* (candle-lamp with many branches); *chirāgh-i duzdī* (any lamp yielding insufficient light); *qindīl*, pl. *qanādīl* (a hanging lamp burning either candles or oil; sp. used in mosques); *mash'al* (torch); "lāmpā" (Eur. pattern); *pīh-sūz* (old Persian pattern; with loose wick and castor-oil); *vaqt-i ki bar gashlam dīdam hanūz chirāgh-i shumā mī-sūzad*.⁶

Lamp-black, *dūda-yi chirāgh*.

Lamp-lighter, *chirāgh-chī* (of a palace or a mosque).

Lampoon, *tasnīf-i hajv* (in m.c. topical song in satire of some one)

Lampoon, to, *galak zadan* (?); *hajv guftan* (to satirize or lampoon).

Lamp-post *mīl*; *sutūn*; 'alam-i *Yazīd* (fig. a man or post very tall and thin). *Vide* Tall.

Lance, *nayza*.

Lancet, *nīshtar* and *nīshtar*.

Land, *mulk* (country); *vilāyat*; *khāk*; *vātan* (native land); *zamīn-i khāliṣa* (crown lands); *zamīn-hā-yī arbābī* (private lands); *az rāh-i daryā mī-ravid yā khushkī* (do you go by see or land?); *chand band-i gāv zirāt dārid* (= how much cultivated land have you?); *zamīn-i daymī* (dependent on rain); *zamīn-i fāryābī* (irrigated); *zamīn-i mushajjar* (land with trees); *zamīn-i bāyir* (uncultivated or fallow); *zamīn-i shūr* or *shūra-zār* (salt land); *zamīn-i bī-sāhib* (unclaimed).

Land, to, *kujā irāda-yi pāyīn āmadan dārid* (where do you intend to land?; but *piyāda shudam*, not *pāyīn raftam* "I landed"); *piyāda k.* or *pāyīn āvardan*, tr.

¹ The Persians have vague notions of a *lak*; the word is better avoided.

² *Barra-yi ahū* "a gazelle fawn."

³ Butchers blow out the skin of lean sucking lambs to make them look fat.

⁴ For Ar. "ma'tam."

⁵ In m.c. *chirāgh* is often used in the sense of "a light."

⁶ The Imperfect *mī-sukht* would not be so idiomatic as the Present.

Landed, *sāhib-i milk* (of people); *favā'id-i milkiyyā* (landed interests); *milk*, pl. *amlāk* (landed property).

Land-force, *quvvā-yi barriyya*; [*quvvā-yi bahriyya* naval strength].

Landholder, *mallāk*; or *sāhib-i milk* (small); *arbāb* (big).

Land-locked, *mahṣūr bi-zamīn*; *chār dawrash zamīn ast*.

Landing-place, *mahall-i nuzūl*.

Landlord, *ū sāhib-i khāna ast*¹; *man kirāyadar-i ī hastam va ī ijāra kār*; vide Landholder; *karavānsarā-dār* (of a karavansara).

Landmark, 'alāmat (conspicuous object); *mil-i sar-haddī* (boundary pillar).

Landscape, *chashm-andāz* (view); *manzār*.

Landslip, *āvār* (also débris and also of the collapse of a building); *kūh dar raftan*.

Land-tax, *khirāj* (tax on land: also tribute); *māl-i dīvān*; or *māliyyāt* (revenue from land only).

Lane, *pas-kūcha* (back-street); *kūcha* (any street or lane). Vide Alley.

Language, *zabān*, P., lit. and met.; *lisān*, lit. and met. (Ar. pl. *alsina*, met. only) (tongue); *zabān-i khārijā* (foreign tongue); *harf-i yawmiyya namī-tavānād bi-zanad* (expresses ignorance); *dar panj lughat kalām mī-kunad* (he speaks five languages).

Languid, *sust*; *kasil* or *khasta* (tired); *pazh-murda* (withered); *kāstan*, rt. *kāh* (to decrease daily). Vide Protracted.

Languish, *pazhmurdan* (lit. to wither).

Languor, *kasālat*; *kisil²* *hastam namī khwāham harakat bi-kunam*.

Languorous, *chashm-i makhmūr* (languorous eyes; a point of beauty).

Lank, *bisyār buland-qadd u lāghir ast*. Vide Tall.

Lantern, *fānūs* (prop. Chinese pattern; also globe); *chirāgh-i dastī*: *fānūs-i shu'bada* (magic).

Lap, *kūsh* (local); *dāman*; *kinār*.

Lapdog, *būjī³* (lapdog).

Lapful, *yak dāman* (a lapful); *dāman dāman* (whole lapfuls).

Lap, to, *bā zabān lak zadan* (of a dog); *lisidān* (to lick).

Lapidary, *sang-tarāsh* (also incorrectly used for *hakkāk*); *hakkāk* (of jewels, and seals only); vide Jeweller: *hajjār* (of stones, rocks).

Lapidation, *rajm* (law term); "Lapidation is the punishment fixed in the Shar' for adultery" (*shar'* *sazā-yi zinā* *sang-sār kārdan ast*).

Lapis lazuli, *lājavard*; *lājavardī* (of the colour of—).

Lapsable, *sāqīt-shaw*; *bi-daulat bar khwāhad gasht* (—to Government); *mustaradd-shaw*.

Lapse, *murūr-i duhūr* (of time, ages); *inqizāyi muddat* (of fixed period); *inhirāj az-* (turning aside from); *laghzish* (slip); *sahv* (mistake).

Lapsided. Vide Lopsided.

Lapwing, *bārān-ṭalabak*.

Larder, *chambara* (made of string and cone-shaped; suspended from the ceiling)

Large, *buzurg* (gen.); *'azīm* (of roads, buildings, cities, kingdoms, the body); *kalān*⁴ (rare); *dīrūzmīhī-yi buzurg-i sayd kardam*: *farshandāz-i uṭāq chi-qadr ast* (how large is the room ?); *saghir u kabir* (young and old); *jasim* (bulky; of men or animals); *siṭabr* and *zakhīm* (bulky; gen. of things); *kulufī* (thick; of men or things); *hajm* (of books); *vasi'* (spacious); *khair* (great; of fear, sum of money); *kasīr* (of numbers); *ziyād*; or *farāvān* (of quantity).

Largeness, *buzurgī*, *'azamat* (generally majesty); *jasāmat* (bulkiness); *kulufī* (thickness); *siṭabī* (ditto); *hajm* (size; big or small; sp. of books); *vus'at* (expanse); *farāvān*; or *ziyādatī* (abundance, of quantity); *kaṣrat*; or *vufūr* (abundance in numbers).

Lark, *chakāva* or *chakāvak*; *ghuzlāgh* or *qazlāq* T.; *qumbara* Ar. and *kakulī* P. (the crested lark); *chughūl*; *tīsak* (a small bird; perhaps the short-toed or social lark).

Larkspur, *zabān dar qafā*.

Lascivious, *shahvātī*; *pur-shahvat* (lustful); *hashari'*⁵ (vulg. and stronger than former); *bāh ziyād dārad*.

Lash, *shallāq* (z.) (the thong of a whip and also the whole whip); *zabāna-yi shallāq* (the lash); *khaylī ūrā ḵarb-i zabān zadam* (I lashed him with my tongue).

¹ But *sāhib-khāna* "occupier."

² Properly *kasil*. Isfahānis are specially apt to substitute a *zīr* for a *zabar*.

³ *Būjī* is applied to any diminutive breed or to a diminutive individual of any breed.

⁴ *Kalān* much used by Afghans.

⁵ Said to be derived from *hasharāt* "insects, etc."

Lasso, *kamand* (also the rope ladder of thieves).

Last, *pas-i hama* (vulg.); *ākhir-i hama* (behind all); *ākhirin* (the last); *bī'l-ākhira*; *'aqibat'-l-amr* (at last); *dar pāyān-i kār* (at the end of all); *si-shamba-yi guzashfa* (last Tuesday); *pār-sāl* (last year); *salkh* (last day of the month); *dūsh*, *dishab* and vulg. *dīna-shab* (last night); *qālib* (shoe-maker's).

Last, *to, davām k.*; *māndan*; *dā'im būdan* (to last for ever): *qā'im būdan* (of God, buildings, etc.); *pā'īdan* (also to watch); *tūl kashīdan* (of periods of time); *īn dūtar¹* 'ayb mī-kunad m.c. (this will last longer); *tā yak māh īn majlis hast* (this committee will last a month); *tā tūlū'-i āftāb bar īn qarār guzashf²* (this state of things lasted till dawn). *Vide Suffice.*

Lasting, *bā davām* (gen.); *dūr 'ayb mī-kunad* (of cloth, furniture, eatables); *pāyadār* (for buildings); *bāqī* (of God).

Lastly, *ākhiraⁿ.*

Latch, *zabāna* (of door).

Late, *dir*; *dīr-vagt*, or vulg. *dūr-vaqt*; *asr-i tang-i* (late in the evening); *fawt shuda* or *mutavafq* (deceased, gen.; sp. non-Muslims); *marhūm³* (lit. blessed, i.e., deceased, generally of Muslims); Persians, however, apply this term to Christians also); *maghfür* (lit. pardoned = *marhūm*); *nazd-i barādar-i Khudā-biyāmūrz-am* *nawkar būd* (he was a servant of my late brother), *dīr āmadād* (you're late).

Lately, *dar īn rūz-ha*; *dar īn nazdīkī-hā*; *dar īn awqāt* or *dar īn awākhīr*: *dar īn tāzagī-hā*.

Lateness, *dīrī*; *tangī-yi vaqt* (insufficiency of time). *Vide Delay.*

Lathe, *mīkhrāṭa*; [*kharrāṭ*, a man who uses a lathe]: *āla-yi kharrāṭi*.

Lather, *kaf-i sabūn* (*dar āvardan*) (of soap).

Latitude, *'arz* (geo.); [*tūl*, longitude]: *āzādī*; or *maydāna* or *vus'at* (in instructions).

Latrine, *mabāl* (prop. urinal); *pā-khāna*: *khalāf* (prop. open space, deserted place); *mabraz* (rare); *mutavazza* (rare; prop. place of ablution). *Vide Water-closet and Privy.*

Latter, *duyumi* or *duvvumi*; *ākhiri*; *īn*

(this); [*ān* "that" = "former"] : *ākhiru* 'z-zikr (modern; in newspapers).

Latterly. *Vide Lately.*

Lattice-window, *panjara*; *shabaka*; *qaṣaṣa*.

Latticed, *mushabbak*.

Laud, *to, hamd k.* (of God); *sanā guftan* (of God or man); *tamjīd k.* (of God and great people).

Laudable, *mustahsan*; *sitūda*; *af'āl-i hamīda* (laudable actions): *siṣāt-i hamīda* (laudable qualities).

Laudably, *bi-ṭarz-i sutūdagī*.

Laudanum, *lādan* (Eur.): *jawhar-i tiryāk*.

Laudatory, *pur-madh*; *hamd-āmīz*.

Laugh, *khandādān*; *khanda k.* or *z.*; *qāh qāh khandādān* or *qahqaha z.* (to laugh aloud); *bīdūn-i jihat chirā nish-at rā vā mī-kuni* (vulg.; why are you grinning ?); *tabassum k.* (to smile); *khanda kas-i rā ast ki mī-barad* (let him laugh that wins): *puq khandādān* (to burst with restrained laughter). *Vide Bright, Ridicule, etc.*

Laughable, *muzhik* (that causes laughter); *khanda-āvar*: *bisyār khanda dāsh*.

Laugher, *khandanda*; *khanda-zan* or *—kun*.

Laughter, *Laughing*, *khanda*; *qahqaha* (loud laughter; also the call of the chukor partridge); *man az khanda rūda-bur shudam* (I split my sides with laughing); *khandān* (adj.): *mutabassim* (smiling; adj.).

Laughingly, *khanda-kunān*; *khandān khan-dān* (contin.); *mutabassimāna* (smilingly).

Laundress, *rakht-shūr⁴* (male or female): *gāzur* (rare).

Laundry, *rakht-shū khāna*.

Laureate, *malik^u 'sh-shu'arā* (Poet Laureate).

Laurel, *ghār* Ar. (rare).

Lavatory, *rū-shūr-khāna*, or *utāq-i rū-shūrī* (in trains).

Lavender, *ustu-khuddus* (a species of lavender; made into a tea and drunk as a remedy for cold in the head).

Lavish, *musrif* (also extravagant); or *vil-kharj* (extravagant in a bad sense; *vide Extravagant*): *bī-hisāb*.

Lavish, *to be, isrāf k.*; *vil-kharjī k.*

Lavishly, *az rūy-i isrāf gen.*: *musrifāna* (in bad sense).

Law, *shar'*; or *shari'at*; or *sunnat* (relig. sp.

¹ *Dūr-tar* (for *dīr-tar*?).

² The subject is *awqāt* or some such word understood: *vide* also 'feel.'

³ In India and elsewhere this term is applied by Muslims to deceased Muslims only.

⁴ In Persia it is always the women who wash clothes: there are no *dhobis*.

of Muslim law); 'urf (common law): *masā'il-i shar'iyya* (points of Muslim religious law): *qānūn*, pl. *qavāniñ*; or *āyin* (regulation): *rasm*, pl. *rusūm*, and *rasūmat* (customs); *fīqh*, or *fīqh u uṣūl* (jurisprudence): *bi-murāfa'a raftan* (to go to law).

Law-abiding, *muṭṭi-qānūn*.

Law-breaking, *qānūn-shikan*.

Law-court, *mahkama*; 'adliyya.

Lawful, *ravā*; *jā'iz*; *mashrū'* (according to Muslim law); or *shar'-pasand*; or *halāl* (ditto); *makrūh* (lawful but inexpedient); *mubāḥ* (lawful to do it or omit it; indifferent); *mustahabb* (recommended to be done); *in shar'-a* *jā'iz ast*: 'urfī (according to common law): *khūn-ash rā hadar sākhi* (he proclaimed his blood lawful).

Lawfully, *shara'*; *urfa'*; *qānūn-a*.

Lawfulness, *hiliyyat*; *javāz*.

Law-giver, *shāri'*; *qānūn-sāz*; *muqannin* (in newspapers).

Lawless, *bī-dīn u āyīn*; *vahshī* (savage): *sarkash u yāghī*.

Lawn,¹ *chaman* (any meadow or grass plot, etc.).

Lawsuit, *murāfa'a*; *muḥākama*: *muqaddama* (Indian).

Lawyer, *qānūn-gū* (vulgar); *qānūn-dān*.

Lax, *sust*; *pā-band na-*.

Laxative, *mulayyin* (of food or medicine).

Laxity, *lināt* (of bowels).

Lay, to, *nihādan*, rt. *nih*; *vaz'* k. or *yak ṭaraf nihādan* (to lay aside); *giraw* or *nażr* or *shart bastan* (lay a wager); *mā bāyad sharārat rā*² *kinār bi-guzārim* = *bāyad az manāhī* (or *manhiyyāt*) *ijtināb kunīm*; *firū nishāndan* (of dust); *tukhm dādan* or *guzāshṭan* (eggs); *sufra kashīdan* (the table cloth); *tagdīm* k. (lay before); *zakhira* k. (store); *bāgh sākhtan* (to lay out grounds); *sar bi-sar-i ham nihādan* (to lay heads together); *Vālid-i buzurgwār-am niz sa'y-i bīsyār kardand* ki az *tukhm bachcha bi-kashand*; *na-shud*. *Man farmūdam ki chand-i az nar u māda-yi ū*³ *yak jā nigāh dārand*. *Rajta rafta bi-tukhm āmadand*.—Mem. of Emperor Jehangir (My respected father made many attempts to rear the

young [of the sāras crane] from the egg, but failed. I gave orders for a pair to be kept in a specially prepared place and after a time they produced eggs).

Lazarus, *La'āzar*.

Laziness, *tambalī*; *sustī*; *kāhilī*.

Lay-figure, *ādam-i chūbī* (wooden idol); *but*.

Lazy, *sust*; *kāhil*; *ādam-i tambal munajjim mī-shavad* (or vulgarly *mī-uṣṭad*⁴); *tambal-i Baghdād ast* (he is very lazy); *tapala* (lit. cow-pat; a fat, lazy person; a 'flop').

Lead, *surb*: *midād* (of pencil); *shāhqūl* (used by masons); *safīda* (white lead); *shangarʃ* or *shanjarʃ* (red lead); *surbī* adj.

Lead, to, *burdan*; *vide Guide*; *mahār-at bi-dast-i ūst* (= he leads you by the nose); *ān bīchāra nā-bīnā ast*, *yak-i dīgar 'asā-kash-i ūst*: *in rāh bi-kujā mī-ravad?*⁵ (or *sar dar mī-āvarad* or *sar mī-kashad* or *bi-kujā muntahī mī-shavad?*); *in kūcha bī-manzil-ash rāh dārad* (this street leads to his house); *gum-rāh k.*; or *bad-rāh k.* (lead astray; relig. only); *az rāh (dar) bürdan* (ditto); '*umr-i zisht-i bi-sar mī-barad* (he leads a dog's life); *dar zimn-i suhbāt sukhān rā bar sar-i maṣlab kashīd* (he led up to this—in talking); *raftār-ash ān qadar bad būd ki hīch kas ūrā 'izzat namī-kard* (or *mahall namī-guzāshi*) (he led such a life that none respected him) (or regarded him).

Leader, *sardār*; *sar-karda* (gen.); *sar-jang* (mil.); *pīshvā* or *imām* or *pīsh-namāz* (at prayer); *pīsh-raw* (going ahead); *maqāla-yi makhsūs* (leading article of newspaper).

Leading, *gum-rāh k.*; or *iżlāl* (k.) (rare) (into error; relig.); *hidāyat* (k.) (guidance, relig. or otherwise); *dalālat* (k.) (showing the way); *rah-barī* (k.) (to tell or show the way).

Leading-strings, *hanūz mahār-ash dast-i mādar-ash ast*.

Leaf, *barg* (of plants); *varaq* (of plants or books; but pl. *avrāq* of books only); *Ah! ān varaq bar-gasht* (Oh! I've turned over a new leaf); *takhta* (sheet of paper);

¹ It is said that the Sadr-i A'zam has started the fashion of having lawns, but that for long, the only lawn in Persia was that of the British Legation.

² Rā necessary.

³ Modern ānhā rā instead of ū.

⁴ i.e., does not act, but after the manner of an astrologer says to himself "perhaps it will turn out all right."

⁵ In India *rafta ast* would be preferred.

linga-yi dar (of door); *varaq-i tilā* (gold-leaf); *in sabaq-i* *st ki az shumā yād dāram* (I have taken a leaf out of your book).

Leaflet, *risāla*.

Leafy, *pur-barg*.

League, *mu'āhada* (k.); 'ahd u *mīsāq* (k. or *bastan*); *sāzish* (k.) (plot).

Leak, to, *chakīdan* or *chaka* k.; *tarāva* k. vulgar or local for *tarāvidān* (to ooze out); *āb tū āmadan* (of ship).

Leaky, *pur chakka*¹ ast; *nukhud dar dahanash namī-khisad*=*rāz rā tā bi-khāna namī-rasānad*=*dahan-ash sandūqcha-yi sīrr-i kas-i nīst* (he blabs).

Lean, to, *takya zadan bar*—(intr.); *bar-zūr k.* (intr.); *takya dādan bar* (tr.) (all of persons); *mā'il būdan* and *kardan* (of things out of the upright); *bi-man takya namī-kunad* (he does not expect help from me); *bar himmat-i khud takya karda ast*; *bar mīz takya*² *ma-zan* (or *ma-kun* or *ma-dih*).

Lean, (adj.) *lāghar*; *kāhidā shuda* (after sickness); *gūsh* (subs.; opp. to *pīh* fat).

Leaning, *mā'il bi*—(inclining towards). *Vide Incline.*

Leanness, *lāgharī*; *kāhidagī* (after sickness). *Leap*, to, *jastan* (or *jaqīdan*), rt. *jih*; *bar-jastan* (leap up); *khīz* z. or *giriftan*; *parīdan* (of horses over a jump); *dīdam yak maymūn-i az rū-yi dār-bast*³ *jahīd*; *asp az bāgh bīrūn jahīd* or *parīd*: *savār shudan* or *bar pusht raftan* (to copulate, of animals); *fulānī savārī rā khūb mī-dānād*=*dar jīmāt khūb sar-rishta dārad*.

Leaping, *jast u khīz* (here and there, like goats, monkeys).

Leap-year, *sāl-i kabīsa*.

Learn, *ravān kardan* (to get by heart); *āmūkhtan*, rt. *āmūz*⁴; *shumā zūd-tar az mā mī-āmūzid*; *tahsīl* k. and *andūkhtan*, rt. *andūz*, (of science); *yād* k. (of lessons); *dars giriftan* (to take lessons); *ittilā' yāftan* and *mustahzar shudan* (to get information); *khabar-dār sh.* (to be warned, to learn); *zabān āmūkhtan* or *yād giriftan* (to

learn a language); *istifāda k.* (to acquire a knowledge from a person).

Learned, *'ālim*, pl. *'ulamā'*; *fāzil*, pl. *fuzalā'* (accomplished, a man of letters); *dānā* (wise); but *sāhib-i 'ilm* va *dānish* (learned); *'ārif*, pl. *'urafā'* (Sūfi term); *mard-i hakīm*; *pur 'ilm u dānish*; *mutabāhīr* (deeply learned).

Learnedly, *'ālimāna*; *fāzilāna*.

Learner, *naw-āmūz*; *mubtadī* (beginner); *shāgird* (pupil); *alif-bā-khwān* (quite a beginner; in anything).

Learning, *'ilm* (gen.); *hikmat* (philosophy and wisdom); *fazīlat* (accomplishment, merit); *'ilm-i adab* (literature); *ma'rīfat* (of God).

Lease, *Lease*, to, *ijāra-nāma* (the document); *in khāna panj-sāla ijāra* (or *kirāya*) *kardam*; *ijāra dādan* (to give on—).

Leash, *shikār-band* P.: *marasa* Ar. (for hawks); *tasma* (for dogs).

Least (adj.), *kamtariñ*; *kamtar az hama*; *adnā*; *kihtarīn*; *aqall-i nās* (the least of persons); *aqall-i qatīl* (the least part): *kamtar az kamtarīn* less than the least).

Least (adv.), *hīch na-bāshad*; *aqall*⁵ P. *dast-i kam*; *lā-agall* (prop. not less.); *fi'l-agall*; *bār-i*; (well, at least); *dast-i kam* (at the least).

Leather, *charm* (of cows, and generally of large animals); *tīmāj* (goat- or sheep-skin); *jīr*⁶ (chamois leather, etc.); *bulghār*⁵ (scented leather); *jild* (of men; also the cover of a book); *pūst* (skin of goats and sheep and small animals,⁶ and of fruits): *sāgharī* (green leather; shagreen).

Leathern, *charmi* or *charmin*; *pūstī*; [but *pūstīn* a fur coat of sheep-skin].

Leathery. *Vide Sodden.*

Leave, *izn*; or *ijāzat* (permission); *rukhsat* (permission, also leave of absence); *murakhkhasī* (leave of absence); *vidā' guftan* or *k.* (to say good-bye); *Khudā-hāfizī k.* or *g.* (ditto).

Leave, *vide* to Place, Entrust, Deposit,

¹ In *pur chakka* the *k* is doubled to distinguish it from *chaka* "trickster."

² In India *takya* "pillow": in Persia *takya-gāh* "a pillow" (big or little). *Takya* is also the place where the passion-play is enacted, and also a shrine; *takya-yi Sa'dī* (the garden and tomb of Sa'dī).

³ *Dār-bast* wooden verandah-frame for training a vine-arbour. *Khār-bandī* (of hurdle or hedge of thorns); *khār-sadd* (hurdle).

⁴ Tr. and intr. but rarely tr. in m.c.

⁵ Corpses of the rich, to be transported to Kerbela for burial, are sometimes enclosed in this leather—In m.c. *jīr* also means India-rubber.

⁶ Occasionally *pūst* is incorrectly used for large animals.

Abandon, Quit, Start, Bequeath, Cease, etc.; *hama-yi kār u bār-ash rā bi-muharrir-ash vā mī-guzārad*: *mī-guyad ki irāda dārad zūd az īn vilāyat bi-ravad*¹: *marā vil kun* (leave me alone); *azigyat-am madih* (ditto); *īn kār rā bi-shumā vā mī-guzāram* (I leave this to you).

Leaven, *khamīr-māya* (k.); or *khamīr-tursh* (k.).

Leavened, *var-āmada* (of dough, q.v.).

Leavings, *pas-mānda* or *bāqī-āmānda* (gen.); *pas-khurda*; or *ulūsh* T. (rare); (leavings of food).

Lebanon, Mount, *Kūh-i Lubnān*.

Lecherous. *Vide* Lascivious.

Lecture, *dars* (for schools); *nutq* (public; also “speech”); *gūsh-i va’z raftan* (to attend religious lectures).

Lecturer, *dars-gū*; *nutq-kun*; *va’z-kun* or *vā’iz* (relig. lecturer; also preacher).

Led-horse, *yadak* (spare); *kutal* (for parade purposes).

Ledge, *raf* (the high ledge that runs round a Persian room); *tāq* (niche or projecting ledge).

Ledger, *daftār*, pl. *daftātir*; *dastak* (?).

Leech, *zālū*; *zulū* vulg.; *zālū-yi Shīrāzī* (the best kind); *zālū andākhtan* (to apply—).

Lees, *durd* (of wine); *tah-nishīn* gen. (sediment; what settles at the bottom).

Leek, *gandana*.

Leeward, *taraf-i bād-panāhī*.

Left, *bāqī*; *bāqī-āmānda*; *tatimma* (balance of account); *matrūk* (abandoned); *chūn az dast-i rāst chulāq* (or *lunj*)² *ast bā dast-i chap mī-navīsad*; *dast-i chap* or *taraf-i chap* (to the left, on the left).

Left-handed, *chaplū*, or *dast-chapī*; *ū chap ast*, or *chapakī kār mī-kunad* (= he is left-handed); [*chapakī* “upside down”]: also “cross-ways”; *chapakī ustād* = he fell on his side].

Leg, *pā* or *pāy* (sp. hind-leg); *qalam* (shank, or bone of forearm); *rān* (thigh); *sāq* (shank of leg only); *dast u pāy* (fore and hind-leg, of a horse, etc.); *pāchā* (sp. shanks of goats, cows); *az asp parīd va pāy-ash shikast*: *chap u rāst k.* (to cut off the left foot and the right hand or vice

versa; an ancient punishment); *pāya* (of table, chair; also a stand).

Legacy, *mīrāq*; *tarika*; *mukhallaṣāt* (rare; property left, estate); *az tarika-yi ū faqāṣ sad tūmān bi-man rasīd*: *vasīyyat* (k.) (the Will).

Legal, *mashrū* or *sharī’i* (according to Quranic law); *ravā*; *jā’iz*; *halāl*. *Vide* Lawful.

Legality. *Vide* Lawfulness.

Legate, *safrī*, pl. *suṣarāt* (ambassador, etc.; polite for messenger).

Legatee, *vasī*; *irṣ-gīr*; and *vāris* (prop. heir).

Legation, *sīfārat*; *sīfārat-khāna*.

Legend, *hikāyat-i qadīm*; *aṣānā-yi qadīm*.

Legendary, *aṣānā-āmīz* or *pur-aṣānā*.

Legerdemain, *huqqa-bāzī* (k.) (with cups); *shu'bada-bāzī* (gen. conjuring); *tar-dasti* (sleight of hand); *hīla*, etc. (artifice, deceit).

Legging, *vide* Gaiters; [*pā-pūsh* is used for a mat to wipe the feet on].

Legible, *īn khatt khwānā nīst* or *khwāndā namī-shavad* (this writing is not legible; but *khwāndānī nīst* “it is not to be read, it is secret”).

Legislator, *vāzī-i qānūn*; *mugannīn*.

Legitimacy, *halāl-zādagī*; or *halāl-būdan-i nutfa* (of offspring); *hilliyat* (lawfulness): *ravā* or *jā’iz būdan* (of actions).

Legitimate, *halāl-zāda*; *nutfa-yi halāl*. *Vide* Lawful.

Leisure, *farāghat*; *fursat*; *awqāt-i bī-kārī*; *āghā hālā fārigāh hastūd?* *iżn mī-dihid* (or *muraḥḥas-am*) *ki bā shunā guft u gū kunam?*; *agar bī-kār hastūd banda bi-yāyam du kalima ḥarf bi-zanam*.

Lemon, *līmū* (lemons with thin skins); *āl-līmū* or *āb-i līmū*, or *‘araq-i līmū* (lemon juice); *turanj* (sour with thick skin; for making jam); *rang-i līmū* (colour of—).

Lemon-grass, *bādrang-būya*.³

Lemonade, *sharbat-i āb-i līmū*.

Lend, *qarz dādan*; or *vām d.* (rare); [*qarz* or *vām girīstan* to borrow]; *man khaylī faqīr-am chand rūpiya bi-qarz-i*⁴ *man bī-dihid*; *qarz’-l-hasana d.* (lend without interest); *‘āriyat dādan* or *bi-tawr-i amānat d.* (of things; the latter also means to

¹ Indirect narration.

² *Lunj* is also a ‘thick lower negroid lip.’ But *ū chulāq-dast ast* = he breaks everything he touches, ‘butter-fingered.’

³ The *agāyā-ghās* of India.

⁴ *Qarz* with or without interest. *Qarz k.* “to borrow money.” The Persians, though Muslims, usually take interest.

entrust to the safe keeping of); [*āriyat giriftan* to borrow things].

Lender, *qarz-dih*; or *vām-dih* (of money); *āriyat-dih* or *amānat-dih* (of things; latter also means depositor).

Length, *tūl*; *darāzī* (of things); *muddat* (long time); *ākhir*; *ākhir^ul-amr*; *āqibat^ul-amr* (at length).

Lengthen, *darāz sh.* (intr.); *tūl dādan* (tr.); *tūl kashidān* intr. (of time); *taṣvīl k.* (to be prolix in speech); *madd d.* (of vowels, in speaking or writing).

Lengthening, *imtiād* (of things); *taṣvīl* (of speech).

Lengthwise, *tūl^an*.

Lengthy, *tūlānī* (of speech or a writing).

Leniency, *mulāyamat* and *narm-dilī*. 'Vide' *infra*; *tasāhul*; *muḍāra*; (excessive leniency; neglect).

Lenient, *mulā'im* (of persons, or things); *narm-dil* (soft-hearted).

Lenity, *narmī*; *mulāyamat*.

Lens, '*adasiyya*; *shisha-yi* '*adasi*.

Lentil, '*adas*.

Lentiform, *shakl-i* '*adasī*.

Leo, *Burj-i Asad* (Zodiac).

Leopard, *palang*; *yūz* (cheetah or hunting leopard); *yūz bā yūz dar qafas juft namī-shavad tā chi rasad bi-shir¹* (the cheeta will not pair in confinement how much less the lion¹).

Leper, *pīsi* P.; or *mabrūs* Ar. (white); *majzūm* (black).

Leprosy, *pīs*; or *baras* (white); *juzām* (black leprosy).

Leprous. Vide Leper.

Less, *kam*; or *kamtar* (in quantity); *kūchaktar*; or *khurd-tar* (in size); *kihtar*; or *pasttar* (in rank); *kamtarak* (a little less); *kasrī az duvīst rūpiya* (a little less than Rs. 200); *duvīst rūpiya va kasrī* (a little more than Rs. 200); *kam yā bish* (more or less); *yak 'ashara kam-tar bar mī-gardam* (I'll return in less than ten days); *mavājib-am kamtar az mavājib-ash ast* (also colloquially—*kamtar az ī'st*); *mālik-i yāk gūsfand ham nīst chi jā-yi galla-yi shuturān* (why, he does not own even one sheep, how much less a flock of camels); *man īn rā namī-tavānam harakat ham bi-diham tā chi rasad bi-īn ki bi-khāna bi-rasānam* (I cannot even move this, how much less

can I carry it home); *bahā-yi* (or *pūl-i* or *qīmat-i*) *yak shalvār na-dāram tā chi rasad bi-kharj-i arūsī* (I have not the price of one pair of trousers even, how much less money for the marriage).

Lessee. Vide Lessor.

Lessen, *kam k.*; *takhfīf* d. (tr.); *takhfīf yāftan* (intr.); *farū nishastan* (of a swelling, of anger, of violence).

Lesson, *sabaq*; or *dars*; *biyā dars-at rā pas bi-dih* (come repeat your lesson); *dars-ash rā pas bi-gir* (hear him his lesson); *'ibrat* (warning). Vide Learn.

Lessor, *muṣjur*; [*mustaṣjur lessee*]; *ijāra-dih*; [*ijāra-gir lessee*].

Lest, *mabādā*; *na-kunad* (vulg. for *na-shavad*) *bi-ufī* (lest you fall); *ki* (after a verb of fearing—with verb in negative); *az tars-i īn ki—*; *na-shavad ki—* (followed by Pres. Subj.).

Let, *vide* Allow, Permit: *rihā k.*; or *khalaṣ k.* (to release); *bi-gū bi-bīnam* (come let me see what you have to say); *bi-guzār bāshad* (let it alone); *chirā asp rā vil kardīd?* (why did you let the horse go?); *biyā* (or *bi-guzār*) *bi-bīnam īn rā mī-tavānam bi-khwānam* (let me see if I can read this); *bi-ravīm ki bi-ravīm* (Oh, do let us be off); *jasārat-i harf zadan ham na-būd chi jā-yi khandīdān = khandā rā bi-guzār kinār, jasārat-i harf zadan chi ma'nī dārad?* (I dared not speak let alone laugh); *az magas guzashta kayk ham būd = magas rā bu-guzār kayk nīz būd* (let alone flies, there were fleas as well); *kār ma-dār* (let it alone; don't touch or interfere); *bi-kirāya*— or *bi-ijāra dādan* (to let on hire); *fīrū k.* (to let down from a height); *ma-guzār ki biyūftad* (don't let it drop); *dast az man bar dār = kār bi-man na-dāshtha bāsh* (let me alone).

Lethal, *nisyān-āvar*.

Lethargic, *sust* (in movement; or of temperament); *dīr-matlab-ras* or *dīr-hūshyār-shaw* (slow to understand); *tapala* (in movement; of humans; lit. a "cow-pat," i.e. short, fat, and unwieldy); *pīnāki* (drowsy).

Lethargy, *sustī*.

Letter, *kāghaz*; or *navishta*; or *maktūb* pl. *makātīb* (gen.); *raqīma* (polite); *farmān*; or *dast-khatt*; or *hukm*; or *manshūr*; or

¹ As this was said by the Emperor Jehangir, he by *sher* meant "tiger" and not "lion." Note that *bā shir* (if substituted) would mean 'a cheeta would not pair with a tiger.'

tawqī (of Shah); *raqam*; or *dast-khatt*; or *hukm*; or *imzā*; or *ta'liga* (of Princes or Ministers); *tawqī*; or *khitāb*; or *lawh* (dignitaries of the church); *'arīza* (lower to higher); *iblāgh-i dūstāna* (gen.); *i'timād nāma* (sovereign to sovereign); *murāsala*; *yād-dāsh*; *rasīla*; *raqīma*; *marqīma* and *kāghaz* (mercantile¹); *shuqqa* and *mufāvaza* (superior to inferior); *ruq'a* (note; polite); *sifārīsh-nāma* (of recommendation); *khatt-i mu'arrifi* (letter of introduction); *harf*, pl. *hurūf* (of alphabet); *barāt* (letter of credit); *bi-'ibārat-i qānūn 'amal mī-kunid yā bi-matlab* (will you act on the letter of the law or on the spirit?); *harf bi-harf* (to the letter); *adīb* (a man of letters).

Lettuce, *kāhū*.

Leeve, *salām-i 'āmm* or *bār-i 'āmm* (of Shah only); *majlis-i salām* (for Governors, etc.).

Level, *hamvār*; *sāf*; *ham-barābar* (vulg.) *musattah*; *dar maydān-i hamchu kaf-i dast vārid shudām* —Prof. S. T.: *āla-yi istivā* (spirit level).

Lever, *dīlum*; *tah-zan* (vulg.); *ahrum* (said to be the stick on the shoulder with the bundle at the end²).

Levite, Levitical, *Lāwī*.

Levity, *sabukī*; *khiffat*; *lā-ubālī-gari*.

Levy, to, (of taxes), *guzāshтан*; *nihādan*; *bastan*.

Lewd, *nafs-parast*; *havā-parast* (sensual, q.v. polite); *hashari* (vulg.). Vide Lascivious.

Lexicographer, *lughat-nāvis*.

Lexicography, 'ilm-i *lughat*.

Lexicon. Vide Dictionary.

Liable, *mustawjib*; *sazāvār*; *az chunīn fi'l mustahiqq-i jarīma hastīd*; *in*, *gumrak bar mī-dārad* (liable to customs duty).

Liaison, *rāh dāshtan bā* — (—with a woman).

Liar, *darūgh-gū*; *kāzib*.

Libel, *ābrū-rīzī k.*; *hājv guftan* (to lampoon, and to satirize); *tuhamat* (z.) (a false charge, scandal); *buhtān* (z.) (evil accusation on one innocent); *bad-nām k.* (to give a bad name to); *ištirā* (b.). (calumny, spec. relig.). Vide Calumny, Slander.

Libeller, *mustari* (false).

Libellous, *ištirā'i* (false).

Liberal, *sakhī-tāb*; *karīm* (m.c.); *gushāda-dast*; *fayyāz* (munificent): *bakhshish-kun*; *vāsī khiyāl* (in ideas; opp. to *tang-khiyāl*); *chashm u dil-ash sīr ast* (in money); *āzādītalab* (Liberal politician; also *ahrār* Liberals, opp. to *mustabidīn* conservatives). Vide Generous, Munificent.

Liberality, *sakhāvat*; *bakhshish*; *makramat*; *jūd*; *fayyāzī*; etc., etc.

Liberally, *karimāna*: *fayyāzāna*.

Liberate, *rihā k.*; *āzād k.* (of slave); [the law terms for liberating a slave are '*itq*, intr., and *i'tāq*, tr.]; *sar dādan* (to give the head to; in riding or driving). Vide Let and Release

Liberation, *khalāṣī*; or *rihā'i*; or *āzādī rastagārī* (properly Salvation).

Liberated, *rastagār* (relig.); *khalāṣ shuda*; or *rihā yāsta*; *āzād shuda*.

Liberator, *rihā'i bakhsh*; or *khalāṣī-dih*.

Liberating, *rihā'i*; or *takhīs*.

Libertine, *mard-i lā-ubālī* (gen. careless in work or in living, etc.); *fāsiq u fājir* (loose in morals as regards women).

Liberty, *hurrīyyat*; or *āzādī* (freedom); *najāt*; or *khalāṣ*; or *rihā'i* (from danger or restraint); *mahbūs būdānd va līkin hālā khalāṣ shuda-and* or *bīrūn āmada-and*; *rastagārī* (salvation); *āzādī-yi akhbār* (liberty of the press); *āzādī yi rāy*: *āzād*-or *mukhītār hastīd ki bi-rāvid* (you are at liberty to go).

Libidinous. Vide Lewd.

Libra, *Mizān* (Zodiac).

Librarian, *muhājiz-i kutub*.

Library, *kitāb-khāna*; *kutub-khāna*; *qirā'at-khāna* (reading-room).

License, *ijāza*; *ijāza-nāma*: *dastak*; *javāz*; *javāz-nama* (to trade, etc.).

Licentious, *awbāsh*; *bi-fisq u fujūr* va *anvā'-i malāhī u manāhī rūz mī-guzārad*.

Lichen. Vide Moss.

Lick, to, Lick-spittle, *līsīdan*; *sag az lazzat-i gūshī labhā-yi khud rā mī-līsād*: *ān shakhī kāsa-līs ast* (he is a plate-licker, i.e. toady, etc.).

Licorice, *rubb-i sūs*.

Lid, *sar*; *sar-pūsh* (of a pot): *takhta-yi bālā*

¹ Most of the foregoing are used by Persian Foreign Office officials; some of them are not in common use.

² Apparently the equivalent of the Ar. *كاذب*; *كاذب* is "a carrier of burdens."

³ In India *labhā-yi khud rā khush mī-kunad*.

or *sar-i bālā* (of box); *dar-i sandūq rā guzāsh* (he shut the box); *dar-i īn ja'ba rā buland kun*: *pilk* (of eye).

Lie, *durūgh-* or *kizb* (*guftan*): *takzib* (k.) (to give the lie to).

Lie, to, *durūgh guftan pīsh-i ū kār-i na-dārad* (he's a regular liar); *barā-yash sākhānd* (they trumped up lies against him): *īn durūgh-hā rā barāy-am juft kardand* (ditto).

Lie down, *darāz kashidān* (to lie down at length); *khwābīdān* (intr.; also to sleep); *khwābānidān* (to make camels, etc., kneel down); *dam-i rū khwābīdān* (to lie or sleep face downwards); *bar pusht khwābīdān* (to lie on the back); *yak pahlū-* or *yak-bara kh.* (to lie on the side); *ham-bistar sh.*: or *ham-khwāba sh.* (with a woman).

Lieutenant, *nā'ib-i avval* (Sub-Lieut.): *nā'ib-i duvvum* (Lieut.).

Life, *zindagāni*; or *zindagi* (living); *hastī* (existence); *ū jaqał zīst mī-kunad*, *zindagi na-dārad*; *tūl-i 'umr* (long life); *hayāt*: *jān* or *rūh na-dārad* (he is dead); *bi-in tawr īn panj rūz-i zindagi bi-sar baram*—Prof. S. T. (let me thus spend the few remaining days of my life); *rūh-i dar qālib na-mānda būd*—Prof. S. T. (no life was left in my body); *zindagi baqā'i na-dārad*, *tadāruk-i 'aqibat bāyad dīd*; *'umr-i 'azīz-am dar mulk-gīrī guzāsh*, *hālā bi-in sinn u sāl rasīda am*; *juz marg hīch bāqī nist*—Prof. S. T.; *khūn rā bā khūn mī-shūyānd* (they exact life for life); *hālāt-i 'umrī* or *savānīh-i 'umrī* (memoirs, biography); *ākhīrat* (next life); *mu'āsharat* (social —); *'umr bi-sar burdan* or *guzarānīdān* (to pass one's life); *ihyā k.* (to raise from the dead, restore to life); *az zindagi sīr sh.* (to be weary of life); *rūh-i anjuman* (the life of the party); *mā dām^a l-hayāt* (as long as life lasts).

Life-giving, *hayāt-bakhsh*.

Lifeless, *bī-hūsh* (senseless); *bī-jān bi-zamīn khurd* or *rū-yi zamin naqsh bast* (he fell lifeless or senseless to the ground); *murda* (dead); *afsurda*; or *yakh*; or *sard* (dull; of people); *asar-i rūh dar ū na-būd*.

Lift, *māshīn-i raſ'* (a lift).

Lift to, *buland k.*; *bar dāshtan*; *afrāshtan*, rt. *afrāz* (to raise on high; of hand, flag, etc.); *bar khīzānidān* (to force to rise); *naql k.* (remove); *mih bar taraf* (or *zā'il*) *shud* (the fog lifted).

Ligature, *rīsmān*; *nakh* (thread); *'isāba* (med., bandage).

Light, to, *ātash rūshan k.* or *-afrūkhtan*: *rūshan k.* or *munavvar sākhān* (to light a room, etc.).

Light (subs.) *rūshnā'i*; *nūr*, pl. *anvār*; *nūrāniyyat* (heavenly brightness, of sun, etc., and of face); *tutuq-i nūr* (a column of light in a dark bazar, from an upper window); *chirāgh* (prop. lamp but in m.c. often for any light); *vide Lamp and Candle*; *khatt-i nūr* (streak of light in a room); *khatt-i shu'a'* (of dawn); *nūr iqtibās k.* (to borrow light; as moon from sun, etc.; also met. of knowledge by a disciple).

Light, *sabuk*; *khafīf* (of weight); *kam-rang* (gen.);¹ light in colour, weak); *ābakī* (of liquids; light in colour, weak); *vāz* (light-coloured; of stuffs, not of liquids); *ahvāl-i Tīhrān rā bi-sar javāb dād* (in reply he made light of the news of Tehran). *Vide also Dark.*

Lighted, *munavvar* (past part.); *rūshan*.

Lighten, *bār rā sabuk kardan*; or *takhfīf n.* (of weights); *barq z.* (of lightening).

Lighter, *rūshan-kunanda* (of lamps); *chirāgh-chī* (lamp-lighter, q.v.).

Light-footed, *sabuk-pā* (of animals or men); *bād-pā* (swift; of horses).

Light-headed, *sabuk-maghz* (also foolish).

Light-horse, *sabuk-savār*; *sawāra-yi khafīf*.

Lightness, *sabukī* (in weight); *sabuk-parī* (buoyancy in flight); *kamī-yi vazn*.

Lightning, *barq-i ziyād mī-jihād*; *dīrūz vaqt-i rā' d bīrūn būdam*; *barq zadan* tr. and —*kh.* intr. (to be struck by—); [*pāya* (thunder); *sā'iqa* thunder 'bolt']; *mīl-i barq* (—rod); *barq-rubā* (—conductor).

Like (resembling), *mişl-i*; *nazīr-i*; *mā-nānd-i*—(prep., resembling); *barābar-i*—(equal to); *ham-mānānd*; or *ham mişl* or *ham-shabīh* (like one another); *yak-sān* (exactly like); *mutābiq*; or *muwāfiq* (equal): *—sā*, *—āsā*, *—vār*, *—vash* and *—sān* (in composition); *chūn* or *chū* (adv.); *amsāl-i shumā* (subs.; the likes of you): *vide to Resemble*; *khāna-am shabīh-i khāna-yi shumā ast*: *vaz'-i pādishāh chi tawr būd?* (what was the king like?); *kūr kūr rā paydā mī-kunad va āb gawdāl²* (like to like); *pisar-i pidar-ash* (=like father, like son).

Like, to, *dūst dāshtan*; *mayl bi-chīz-i dāsh-*

¹ *Rang-ash sīr ast* "deep coloured."

² *Rā* understood after *gawdāl*.

tan; *khwāstan* (of things = to like; of persons = to love); *man shawq-i ziyyād bī-safar-i Farangistān dāram*; *az-ash* (or *az hama chīz-ash*) *khush-am mī-āyad* (I like him immensely; vide also Mind); *az īn bad-am mī-āyad* (I do not like this); *tmāshā rā chi-gūna dīdī* (how did you like the play!); *marghūb sh.*; or *pasand āmadan*; or *khūb bi-nazar āmadan* (to be liked).

Likes, *in naw' naṣā'iḥ az rīsh-safidān bīshtar qabūl mī-kunand* (this sort of advice is more listened to coming from grey-beards than from the likes of us). Vide Rather.

Likelihood, *ihtimāl*.

Likely, *muhtamil*; *yahtamil* (prop. 3rd pers. Aor. Ar.).

Liken, to, *tashbih k.* or *dādan*.

Likeness, *shabih* (of an effigy; also of pictures of Muhammad,¹ his son-in-law, and his grandsons); *timsāl*; or *taṣvīr* (any picture or photo other than those of Muhammad, etc.); *'aks* (photograph); *mushābahat* (resemblance); *shabāhat-i tāmm dārad* (it's an excellent likeness).

Likewise, *ham*; *hamchunin*; *ayzān*; *nīz*; --*va hākejā man ham bi-ū bad khwāham gujt* (anc likewise I will speak harshly to him).

Liking *mayl*; *khwāhish*; *ragħbat*

Lilac, *jās*.

Lily, *zimbaq*; *gul-i maryam* (some kind of white-lily); *nīlūṣar* or *laylūpar* (lotus, water-lily); *sūsan* (prop. the iris); *zam-baq-i tukhm-i Zhāpūni* (Japan lily; Shah's Diary).

Limb, *uzv*, pl. *a'zāt*; *dast u pā*, or *par u pā* (limos); *javāriḥ* (limbs; also classically birds and beasts of prey).

Lime, *āhak*; *āhak-i zinda* (quicklime, q.v.); *āhak-i murda* or *kūṣhta* (slaked lime); *dibq*, Ar. (bird-lime, q.v.); *kūra-yi gach-pazi*; and *kūra-yi āhak-pazi* (kiln); *līmū-yi shorbatī* (sweet lime).

Limestone, *sang-i āhak*.

Limit, *hadd*, pl. *hudūd* (gen.); *sar-hadd*, pl. *sar-haddāt* (boundaries of land); *gughūr* (ditto; the sing. not used in m.c.) *īn mun-takā-yi savād-ash ast* (this is the limit of his knowledge).

Limited, *mahdūd*; *'ilm-ash mahdūd ast*; *kār-*

hā-yash munhasir-i bi-tagallub ast (his business is limited to cheating): *murakhkhas nīstam ki bīshtar az sad rūpiya bi-dīham*.

Limp (adj.), *mardaka khaylī sard ast*, *bāyad garm-ash kard* (he's a limp fellow, he requires stirring up).

Limp, to, *langīdan*. Vide Lame.

Limpid, *zulāl*; *shaffāf* (transparent). Vide Pellucid.

Limpidity, *shaffāfi*.

Line, to, *saff zadan* or —*kashīdan*, intr. (to fall in, in line; of soldiers, slaves, etc.); *saff ārāstan*, tr.; *rāh rā bā sar-bāz saff-bandī k.* (to line the road with troops; for a reception); *astar k.* or *astar-dūzī k.* (to line a garment); *mīstar k.* (to rule paper); *khatt kashīdan* (to draw lines); *agar sim-i talagrāj khwābīda ast*² (if the telegraph line is down, i.e. if communication is interrupted—).

Line, (subs.), *satr*, pl. *sutūr*; *khatt*, pl. *khatt-hā*³ (lines, marks); *rīsmān* (cord); *rishta* (string); *shāqūl* (mason's); *silēila* (race, q.v.); *saff*, pl. *sufūf* (mil.); *qīṭār (chīdan)* (file); *khatt-i āhan* (of railway); *khatt-i kaj u kūj* (zig-zagged); *khatt-i qawī* (bowed); *khatt-i munhāni* (crooked, bent); *khatt-i mustaqīm* (straight line); *khatt-i mutavāzī* (parallel lines); *khatt-i 'amūdī* (perpendicular); *khatt-i uṣūqī* (horizontal line); *khatt-i fāsil* (that separates or divides); *ahl-i īn kār nīstam*, or *az dā'irā-yi kār-am khārij ast* (this is not in my line).

Lineage, *nasab*; *asl u nasab*; *hasab u nasab*; *khānavāda*; or *dūdmān*; or *'ashīra* (family); *qabīla*, pl. *qabā'il* (tribe); *zurriyya* (descendants). Vide Race, Tribe.

Lineament, *khatt-hā-yi sūrat* or —*chihra*. Vide Features.

Lineal, *bilā fāsilā az Payghambar mī-āyad*, or *bi-khatt-i mustaqīm nasab-i khud rā bi-Payghambar mī-rasānad* (he is a direct descendant of the Prophet; i.e. from his daughter); *bilā vāsiṭa* (immediate descendant).

Linear, *khattī*.

Linen, *katān* or *kattān* (subs.); *kattānī* (adj.).

Linendraper, *bazzāz* (any cloth seller); *pārcha-farīsh* (ditto).

Lingah, Linga.

¹ Though forbidden to draw pictures of the Prophet, etc., many uneducated people have such pictures, which they regard early in the morning. The face is always veiled.

² The Persian telegraph line spends a large portion of its time on the ground. I have heard a postman complain that he could not carry the mails and erect the fallen posts as well.

³ The Ar. pl. *khutūt* is in m.c. confined to "letters."

Linger, to, 'aqab uftādān : vide Delay; hanūz ta'm-ash rā dāram (the taste still lingers in my mouth).

Linguist, zabān-dān.

Liniment, marham (ointment for wounds only); tilā (for painting or rubbing on); zimād (poultice).

Lining astar or āstar (k.) (of a garment).

Link, halqa (ring or link in a chain); bāqala vulg. or dāna (a bead in a rosary¹).

Link, to, musalsal sakhtān: bi-ham payvastan; or vasl k. (to join latter also—to patch).

Linked, bi-ham payvasta: musalsal (linked together; of a number).

Linkman, mash'al-chī (in a procession); fānūs-kash (a private servant with lamp).

Linseed, tukhm-i kattān; rawghan-i bāzr-i katān (linseed oil); [rawghan-i kunjad, oil of sesamum seed; in India til oil; often confused with linseed oil].

Linsey-woolsey, pārcha az pashm va kattān.

Lintel, sar-dar.

Lion, shīr, P.; asad, Ar.; arsalān, T. (rare); shīr-i yāl-dār (a maned, i.e., male lion); [in Persia shīr is a lion and babr is a tiger, but in India vice versa]; ū az shīr shīr-tar ast (he is braver than a lion); nīshān-i Shīr u Khurshid (the Order of the Lion and the Sun); mahall-i tavajjūh-i mardum ast (he's the lion of the season); jā-hā-yi khūb (the lions of a place); burj-i asad (Zodiac). Vide Knight.

Lioness, shīr-māda.

Lip, lab; lab-i pāyīn (lower); lunj (lower lip; sp. Negroid); lab-i bālā (upper); lab-i shuturi (loose hanging lips); lab-i durusht (thick lipped); lab-i nāzuk (delicate-lipped); lab-la'lī (ruby-lipped; of women); lab-i khargūshī (hare-lipped, q.v.).

Liquefaction, gudāzish; ab shudan; hall.

Liquid, ābaki; mā'i, pl. mā'iyāt: ashyā-yi mā'i dar ān jā namī-girād (it won't contain liquids); ab sh. (to melt q.v.): [munjamid, solid as opposed to liquid; but sulbi, solid as opposed to hollow]: garda or safūf (powder).

Liquor, jawhar (lit. essence): 'araq (spirit, also sweat, juice). Vide Wine.

Liquorice, rubb'u's-sūs (in sticks); shīrīn bayān (?); malhalī, vulg. mutkī (the plant).

Lisp, to, vāzīh harf namī-zanad; (no special word; vide Moses; to Jews the word luknat "stammering" is applied).

List, fihrist; siyāha; fard; tafsīl.

Listen, gūsh k. or dādan; gūsh farā dādān (to eaves-drop, q.v.): gūsh-am bā shūnā ast (I'm listening to you); gūsh-at bā nan bāshad, or gūsh bi-dār: āghā bi-man bāsiid. Vide To hear.

Listener, mustami'; sāmi' (hearer, q.v.).

Listless, iżħār-i mayl bi-chīz-i na-dārad; surd; yakh (m.c.).

Literal, taħtu 'l-lafż (of translation); laħbi lafż; harfi; īn tarjuma istilāħi nist (unidiomatic): fuqahā-yi millat i'tiqād bi-zavāħir-i āyāt rā bi-tariq-i ta'abbud tārim mi-dānand (the religious guides believe in the literal interpretation of the Quran).

Literary, adib: 'ilm-dūst (also scientific).

Literature, 'ulūm-i adabiyya.

Lithographer, sang-chāp-kun or —zan.

Lithography, chāp-sangī (for chāp-i sangī (k.): sang-i chāp (the stone)).

Litigation, murāfa'a (k.): muqaddam (an Indian word coming into use).

Litigious, murāfa'a-jū.

Litter (a sort of palki carried by two, or four mules or camels) takht-i ravān; az takān-i takht-i ravān khaylī sadma khurdam nazdik būd nā-khush bi-shavam; māħmil, pl. mahāmil (rare); haudaj (elephant howdah): kajava (camel 'kajayas'); pūshāl (straw bedding for horses); has u khāshāk and ashqāl (litter, chips, etc., in a room, vide Refuse); khākrūba; or rasht (sweepings when swept up); īn ħahār tūla yak jā zā'ida (these four pups are of one litter); az shikam-i aval-and (they are the first litter).

Litter, to, chirā īn utāq rā shulūq kardī?; īn shulūq-kārī-hā chist? (what a litter you have made!).

Little, andak; kam; qalīl; (adjs.; for quantity): yak kam-i (or yak khurda biddih, ziyyād namī-khwāħam: khurd; or kuchak (small in size); kutāħ (short); andak-i; or qadr-i (a little); jasta rāħ raftan (of a child just learning to walk); jasta jasta harf z. (of a child, or of a learner of a foreign language); kam kam; khurda khurda (little by little); pur kam; or khaylī kam (too or very little).

¹ There are in a tasbīħ 101 beads; 99 for the attributes and 1 for the essential name of God. The 101st bead, larger than the rest, is called shaykhak and marks the completion of the round.

Littleness, *kūchakī* (smallness); *kūtāhī* shortness); *kamī* (deficiency); *nā-chīzī* (worthlessness); *tang-nazārī* (littleness of mind); *pastī* (meanness).

Live, *zīstān*, rt. *zī*; *zinda būdan*; *pahlu-yi khāna-yi man mī-nishīnād* (he lives close to me); *in firqa bar nabātāt u giyāh sadd-i ramaq mī-kunānd* (they live, just subsist, on vegetables); *awqāt guzrānādān* or *bi-sar burdan*; or *zindagānī k.* (to pass the time); *tahsīl-i mu'āsh k.* (gain a livelihood); *sākin būdan*; and *sukūnat* or *manzil dāshṭān* (to dwell); *māndān* (remain); *tavattūn k.* (to settle); *iqāmat n.* (to stay for a time); *agar tā sāl-i qabl hayāt dāshṭā bāshām*—(if I live till next year); *chand sāl ast ki injā hastī?*

Livelihood, *chirā bi-rūzī-i* (or *bakht-i khud*) *pā mī-zānī?*; *ma'īshat*; or *madār-i ma'āsh* (means of—); *kafāf-i ma'āsh* (sufficiency); *rīq* (daily bread from God).

Lively, *ū khaylī zinda-dil ast*: *firz* (active, quick, in movent); *ziring* (prop. active; of mind or body).

Liver, *jigar*; *kabid*: *sudda-yi kabid*; *varam-i kabid* (diseases of—); *khush-guzrān* (one that is a generous, free liver).

Livered, *nawkar-bāb* (any servant in livery).

Livid, *kabūd* (of nails or lips of a corpse); *labhā-yash az tars kabūd shud*; *rang-ash parid* or *—bākhta ast* (of fear; of face only); *zard shud* (pale, etc., from sickness or from death).

Living, *hayy*; *zinda*; *jumbanda* (living thing); *khurāk*; or *ta'ām*, pl. *at'ima*; or *ma'kulāt* (pl. eatables) (food); *asbāb-i ma'īshat* (means of living). Vide Livelihood.

Lizard, *sūsmār* or *buz-dūsh*¹ (Uromastix); *chālpāsa* (house lizard); *kulpuk* (chameleon, q.v.).

Lo! *bi-bīn*; *hā*; *hoī* (vulg.); *inak* (here it is).

Load, *bār*; *haml* (for Ar. *himl*); *khar-vār* (ass-load); *yak bār-i shutur* (one camel-load); *kūla-bār* (a man's load).

Load, to, *bār* or *haml* (*k.*) (of animals and carts); *bār-i matā' k.* (of a ship); *kishti rā pur az māl* (or *matā'*) *kardānd*: *zīr-i bār kashidān* (to make to work): *pur k.* (a gun or rifle).

Loaded, *in tuʃang pur ast?*; *khar-hā mahmūl-and?*; *jahāz az matā' bār shuda ast*: *muntahā-yi 'izzat va iħtirām bi-ū kardānd* (he was loaded with honours).

Load-star, *silāra-yi quṭb* (pole-star, q.v.).

Loadstone, *sang-i āhan-rubā*; *khās(s)iyyat-i sang-i maqñātīs rā² mī-dānīd?*

Loaf, *nān-i* ("a bread"); *qurs-i nān* (round, flat cake of bread); *bi-nānvā siʃārīsh bidīh rūz-i si tā girda-yi nān bi-dihad*³ (order the baker to supply daily three (flat round) cakes of bread).

Loafer, *vil* (a bazar loafer); *vil-gard*; *harza-gard*; *avāra*; *dar bi-dar*; *kūcha-gard*. Vide Respectable, Blackguard, Vagabond.

Loan, *qarz*, for money (—*dādan* to lend; and —*giriftan* "to borrow"); *vām* (debt) (*d.* and *g.*) (rare); *istigrāz-i dawlatī* (*g.*) (a Govt. loan⁴): *qarz⁵-l-hasana* (a loan for a few days without interest; a *ṣavāb*); for things, *lūf karda in kitāb rā chand rūz-i bi-man 'āriya bi-dihid*; vide Borrow.

Loathe, to, *makrūh dāshṭān*; *manfūr d.*; *bīzār būdan az*—to be tired of, sick of).

Vide Hate, Aversion.

Loathing, *nafrat* (*k.*); *istikrāh* (*k.*; —*az*); *tanaffur* (*dāshṭān az*); *kirāhat* (*dāshṭān az*).

Loathingly, *ba-tanaffur-i tamām*; *az rū-yi istikrāh*.

Loathsome, *karīh*; *makrūh*; *maraz-i makrūh-i dārad*; *bū-yi manfūr-ist*.

Lobby, *kajsh-kan* (place of removing the shoes); *dālān* (hall).

Lobe, *binā-gūsh* (or *binā-yi gūsh*); and *narma-yi gūsh* (of ear).

Lob-sided. Vide Lop-sided.

Lobster, *maygū-yi dārāz*; [*maygū* alone is "prawn",].

Local, *makhallī*; *makhalliyā*; *hukūmat-i makhalliyā* (local government).

Loch, *buhayra* (prop. a large lake or inland sea; but a small loch or "tank" is so called).

Lock *quʃl* (of door); *chakhmaq* (of gun).

Lock, to, *quʃl k.* (with key); *band k.*; and *bastan* (to shut); *shift k.* or —*zadan* (to bolt); *dar ham payvastān* or *bi-ham dīgar chaspīdān* (to lock in wrestling).

Lockjaw, *dahan-quʃlak*; *kahak-quʃlak*.

Locksmith, *quʃl-sāz*; *kilid-sāz*.

Locomotive, *lukūmūtīf* (Eur.).

¹ Supposed to suck goats.

² Note the *rā*.

³ Gen. pronounced *nūnvā* and *nūn*.

⁴ *Sanadāt-i istigrāz*, "the notes given by Government for a loan."

Locomotive-power, *quvvā-yi jarrāra va ḥarāka*.

Locum-tenens, *qā'im magām*; *nā'ib*; *nā'ib manāb*. *Vide Acting, Deputy.*

Locust, *malakh*; *malakh-i misrī* (a species, small and injurious); *malakh-i daryā-i* (large and less injurious); *shar^{an} malakh barā-yi Muslimīn hālāl ast bidūn-i ānki zābh kunand*; *agar malakh rīza būd durust farū mī-burd* (if the locust were small, it (the bird) swallowed it whole).

Lodge, to, *baytūta k.* (spend the night); *māndan*; *imshab kujā bāyad manzil ku-nīm* (where shall we put up?); *sar-i darakht mānd* (it lodged, got caught, in the tree).

Lodging, *manzil* (*k.* and *d.*, intr. and tr.); *jāy* (*dādan*, tr.); *khāna* subs..

Lodger, *kirāya-nishīn*.

Loftiness, *rīf'at*; or *'uluv* (of buildings, or of rank). *Vide Pride.*

Lofty, *'ālī*; or *rafī'*; *vide Pride*; *Dawlat-i 'aliyya-yi Irān* or *'Usmānī* (but *Dawlat-i fakhima-yi Inglīs*).

Log, *kunda*: *tana* (trunk of tree, cut or uncut).

Logic, “Avicenna translated some Greek works on logic into Arabic” (*Abū Sīnā ba'zī kutub-i 'ilm-i mantiq-i Yūnānī rā bi-'Arabī tarjuma namūd*: *istilāhat-i mantiqiya* (terms of ——)).

Logical, *mantiqī*.

Logician, *mantiqī*; *mantiq-dān*.

Logwood, *baqam*.

Loins, *kamar* (the whole waist); *gurda* (prop. kidney); *sulb* (the small of the back); *az qub-i julān ast* (offspring of So-and-So); *asp-i kamari* (horse gone in the loins). *Vide Girded.*

Loiterer, *vide Linger, Delay*; *chirā awqāt-i khud rā* *in ṭawr muṣṭ az dast mī-dihād*, or *bi-ghafat zāyi mī-kunid*: *in-jā bī-kār chi mī-kunī?*

Loiterer, *dīr-ras* (arrives late); *sust-kār* (lazy at his work).

London, *Landan* (to Persians a synonym for England).

Loneliness, *dil-tangī* (boredom, depression); *tajarrud* (being alone); *bi-sabab-i tanhā-i vahshat 'ariz-am mī-shavad*.

Lonely, *dil-tang* (depressed); *bisyār vahshat-am girifta ast* (I feel lonely); *dūr az ābādī*

(lonely); *virāna* (desolate, of places; or met. of the heart).

Long, *kūcha-yi ṭavīl* or *—ṭūlānī*; *qissa-yi ṭavīl*: *mard-i qadd-buland* or *mard-i darāz*: *rūz-i buland*; *rīsh-i buland*: *īn pārcha chand zar¹ ast?*; *khaylī vaqt*, or *muddat-i madīd*, or *zamān-i darāz* (a long time): *salṭanat-i² pādishāh khaylī tūl na-kashīd*; *chand rūz bi-'Id-i Naw-Rūz dārim* (how long is it to New Year's Day?); *tā kay* (how long?); *dīr-bāz ast ki ūrā didam* or *khaylī vaqt ast ki ūrā na-dīda am* (it is long since I saw him); *khulāsā-yi kalām* (the long and the short of it). *Vide Tall, and Lamp-post.*

Long-cloth, *lang-klāt* (Eur.); *yak tūp chilvarī* (for *chihil vārī*) (a piece, a *ṭhān*, of long-cloth).

Long-faced, *khushk-i muqaddas* (austere-looking, of priests); *sirkā-rū* (sour-faced). *Vide Doleful.*

Longing, *mushtāq* (part.); *khwāhish*; *ishti-yāq*; *ārzū* (subs.): *dilshūra* (longing of a pregnant woman for sour things); also vomiting, of a pregnant woman whose longing is not satisfied); *ārma* (?) (ditto); *magar zan-i ārma dārī?* (said to a man vomiting, or to one fond of pickles, etc.).

Longingly, *mushtāqāna*; *harīṣāna*.

Longitude, *ṭūl*; *daraja-yi ṭūl*.

Longitudinally, *az ṭūl*.

Long-sighted, *dūr-nazar*: *'āqibat-bīn* (met.).

Long-suffering, *ṭūl-i tahammul* (subs.); *bā tahammul*, or *bā tāqat* (adj.). *Vide Patience, and Patient.*

Long-winded, *rūda-darāz*; or *pur-gū* (in speech); *nafas-i khūb dārad* (in running).

Long-wise, *ṭūl^{an}*; *īn rā az ṭūl bi-bur, na az 'arz*.

Look, to, *nigarīstan*; *dīdan*, rt. *bīn*; *nazar k.*; *nigāh k.*; *namūdan* intr. *numā*; or *bi-nazar āmadan*; or *ma'lūm shudan* (to seem); *muvāzabat k.* (look after, care for); *vā-rasī* or *rasīdagī k.*; and *ghawr k.* (to look into); *dīdan*; or *just u jū k.*; or *tajahhus k.* (to look out for a thing; *vide also 'Wait'*); *īn utāq bar daryā sar-zan ast*, or *bar daryā mushrif ast* (this room overlooks the sea); *sayr³ kardan* or *tamāshā k.* (to look at shop windows, stroll about a city, etc.); *bi-guzār bā dūrbīn-at bi-bīnam* (let me look with your glasses); *khiyāl-i bārān dārad*, or *mī-khwāhad bārān*

¹ In India *ṭūl* and 'arz "length and breadth" for cloth, etc. In Pers. m.c., however, *ṭūl* is not used for cloth.

² But *Hukūmat* for a Governor.

³ Vulg. *sayl*.

bi-yāyad (it looks like rain, or I think it is going to rain) ; *in rā bāsh* (now just look¹ at this).

Look here, *injā nigāh kūn* (fig. and lit.) ; *gūsh* ; *bi-shumā hastam* (= I am speaking to you ; polite).

Look out! *bi-pā!* ; *hūshyār bāsh!*

Look-out man, *dīd-bān* (sentry) ; *dīda-gāh* (place of ——).

Looking-glass, *āīna* or *āyina* ; *bādan-numā* (cheval glass).

Loom, *kār-gāh-i bājandagī*.

Loop, *halqa* (z.) ; *mādagī* (loop, button-hole).

Loose, *shul* (loose of a rope or cloth) ; *laq* (of teeth, screws, etc.) ; *bandhā-yi* *in sandalī shul* (or *sust*) *shuda ast* ; *in tanāb rā shul kūn* ; *saī bi-kunid bi-biniād mitavānid* *in giri hāz rā bāz kunid* (try and see if you can untie this knot) ; *farākh* ; or *gushāda* (of clothes) ; *basta na*—(of porridge, etc.) ; *vil* (of a loose end of a rope; untied) ; *āvīkhta* (hanging down) ; *fūrū hishtā* (of loose under-lip, or of eyelid) ; *judā shuda* (of a leaf of a book) ; or *aurāq shuda* (if many leaves are loose) ; *mi'da narm ast* (of bowels, loose) ; *bi-qayd* or *bi-parvā* (in morals).

Loose, to, Loosen, *gushādan* ; or *vā* k. ; or *bāz* k. (to untie) ; *shul* k. (to loosen) ; *rihā* k. ; or *vil* k. ; or *khalās* k. (set free) ; *'inān rā sust* k. (to loosen the reins ; lit. and fig.) ; *mi'da rā narm* k., or —*līnat dādan* (the bowels).

Looseness, *shulī* ; *gushādagī* ; *farākhī* ; *laqī* or *laq būdan* : *bi-parvā-i* (of morals) ; *līnat* (of bowels).

Lope, *shiling* (z.)² (a long high step) : *qurg-davī k.*

Lop-sided, *yak-bara* ; *in bār yak taraj-ash sangīn ast* ; *yak-burdū rāh mī-ravad* (of a man, horse, ship, leaning over to one side in moving).

Loquacious, *pur-gū* : *vir virū* (vulg.) ; *harrāf* (full of talk ; in good or bad sense) ; *laffāz* (talks too much ; in bad sense) ; *rūdarāz* (sp. of garrulous old people) ; *chil chil zabān* (pleasantly talkative, sp. of children) ; *jafang* adj. (of prattle ; of children or fools) : *lassan* (fluent).

Loquacity, *rūda-darāzī* (k.) (garrulity ; sp. of old women) ; *pur-gū-i* (k.) ; or *harrāfi* (k.) ; *vir vir* (k.) (vulg.) ; *chil chil zabānī* ; *chāchūl-*

zabānī (blarney ; but *chāchūl-bāzī* (gross flattery).

Lord, *Khudāvand* ; *Rabbanā* (Our Lord! i.e., God) ; *Mawlāna* (prop. our Lord, is in m.e. a title of respect for a learned man) ; vide God, Master, Husband : *amīr*, pl. *umarā* (opposed to *faqīr*, *fuqarā*) ; *khāss*, pl. *khavāss* (opposed to *āmm*, pl. *avāmm*). Lordship, *Hazrat-i 'Āli*.

Lose, to, *gum k.* and *sh.* ; or *mafqūd sh.* [also to be missing ; but *mafqūd* k. to make to vanish] ; *zā'i* k. or *sh.* (gen. ; to destroy, waste) ; *zarar* k. or *rasānidān*, tr., and —*rasidān*, intr. ; and *nuqṣān* k., tr., or *yāftan*, intr. ; or *lā dādan*, tr. and vulg. or *khasārdt* k., or —*kashidān* (of money ; lost in trade or gambling) ; *fawt* k. and *sh.* (of time) ; *bar bād dādan* ; or *talaf* k. (to squander) ; *bākhtān* (in games) ; *chāqū-i ki bi-shumā dādam muvāzib bāshid gumash na-kunid* : *khud-ash rā gum kard* (he lost his head) ; *kund raftan* (of watch) ; *talaf sh.* (to be lost, of men in battle) ; *shikast yāftan* (be defeated, lose in battle, or in games) ; *furṣat az dast dādan* or —*fawt* k. (of time, opportunity) ; *'inān-i ikhtiyār-ash az dast raft* (he lost control of himself) ; *jān-ash az dast raft* (he lost his life) ; *az jā bīrūn raft* (he lost his temper, or got upset).

Loss, *khasārat* ; or *zarar* ; or *nuqṣān* (to property or life) ; *talaf*, pl. *talāfat* (of life ; in battle, etc.) ; *mutahayyir sh.* (to be at a loss) ; *dast-pācha sh.* (ditto).

Lost, *bar bād shuda* : or *zā'i* *shuda* (wasted) ; *gum shuda-yi dasi-az-vay-shusta-i* (a thing hopelessly lost) ; *vagt-i ki az shahr bar mīgasht rāh rāh gum kard*.

Lot, “ Lot was rescued from the city that wrought filthiness ” (*Khudā Lūt rā az shahr-i khabīgān najāt dāw*).

Lot, *qur'a* (andākhtan) ; *hiṣṣa* (share) ; *qismat*, etc. (destiny, q.v.) ; *ū dala ast* (local ?) (he is a bad lot, not respectable) ; *ba'd nā-chār shuda tan bi-qazā mī-dihad* (she will then be forced to put up with her lot) ; *lāt* (Eur.) ; *in lāt-i chāhī si 'mārka' dārad* (this lot of tea has three distinctive marks) ; *dar harāj-i imrūz panj galam chīzā kharīdam* (I bought five lots at today's auction).

¹ Look in a figurative sense.

² *Shiling-takhta* is some wrestling term ; also frisking about.

Lote, sidr¹ (the lote-tree; the juice of the soaked leaves of which is sprinkled on a corpse). *Vide Jujube.*

Lotus, laylūpar; nīlūfar. *Vide Lily.*

Loud, buland; buland-āvāz (loud-voiced); *jahr* (rare); *ghawghāz-i* (noisy, clamorous); *pur shāt u shūt* (of quarrelsome or noisy women); *khud-farūsh.*

Loudness, khud-numāz-i (of dress; self-advertisement).

Lounge, to, lut raftan (vulg.); *tambalī k.*; *vā lamīdan* (to loll or recline on a sofa, etc.).

Lounger, khurdan u khwābīdan kār-ash ast (he is a lounger); *Bu-khur u bu-khwāb kār-i man ast* :. *Khudā nigāh-dār-i man ast* (saying of the lazy).

Louse, shipish; rishk (nit); *shipish-i zuhār* (crab-louse); *sin, sen* or *sina* (a plant louse that destroys crops); *khar-i khākī* (wood-louse).

Lousy, shipishū (of men); *pur az shipish* (of garments).

Lout, rūstā (lit. villager); *rūstā-vār* (loutish); *dabang-gūz* (vulg.).

Love, Love, to, 'ishq (ardent love, between the sexes or for God); *māhabbat* (gen. affection); *mihr* (parental; also God's love for man); *'alāqa* (sp. of parents for children and vice versa); *ū marā az dil u jān mī-khwāst*—Prof. S. T. (he loved me dearly); *muddat-i madīd-i bar tu 'āshiq shuda am²* va dar *in zindagi murda am*—Prof. S. T. (it is now a long time since I first fell in love with you and died a living death); *yak dil na, hazār dil 'āshiq-i ū shuda ast* (she has fallen madly in love with him); *'āshiq shudan bi*—or *bar*—(to fall in love with); *girištār-i māhabbat-i ū ast* (ditto); *dil-bastāgī dāshtan* (gen.); *ham digar rā dūst bi-dārid* (love each other); *az bīmār shudan khush-ash mī-āyad* (he loves being sick); *salām-i Lūr³* (or *salām-i rūstāz-i*) *bi-tama' nīst* (=cup-board love); *hubb-i dunyā* (love of the world). *Vide Beloved.*

Love-lorn, hijrān-zada (separated); *mahjūr-shuda* (forsaken, love-lorn).

Love-philtre. *Vide Restless.*

Lover, Love-sick, girištār-i falān; maraz-i

'ishq dārad; kirm-i 'ishq dārad (vulg. ; *kirm*=microbe); *majnūn.*

Lover, 'āshiq, pl. 'ushshāq (lover; generally the man); *ma'shūqa*; or *māhbūba⁴* (beloved, the woman); *in mard u zan 'āshiq u ma'shūq-and* (not *ma'shūqa*); *'aysh-talab*; or *'aysh-dūst* (lover of pleasure); *fāsiq* (paramour, q.v.; unlawful); *sift-zan* vulg. (ditto).

Loving, mihr-bān (of superiors); *pur-'ishq* (amorous); *mushfiq* (indulgent).

Low, razīl; or *dūn-tabī'at*; *ū mardaka-yi pastifrat-i'at*: *past* (in height or in origin, etc.); *bāzārī* (of people or words); or *dāni-īab'* (of people); *pūch* (worthless, gen.); *ū bi-qīmat-i nāzil* (or *arzān*) *mī-farūshad*; *nīsf-i bahā* (at half its value); *zamin-i past*; *bi-sadā-yi past* or *—kūchak* (in a low voice; also *yavāsh* or *āhistā*, adv.).

Low-bred, past; bad-asl; razīl; az sinf-i jarr-āsh.

Lower, to, sarā-zīr k.; furū— or zīr k. (from a height); *arzān—* or *nāzil k.* (of prices); *in saīl* (or *dalv*) *rā dar chāh pāyīn bi-kun*; *kam k.* (of quantity); *khwābānīdan* or *pā'īn kashādan* (of a flag, standard, etc.); *'ār-am mī-āyad ki bi-ū harf bi-zanam* (I lower myself by speaking to him); *in mūjib-i kasr-i man mī-shavad* (this will lower me in people's eyes); *.az hisāb-ash kāsta bāqī pūl-ash rā dādam* (I lowered, cut his bill down, and then paid him). *Vide to Humble.*

Lowering, tīragī, subs. (of clouds); havā pur az abr-i tīra va tārīk shud.

Lowest, past-tarin (gen.); adnā-tarin (double superlative; of people).

Lowing, khuvār, Ar. (k.) (rare); sadā (k.) (common, of cattle).

Low-land, zamin-i past.

Lowliness, farū-tanī; khāk-sārī; inkisārī; khushū' u khuzū'; tavāzu'; ū bisyār kūchā-kī or shikasta-nafsī iżhār mī-kunad.

Lowly, farū-tan or uftāda; burd-bār (meek); miskīn; or mazlūm (humble, quiet).

Lowness, pastī (gen.); sıflaqī (of a man's nature); narmī; or āhistaqī (of voice). *Vide Meanness and Cheapness.*

Low-spirited, dil-tang; or malūl; or pur-

¹ There is a tree of this kind in Paradise, a boundary mark that no creature may pass.

² Or *hastam*.

³ The *Lurs* are noted for greed.

⁴ *Māhbūb*, masc. "loved."

- malāl*; *dil-murda*; or *dil-a/surda* (from sorrow, or naturally).
- Loyal**, *jān-nīṣār* (devoted); *mukhliq*; *vafā-dār*; *namak-shinās* or—*halāl* (of servants); *fidā-i*. *Vide Obedient.*
- Loyalty**, *jān-nīṣārī*; *ikhlāz*; *vajā-dārī*. *Vide Obedience.*
- Lozenge**, *lawz* (the sweetmeat, and also anything in its shape); *īn pārcha rā lawzī dūkhta ast* (this cloth is quilted).
- Lucerne**, *yūnja* (sp. fresh); *shafṭal* and *sibarga*.
- Lucid**, *rawshan*; or *vāzīh* (for style); *munīr*; or *rawshan* (for stars); *vaqt-i ki hūsh-ash durust būd* (during a lucid interval).
- Lucifer**, *kibrīt* (match); *Zuhra* (Venus; the morning star); *Iblīs*; or *Shayjān* (Satan).
- Luck**, *nīk-bakhtī*; or *sabz-bakhtī*; or *iqbāl*; or *khush-nasībī* (good luck); *bakht-am rā basta and* (my luck is gone); *bad-bakhtī*; or *nuhūsat*; or *bakht-i shūm* (bad-luck); *tālī* (the star); *tagdīr* (Fate); or *qismat* (portion); *bakht* (luck, good or bad); *nasīb* (portion; *nasīb sh.* (to fall to one's luck, lot).
- Luckily**, *bi-yārī-yi bakht*; *bakht yārī karda*; *az khush-tālī-i*.
- Luckless**, *bad-bakht*; or *bad-nasīb*; or *bad-tālī*; or *bī-nasīb*; but *kam-bakht* (a term of abuse=wretched). *Vide Unlucky.*
- Lucky**, *rūz-i ta'yīn-i sā'at-i nīk karda az ānjā harakat kardīm*—Prof. S. T. (one day we started at the fixed lucky moment); *zāhī sa'ūdat-i man ki dar khidmat-i shumā mī-bāsham* (I'm indeed lucky to be with you); *barra-yi du mādar* (lit. a lamb with two mothers, i.e., one that gets a double quantity of milk).
- Lucrative**, *sūd-mand*; *nāfi'*; *bā manfa'at*.
- Lucre**, *jiṣā-yi dunyā* (filthy lucre).
- Ludicrous**, *khanda-dār*; *muzhik*; *khanda-āvar* or *khanda-khīz* (causing laughter; in a good or bad sense); *bā'iṣ-i istihzā* (cause of ridicule).
- Ludicrously**, *pūl-i ki bi-man dādand qābil-i istihzā ast* (a ludicrously small sum).
- Luggage**, *buna*; *asbāb*; *sāmān*; *rakht-i safar* (personal luggage); *bār* (luggage or loads; but *bār u buna* personal luggage); *khurda-riz*; or *khir u fir*; or *khirt u pirt* (small packages, odds and ends, things not necessary; also lumber, q.v.).
- Lukewarm**, *shīr-garm* or *nīm-garm*; *malūl*; *na garm na sard*; *khaylī bā ānhā garm nīst* (he's lukewarm in his attachment to that party).
- Lull**, *to, lālā-i karda khwābānīdan* (lull an infant to sleep); *sākit sh.* or *khwābīdān* (of storm).
- Lullaby**, *lālā-i* (*khwāndān* or *k.*).
- Lumbago**, *dard-i kamar*.
- Lumber**, *asbāb-i bī-kāra*; *khīr u fir*. (*Vide Luggage.*)
- Lumber**, *to, īn asbāb-i bī-kāra tamām-i utāq rā giriṣta ast*.
- Luminous**, *rūshan* (lighted; also adj. of daylight); *darakhshān*; and *darakhshanda* (of sun, etc., gems, metals); *munīr* (of sun); and *tābān* giving heat and light; of sun, fire); *nūrānī* (of heavenly bodies); *mu-navvar* (illuminated); *rang-i lammā* (luminous paint).
- Lump**, *tikka* (small piece); *luk* (a little swelling); *radd-i nīsh* (insect bite); *bar-āma-dagī* (any protuberance); *yak-jā* (in a lump).
- Lunacy**, *junūn*. *Vide Madness.*
- Lunar**, *qamari*.
- Lunar caustic**, *qalam-i jahannam* (in sticks); *jawhar-i nugra* (nitrate of silver).
- Lunatic**, *majnūn*, pl. *majānīn*; *vide Mad*; *dār'a'l-majānīn* (—asylum).
- Lunch**, *'asrāna* (*ṣarf k.*) (about 2 o'clock).
- Lungs**, *shush*; *riṣah* (rare); *zāt-u'l-riṣah* (inflammation of the lungs). *Vide Pneumonia.*
- Lure**, *tabla*, P.; *baftara* (in Basra and Baghdad); [*milwā'ih* (in Koweit and in Bahrain Is.); *chīna* (a grain bait for birds); *ṭu'ma* (a live bait); *mullā*¹ (a bird when a live bait for a hawk). *Vide Bait.*
- Lurk**, *panhān sh.*, intr. (to hide); *kamīn k.*, intr. (to lie in wait; *qā'im sh.*).
- Lurking-place**, *kamīn-gāh*.
- Luscious**, *lazīz*; *khush-maza*; *pur āb u bā lizzat* (juicy and luscious).
- Lust**, *shahvat*; *havā-yi naṣānī*; *mastī*.
- Lust**, *to, hirs varzīdān* (to lust after).
- Lustful**, *shahvat-parast*; or *pur-shahvat*; or *shahvatī*: *harīs* (covetous).
- Lustfully**, *shahvatāna*; *bā nigāh-i shahvat nigarīstan* (to look lustfully at a woman).
- Lustration**, *taṣhīr* (*k.* or *d.*) (relig.; of any portion or the whole of the body); *taghsīl*

¹ *Mullā*, P.; corrup. of Ar. *milwābī*, a decoy-bird; an owl used as a decoy-bird, etc.

(*k.* or *d.*) (relig.; of the whole body; also for dead bodies).

Lustre, *jalva*; or *rawnaq* (of things); *darakhshandagi* (of gems, the sun, etc.); *barrāqi* (of silk); *āb* (the “water,” of a jewel); *jār* or *chihil-chirāgh* (a crystal chandelier); and *qalam* (a ‘drop’ of the chandelier).

Lusty, *vide Strong*; *mard-i gardan kuluft-i pur-shahvat-i ast*; *fil-i mangūs*.¹

Lute, *‘ud* (Arabian); *rubāb* (z.); *barbat* (Persian). *Vide Lyre*.

Lutist, *‘ud-zan*; *rubāb-zan*.

Luxuriance, *fart*; or *kasrat* (abundance); *ifrāt* (excess).

Luxuriant, *vāfir*; *farāvān* (abundant); *am-būh* (thick; of foliage).

Luxurious, *‘ayyāsh* (in a bad sense); *khush-guzarān* (in a good sense); *zan-ṣifat* (effeminate); *tan-parast* (selfish and luxurious); *‘aysh-talab* (seeking after pleasure; in good or bad sense).

Luxury, *‘aysh u ‘ishrat*; *khush-guzarānī*; *‘ayyāshī* (in a bad sense; profligacy); *zarūriyyāt* *va ghayr-i zarūriyyāt* (necessaries and ordinary luxuries of life); *asbāb-i tajammul*, or *tajammulāt* (dress, carriages, and all luxuries for show).

Lying, *pur-darūgh*; or *kāzib*, adj. (of people); *darūgh*, adj. (gen.); *kazzāb*, adj. (intensive; of people); *kizb-āmīz*, adj. (of words); *darūgh-gūzī*; and *kazzābī*, subs.

Lying-in, *dard-i zih* (pains of); *vaqt-i zā‘idān* (time of; of a woman); *mariz-khāna-yi bachcha-zā‘ī* (a lying-in hospital); *chilla* (the 40 days after birth, during which the woman does not leave the chamber).

Lying in ambush, *kāmīn-nishīnī*. *Vide Ambush*.

Lymph, *mādda-yi ābila* (for vaccination).

Lynx, *siyāh-gūsh*; *hudhud-chashm*.² (lynx-eyed; lit. hoopoe-eyed).

Lyre, *barbat* [*miz’har*, Ar., not used in m.c.].

M

Macadamize, to, *sang-farsh k.*

Macadamized, *rāh-i sang-farsh*; *rāh-i shūsa* (Fr.; mac. road).

Mace, *basbāsa* (spice); *gurz* (battle); *chumāq* (official mace; also a thick walking stick).

Mace-bearer, *chumāq-dār* (with mace); *yasāvul* (precedes procession, carrying a mace, or a flag, or a spear, etc., also guard, q.v.).

Macerate, to, *narm k.* (to soften); *khīsāndan* (to steep); *nafs kushlān* (to mortify the flesh); *tāghar k.* (to make thin).

Machination, *hīla*, pl. *hiyal*; *kayd*, pl. *maka’sid* (prop. pl. of *makīda*).

Machine, *charkh* (with wheels); *charkh-i khayyātī* (sewing machine); *īn ‘māshīn’ rā chi mī-gūyānd*? : *dast-gāh* (prop. ‘plant,’ is also applied to factory machinery); *manjanīq* (a hand-sling; war catapult; crane). [sky].

Mackerel, *āsmān-i chifta chifta* (mackerel Mackintosh, *bārānī*.

Macrocosm, *‘ālam-i kabīr* (the universe exterior to man; opp. to microcosm or man, *‘ālam-i sagīr*).

Mad,³ *divāna* (gen.); *majnūn* (sp. from love); *sag-i hār ūrā gazid* or *kand* (= he’s mad); *dimāgh-ash khushk ast*; or *khabt-i dimāgh dārad* (he’s cracked); *anf-ash kharāb ast* (ditto); *shīfta-yi*—or *farīta-yi* *ān dukhtar ast* (he’s madly in love with the girl): *vide Dog* and *Madman*; *aql-ash pā-sang** *mī-barad* (his wit requires make-weight).

Madam, *Madām* (Fr.).

Made, *sākhta* (made; also made-up, false); *masnūtī* (artificial); *ū marā bi-khatt navishtan vā dāsh*, or *majbūr bi-kāghaz navishtan kard* (he made me write); *qalam-i sar karda* (or *tarāshīda*) *shurū bi-navishtan kard* (he cut, made, his pen and then wrote); *hāzir* (ready-made; opp. to *farmāyishī*, adj. ‘to order’). *Vide Compel*.

Made-up. *Vide Fabricate, Invented, False, etc.*

Mad-house, *divāna-khāna*; *dār’l-majānīn*.

Madmen, *mulhidīn-i majānīn* (impious madmen). *Vide Mad*.

Madness, *divānāgī* (gen.); *shūridagī* (from love); *khabt* (being cracked); *junūn*; *mālikhūlīyā* (melancholy, madness); *sawdā* (ditto).

¹ *Mangūs* is properly the name of some place; said to be noted for white elephants.

² It is believed that the hoopoe can spy springs hidden under ground.

³ Mad people are not well treated in Persia. They are sometimes fettered and beaten by their relations.

⁴ When one pan of a scale is too heavy, a small stone, etc., is placed in the other to rectify the balance, and this is called *pā-sang*.

Magazine, *ambār*, or *makhzan*, or *khazīna* (store-place, etc.); *bārūl-khāna* (for powder); *qūr-khāna* (powder and weapons); *jabba-khāna* (for arms; armoury); *risāla-yi māhāna* (monthly magazine). *Vide Journal, Periodical*.

Maggot, *kirm*; *kirm-khurda*, or —*zada* (worm — or maggot-eaten). *Vide Meat*.

Magi, Magian, *Majūs*; [*majūsī*, Ar., pl. *majūs*, Ar.]; [*Majūsiyyat*, the Magian religion]; *gabr* or *gawr* (guebre); *ātash-parast* (fire-worshipper); *Pārsī* (sp. in India); *Zardushtī*; *Mugh*, old P. (rare); *dastūr* (high prest of—); *mūbid* (priest of—); [*zunnār* (the girdle); *ātash-kada* (fire-temple); *dakhma* (place where the dead are exposed; a tower of silence¹).

Magic,² *jādū* (*k.*) (black); *sihr* (*k.*) (black or white); *afṣūn* (*k.*) (incantation; good or bad); *sihr-i halāl* (lawful magic); *sihr-i haram* (unlawful—); *sihr-i Sāmīri dārad* (he is a skilled magician).

Magistrate, *ḥākim* (governor); *muftī* (one that gives a legal opinion or *fatwā*); *qāzī*, pl. *qūzāt* (who gives a judgment); *zābit* (governor of a village).

Magnanimous, *javān-mard*; ‘ālī-himmat; *sharijūn-na/s*.

Magnanimously, *az rū-yi buland-himmatī*.

Magnate, *az ‘amā‘id*— (pl. of ‘umda), or *ashrāf*—, or *a'yān-i shahr*; *yak-ī az ajilla ast*; *yak-ī az sar-shinās-hā-yi shahr ast* (one of the notables, well known to sight).

Magnet, *āhan-rubā*; *sang-i miqnātīs*.

Magnesia, *tabāshīr*.

Magnetic, *miqnātīsī*; *chashm-ash quvva-yi miqnātīsī dārad* (her eyes have a magnetic attraction); *sūzan-i qutb-numā* (magnetic needle).

Magnetism, *quvva-yi miqnātīsiyya*; *jazabāt-i na/sānī* (Sufi term); *quvva-yi kashishiyya*, or — *jāzibiyya* (animal magnetism).

Magnetize, to. *Vide Fascinate*.

Magnificence, *jalāl*; *shukūh* (gen.); ‘azamat.

Magnificent, *jalīl*; *shukūh-mand* or *pur shukūh*; *īn ujāghā khaylī ‘ālī* st (these rooms are magnificent; ‘ālī, prop. “high”).

Magnificently, *jalīlāna*; *shukūhāna*.

Magnifier, *zarra-bin* (glass); *mādīh*; *buland-kunandd* (Etoller).

Magnify, to, *buzurg* *k.*; *madh* *n.*; or *gānā*

gustan; or *tamjīd* *n.* (to extol). *Vide To Honour, Exaggerate*.

Magnitude, ‘azamat (greatness); *hajm* (bulk); *ahammiyyat* (importance); ‘azamat— or *ahammiyyat-i amr* (the importance of the business).

Magpie, *zāgh*³ and *zāghcha* (the English magpie); *karājak* (ditto, in Kirman).

Mahdi, *Mahdi-yi Kāzīb* (of all false Mahdis); *Imām-i Mahdi* (the 12th Imām of Shī'as).

Mahomedan. *Vide Muhammedan*.

Maid, *bākira* (virgin), colloquially *dukhtar*; *dukhtar-khāna* (unmarried girl); *jāriya*; and *kaniz*; and *kanizak*; (Negress or Georgian slave); *khādima* (gen. servant-maid or slave-girl). *Vide Maid-servant*.

Maiden. *Vide Maid*; *mazmūn-i bikr* (maiden speech, etc.); *fikr-i bikr* (a maiden thought and excellent thought).

Maidenhead, *bakārat*; *dast bi-tarkīb-i kasī zadan* (to take the maidenhead of; also fig. to molest).

Maidenhood, *ayyām-i bakārat*.

Maid-servant, *mashshāṭa* (a tiring-maid, sp. for bride; she goes from house to house and is not a private servant. In some places, any old woman that decorates a bride; also a government servant that in cases of rape or seduction decides whether the victim is or is not a virgin); *band-andāz* or *haffa-kun* (a woman that removes small hairs or fluff from women's faces; a Muslim custom). *Vide Maid*.

Mail, *jawshan*; *zirih*; *dir* (for fighting): “*pūsta*” or “*pūstā*” and “*mayl*” (the post); *mayl-i qabl* (last mail).

Mail, to, *zirih-pūsh* *k.* (of armour); *bi-zarī-a-yi mayl fīristādan* (to post).

Mail, to, *qapāncha* *k.* (to ‘mail’ a hawk; to put a hawk in a ‘sock’).

Maimed, *chulāq* (in the hand); *nāqiq-“l-użv* (gen.); *maqū-“l-yad* etc. (with a limb cut off).

Maintain, to, *parvardan*; or *parvarish* *k.*; and *nān dādan*; *khur u pūsh d.* (to support); *iddiā* *k.* (to claim); *vide Assert, Say, Defend*; *dast-gāh-i vāsi-ī rā mī-gar-dānād* (he keeps a large establishment of hands).

Maintenance, *vajh-i ma‘āsh* (in money); *ma*

¹ Called in India *Manāra-yi khāmoshān*, or “Tower of Silence.”

² Held to be unlawful by orthodox Muslims. *Vide Incantation and Charm*.

³ *Zāgh* is sometimes also applied, apparently incorrectly, to the chough and the crow.

'ishat (in money) : *qūt* (food) ; *hifz* (guarding) ; *iqāma-yi ān hujjat muhāl ast* (the maintenance of that argument is impossible).

Maize, *zurat* ; *sāqa-yī zurat* (the green stem) ; *chūb-i zurat* (the dry stalk).

Majestic, *bā-jalāl* ; *bā 'azamat* ; *bā dabdabā*.

Majestically, *jalilāna* ; *mu'azzamāna* ; *shukū-hāna*.

Majesty, *A'lā Hazrat* : *Qibla-yi 'Ālam* or *Hazrat-i Zill-'llāh* (Your, or His, Majesty the Shah) ; *'Ulyā Hazrat* (Her Majesty) ; *Hazrat-i Aqdas-i Hūmāyūnī* (His Sacred Majesty the Shah).

Major, *yavar¹* (in Turkey A.D.C.) ; *Mājūr* or *Mayzhūr* (in newspapers).

Major-domo, *nāzir*.

Majority, *taraf-i aghlab* or *kasrat-i ārā** (Parliamentary) ; *bi-hadd-i taklīf*, or *bi-sinn-i tamyīz rasidān* (to attain one's majority²).

Make (subs.), *tarkīb* ; or *sākht* (gen.) ; *rīkht* (of a man).

Make, to, *sākhtan* rt. *sāz* ; *kardan* rt. *kun* ; *durst kardan* : *bā'iṣ shudan* (to cause to do, be the cause of) and *vā dāshitan* (to cause, or force to do) ; *man bā'iṣ shuda ūrā āvurdam = man ūrā vā dāshtam ki bi-yāyad* (I made him come). *Vide Create* ; *hikāyat rā rū-ham andākhtan* (to make up a story ; of stories only) ; *khud sākhtan* (make up, invent words).

Makeup, for, *vide Instead* ; *tasallī-hā-yi shumā tadāruk-i gham-i marā namūd* (m.c. ; = *talāfi kard*).

Makeup, to, *khāya-mālī³* (k.) vulg. (making up to an official in any way). *Vide Flatter, Toady*.

Makeup (subs.), *taqlīd-i libās-i ān bāzī-gar* (or *mugallid*) *khūb-a* (his make-up is good) ; *ān zan vazak mī-kunad* (that lady makes up, paints, etc.) ; *ja'ba-vazak* (makeup box).

Maker, *sāzanda* (also player on a musical instrument). *Vide Creator*.

Make-shift, *bi-jihat-i kār-guzarān*, or *guzarāndan-i kar* ; *barā-yi daf⁴ l-vaqt* ; *barā-yi 'ijāla-yi vaqt* (temporary).

Maladministration, *sū-i intizām* ; *bad-nazmī*. **Malady**, *nā-khushī* ; *maraz*, pl. *amrāz* ; *bī-māri* ; *illat* ; *dard*.

Male, *nar*, subs. and adj. ; of animals) ; *nari-na* (adj. ; of humans) ; *zukūr*, pl. (subs.) ; *muzakkar* (adj. ; masculine) ; "in the rutting season the females flee from the males" ; can it be that Nature has placed pain at the portals of love as she has at the portals of maternity ? (*dar ayyām-i juft khurdan māda az pish-i nar dovān davān firār mī-kunad āyā mī-shavad ki Qudrat, dard-i dar āstāna-yi mahabbat ni-hāda hamchu dard dar dar-i ummiyyat?* *Vide Offspring*.

Malediction, *du'ā-yi bad* (k. or *khwāstan*) ; or *nafrīn⁵* (k.) (to call down a curse from God) ; *la'nat* (k.) (from God) ; *lā'nat-i Khudā bar ū!* ; *Shī'a 'Umar rā la'* 'not mī-kunad'. *Vide Curse*.

Malefactor, *mujrim* (guilty).

Malevolence, *bad-khyāhī* ; *bad-niyyatī* ; *bad-andishī* : *'adāvat* (enmity).

Malevolent, *bad-khwāhī* ; *bad-niyyatī* ; *bad-andishī*.

Malice, *kīna* ; *shutur-kīnagī* (rancour ; for injury) ; *bughz* (a grudge) ; *'amdān az rū-yi kīna in kār rā kard* (with malice pre-pense).

Malicious, *shutur kāna* ; *kīna-var* or *kīna-mand*.

Malign, to, *tuhmat zadan* (any false charge, also scandal) ; *buhtān* z. (slander) ; *bad-nām* k. : *iftirā* (calumny ; any false invention).

Malignancy, *kīna-varī* ; *'adāvat-pīshagī* : *shiddat* (of disease). *Vide Malignant*.

Maligner, *tuhmat-zan* ; *buhtān-zan* ; *bad-gū*.

Malignant, *kīna-varz* ; or *'adāvat-pīsha* (continuously) ; *bad-khwāhī* bad-i : *maraz-i muhlik* (med.). *Vide Tongue and Curse*.

Malinger, to, *tamārūz⁶* k. ; *khud rā bi-nā-khushī zadan*. *Vide Feign, Pretend*.

Mallard, *Vide Duck*.

Malleable, *az zarb-i chakush imtidād yāftanī* or *imtidād-pažīr ast*.

Mallet, *tūkhmāq* : *mushta* (of shoe-maker).

Mallow, *khatmī* (a name also given to the

¹ A *Yāvar* does not really correspond to a Major. A *fawj* is commanded by a *Sartip* who merely draws the pay and arranges the reliefs. Next is a *Sarhang* who occasionally looks on at a parade. A *Yāvar* marches with the men and says *yak, du* ; or *chap, rāst*.

² i.e., for a boy about 16 years when he must observe all the religious observances. If married before this age he can disavow the marriage.

³ *Khāya* "testicle."

⁴ Corruption of *nā-āfarīn*.

⁵ Of the same measure as *tajāhul* "to feign ignorance."

hollyhock); *khaṭmī-yi kūchak*. Vide Marsh-mallow.

Mammal, *hayvān-i valūd* (those giving birth to young; opp. to *hayvān-i ghayr-i valūd* those that lay eggs).

Malta, *Mālṭā*.

Maltreat, to, *bad-raštārī k. bā-*; *bad-sulūkī k. bā-*; *bad pīsh āmdan bā-*. Vide Oppression.

Mammon, *māl-parast*; *zar-parast* (votary of); *dunyā-parastī* (worship of).

Man, *ādam* (gen.); *mard* (as opposed to *zan*); *insān* (mankind q.v.); *mardum*, pl. (people); *nafar* (with numerals); *shakhs*, pl. *ashkhas* (person); *kas* (pron., person); *muhra* (a piece at chess, draughts); *īn mardaka bāb-i mān ast* (this is the man for me); *duvāl-pā* or *tasma-pā* (a creature like Sindbad's old man; it has no bones in its legs; sometimes it throttles its victims with its 'strap-legs'); *khūn ki namī-shavad*, *ākhir tu mard-i, ān kār rā li-kun* (there's no great harm in it; at least you're a man; do it).

Man, to, *fawj-i az tūpcihyān-i savāra ki mī-tavānand bīst tūp dar maydān harakat dīhand*—(a corps of horse artillery sufficient to man 20 field guns—); for "to man a hawk": vide to Tame.

Manacle, *dast-band*: *bukhav* (only for feet); *ghull u zanjīr* (chain attached to hands, feet, and neck); [*kunda* "a log and chain for the feet"] : *khālī* (handcuff).

Manacle, to, *bi-zanjīr bastan*.

Manage, *idāra dādan*; *rāh burdan*; *gardān-dan* (a business); *rasīdagī k.* (to look after); "who manages his affairs?" *tartīb-i kār-ash rā ki mī-dihad?*

Management, *naqm*; *tartīb*: *tadbīr*; *husn-i tadbīr* (good—): *sar-bi-rāhī-yi khāna dast-i khānum ast*: *ajzā-yi idāra* (the whole staff of—); but *ajzā-yi intīzāmī* (the managing committee): *ratq u fatq-i umūr* (—of public affairs).

Manager, *sar-kār* (in small affairs); *nāzim*; and *mubāshir*; and 'manajar' (Eur.); *khāna-dār* (good—; in a household); *pīsh-kār* (a head assistant or head clerk in an office).

Manchuria, *Manūchihar* or *Manch-har*; now generally written *Manchūriyā*.

Mandate, *farmān* P.; *farāmīn* Arabicized pl. (official; prop. of kings only, but also used for governor); *manshūr* (Royal): *far-māyish*, pl. *farmāyishāt* (not official; *hukm* pl. *ahkām*; *amr*, pl. *avāmir* (gen.; orders q.v.).

Mandible, *minqār-i bālā* (upper); *minqār-i pāyīn* (lower).

Mandrake, *yabrūh*, and *luffāh* (rare in Pers.); *yabrūj* *s-sanam* Ar. (med.): *mihr-giyā* or *mihr-giyāh* P.

Mane, *yāl* (horse's): *shīr-i yāldār-i Afrīqāt-i bā yāl-i siyāh-i bisyār zakhīm-i rīkhta va chashmhā-yi¹ darīda yi khaylī muhīb ānjā būd*—Shah's Diary (there was there a male African lion with a thick flowing black mane and terrible fierce eyes).

Maned, *yāl-dār*.

Mange, *khārīsh* (contagious)²; *hakka* (for *hikka*). Vide Itch.

Manger, *ākhur* or *ākhūr*; *'alaj-dān* (vulg.).

Mango, *am* (or *amba*) *rā³ dūst mī-dārīd?* do you (like mangoes?)

Mangosteen, *mangistān*.

Manhood, *sīnn-i shū'ūr*; *bulūghat* (puberty): *rujūliyyat*. Vide Maturity and Manliness.

Manichee, *payraw-i Mānī*.

Manifest, *āshakārā*; *huvaydā*; *zāhir*; *vāzīh*; *paydā*; *iyān*; *numāyān*: *fāsh* (disclosed of secrets only).

Manifestation, *zuhūr* (intr.; also appearing); *izhār*; *ibrāz* tr., *burūz* intr.: *tajallī* (Sufi term).

Manifestly, *ṣarāhatā*; *vāzīhā*.

Manifold, *mutakāṣir* (many); *mutanavvi'* (of many kinds).

Manikin, *mardaka* (dimin. for contempt); *mardak* (dimin. not contemptuous).

Mankind, *banī naw'-l insān*; *awlād-i Ādam*; *insān*; *bashar*; *hayvān-i nātiq* (reasoning animal, opp. to *hayvān-i sāmit* or *hayvān-i mutlaq*); *bāyad hama kas rā dūst bi-darīm*; *makhlūq* ("created"); includes animals and even inanimate things); *ālamiyān* (dwellers of the world; humans).

Manliness, *mardānagī*; *mardī* (bravery and also virile power); *rujūliyyat*; [*mardūnī* is "kindness"]. Vide Courage, Boldness, etc.).

Manly, *mardāna* (brave); *sifāt-i mardāna dārad* (manly).

¹ Or singular *chashm*.

² Amongst the Indian horse-dealers *khārīsh* is non-contagious mange.

³ Note the *rā*.

⁴ *Mānī*, Manes, a Persian of the 3rd century A.D.; a famous painter, and the founder of the sect of Manicheans.

Manna, *taranjubīn* (Ar. form of P. *turangabīn*), and *mann* Ar. (obtained from a tree); *shīr-khisht* (used in medicine); *gaz* or *gaz-angābīn* (the sweetmeat).

Manner, *tawr* (pl. *atvār* "behaviour"); *nahv*; *tarz*; *vajh* (pl. *mijūh* "causes"); *tarīq* (pl. *turuq* "ways"); *qism* (pl. *aqsām* "kinds"); *jūr* (also "kind"): *īn tawr bi-man harf zad*: *īn-chunīn*; or *hākazā¹* ("thus"); *hamchunīn* ("thus" and "also"); *chi-tawr* (what manner of, what sort?): *minvāl*; *vaz'* (pl. *avza'* "affairs, disturbance," etc.); *naw'* (pl. *anva'* sorts); *ravish*.

Mannerism, *takya-yi kalām* (a cant word or phrase that is a mannerism).

Mannerly, *khalīq*; *mu'addab* (adj.: of good manners). *Vide Civil, Polite.*

Manners, *ādāb-i mu'āsharat* (social); *rusūm* (customs, etiquette): *akhlaq*; *mubādī ādāb* adj. (rare) ("of prepossessing manner," in m.e.) *husn-i mü'āsharat* (amiable manners): *harakāt*; *tarz-i nishast u bar-khāst*; *tahzib-i akhlaq*; or *akhlaq-i pasandida*, or — *nīkū dārad* (good or refined manners): *akhlaq-i bad* (bad manners or bad morals): *tamjid-az zan na jaqat ta'dil-i harakāt-i nā-hanjar ast* *balki mushavvīq-i a'māl-i buzurg ast* (the approbation of women not only softens man's rough manners but stimulates him to noble actions).

Mannish, *mard-vash*

Manceuvre, 'manūvar' (k.) (Eur.); *harakāt-i nizāmī* (in newspapers).

Man-of-war, *jahāz-i jangi*: 'manvār' (Eur.).

Mansion, 'imārat-i 'āli (for private individuals).

Man-slaughter, *ādam-kushī* (k.) (gen.): *qatl-i bi-'amd* (k.) (murder).

Man-stealer, *ādam-duzz*: *bachcha-duzz* (of children).

Mantel-piece, *sar-bukhārī*: *bālā-ujāqī* (in kitchens).

Mantle, *ridā* or *'abā* (the Arab over-mantle should be of pure camel-hair; also called *kisāt*): *chādar-namāz* (women's white over-sheet): *chādar 'arabī* (outer loose garment of women, gen. blue; for outdoor wear); *khirqa* (of dervishes): *yāpūn-chā* (short lamb-skin mantle, buttoning on the shoulder farthest from the wind).

Manual, *dastī*, adj. (made by hand; sent

by hand); *dastūr'u'l-amal* (instructions); *risāla* (pamphlet).

Manufactory, *kār-khānā*, pl. *kār-khānajāt*.

Manufacturer, *sāni* (a small retail manufacturer, such as a basket-maker, watchmaker, etc.); *sāhib-i kār-khāna*.

Manumission, *i'tāq* (law term). *Vide Liberate.*

Manure, *zūr* (d.); *quvvat* (d.); *rishva* (d.) (also bribe); *küt* or *sa'mād* (these words are also used of human ordure removed from the latrines by special persons styled *guh-kash* or *chāh-pāk-kun*, and spread in the roads, whence land-owners remove it at will.² [etc.]

Manuscript, *kitāb-i khattī*: *Qur'ān-i qalamī*

Many, *bisyār*; *khaylī*; *ziyād*; *bas-* i az—(followed by pl. verb.); *basā* (followed by pl. noun); *bisyār-i az*—(followed by pl. verb); 'adid; [ma'dūd "few"] ; muta'adid: *chand*; or *chi-qadr* (how many?); *īn*—or *ān-qadr ki*; or *chandīn* or *chandān*—*ki*; or *har-qadr* (as many as); *du-chand*; or *muzā'aʃ*; or *du-muqābil*; or *du barābar* (twice as many, double); *sad-chand* (100 times as many); *zan-i ziyād-i* *du chār-i mā shudand* (we met a lot of women); *qatra qatra jam'* *gardad*, *vūngāh-i daryā shavad* (many a mickle makes a muckle, many drops a flood).

Map, *naqsha*: *khariṭa* (prop. a roll of paper).

Map, to, *naqsha kashīdan*—*naqsha barādashtan* (to copy a—).

Marauder, *tārāj-gar*; *chapaw-kun*: *dar pay-i shikār* ("marauding," of animals).

Marble, *fārsh-i īn khāna az marmar ast* (—has a marble floor).

March, March, to, *kūch* (k. intr.); *ilghār* (k. intr.) (forced march; *vide Raid*); *kūchānī-dan*; and *harakat dādan*; and *kūch dādan* (tr.). *Vide Walk*: *Mārsh* (Eur. the month).

Marching, *kūch*: 'ubūr'; and *murūr* (passing, crossing).

Mare, *mādiyān*; *mādiyān-i kurra-dār* (with foal at foot); *mādiyān-i kurra giriftan* (brood-mare); *kaf-i havā payda*, *karda*, or *tukhm-i 'angā³* *paydā karda* or *pā-yi mār dāda* (= to find a mare's nest).

Margin, *hāshiya* (pl. *havāshī* of books); *dam*; *lab*; *kinār*; *kirān*: *dāman* (skirt of mountain); *hadd*, pl. *hudūd* (boundary).

¹ هنف.

² The Zardushtis use ashes, not water in the latrines.

³ Indians say "an elephant's egg."

Marginal, *jadval* (marginal lines in borders of books; also any parallel lines; rivulet).

Marigold, *gul-i ja'sari*. Vide Parsley.

Marine, *bahrī*; *daryātī*: *Vazīr-i Bahriyya* (Minister of Marine).

Mariner, *kishīt-bān*; *mallāh*; *jāshū*; [but *māshū*¹ a long narrow boat].

Marionettes. Vide Punch.

Marjoram, *gul-par*² (Persian marjoram, used in the kitchen): *pūna* (essence; used in med.).

Mark, *Mārk*.

Mark, *nishān* (*k.*); *'alāmat* (*k.* or *n.*) ; *asār*, pl. *āṣār* (*guzāshṭan*); vide Brand: *bi-nishān khurdan*, intr., and *bi-nishānz*, tr. (to hit the mark); *tir bi-sang khurdan* (to miss the mark, of bullets or arrows). Vide Heed, Give ear to.

Marked, *nishān-zada* or —*guzāshta*; *hālā nazr karda-yi Dawlat shuda ast* ('he is a marked man'); in good sense; *gāv-i safid pīshānī* (conspicuous, q.v.).

Market, *bāzār* (any street with shops); *chār-sū* or *chār-sūq* (a cross street); *maydān* (a large open market); *nak̄khās* (for slaves or cattle); *bāzār-i bazzāzān* (of cloth merchants); *bāzār-i sabzī-farūsh* (vegetable market); *bāzār-i 'āmm* (the Indian *melā* or fair). Vide Share; *rū-yi maydān raftam*³ (I went to the market): *dar aṭrāf bilād-i hast ki māl-i tijārat bi-maṣraṭ mi-rasad* (it has several markets for—).

Market-price, *nirkh-i bāzār* (market-rate); *qīmat-i muta'ārif* (current, ordinary rate).

Marksmen, *nishāna-yi khüb dārad*, or *tir-zan-i khub-i*⁴ st (he's a good shot); *dar nishān-zānī az agrān muntāz ast*.

Marmot, *mūsh-i Sultāniyya*.

Marmora, *Daryā-yi Marmara*.

Marriage, *nikāh* (*k.*) (a lawful marriage); *'arūsī* (*k.*) (gen.); *mut'a* (*k.*) (temporary marriage, lawful amongst *Shī'as*; by Persians called also *sīgha*⁵; *majlis-i 'aqd* or —*nikāh* (the ceremony); *khwāstgārī* (*k.*) (to demand in marriage; propose for the hand of); *bi-zanī dādan* (to give in marriage); *shawhar dādan*; (ditto); *dukhtar rā*

shawhar dādan. Vide also Contract and Dowry.

Marriageable, *pā bar bakht* (local?) (of a marriageable age); *bālīgh*, masc.; and *bālīgha*, fem. (of the age of puberty): *bi-hadd-i nikāh rasīda*.

Married, *zan-burda* or *dāmād-shuda*; or *muta'uhhil* (*sh.*) (of man); *shawhar-dār* or '*arūsī-shuda* (of woman); but '*arūs shuda* "decorated as, or like a bride") : *mankūha* (of woman; married by *nikāh*).

Marrow, *maghz-i ustukhāpān* (gen.): *maghz-i galam* (of shank; eatable); *harām-maghz* (of backbone; not eaten): *tubb* (gen. used for the best of anything). Vide Prime.

Marry, to, '*arūsī k.* (gen.): *nikāh k.*; *zan k.* or —*girifstan*, tr. (of man); *shawhar k.* or —*girifstan*, tr. (of woman); *zan ikhtiyār k.*, etc.; '*arūs-shudan*, intr. (of women); *dāmād shudan*, intr. (of men); *khwāstgārī k.* (to ask in marriage by parents); *bā Fulān 'aqd-i nikāh bastan*, or *bā Fulān sīgha jārī k.* (of Qazi); but *pidar pisarash rā bā Fulān 'aqd bast*.

Marrying, *muzāvajat*.

Mars (planet), *Mirrikh* (or *Bahrām*) *khūn-āshām-i Falak ast* (Mars is the warrior of the sky).

Marseilles, *Mārsil*: *Marsal-i Frānsa*, m.c.

Marsh, *mashīla* (lagoon, q.v.); *murdāb* (any stagnant water); *bāṭlāq*, T., or *khilāb* (a bog); *lajan-zār* (black mud). Vide Swamp.

Marshal, *marshāl* (Fr.).

Marshal, to, *saff-ārātī k.*

Marshalled, *saff-ārāsta*; *murattab*.

Marshmallow, *khaṭmi-yi khabbāza*. Vide Mallow and Hollyhock.

Marshalling, *saff-bandī*; *saff-ārātī*; *tariḍ-dīhi*.

Marten, *dala* and *dalak* (Pine Marten; the skin is confounded with that of a desert-fox).

Martin. Vide Swallow.

Martingale, *ta'līmī*⁶ (also means a thin 'swagger-cane'): *sīna-band* (breast-plate).

Martyr, *shahid*,⁶ pl. *shuhadās*; *kushta-iyi*

¹ In Bengal called *nā'o*. ² *Gulpar* is used by druggists in the adulteration of saffron.

³ Here a Persian would not say *bi-maydān raftam*, which might mean *bi-jang raftam*.

⁴ The term *sīgha* is also applied to the temporary wife; *zan-i 'aqdī* is permanent wife as opposed to *zan-i sīgha*⁷.

⁵ In India *zer-band*.

⁶ *Shahid* lit. "present as a witness." It means all that the English word means and more. It is specially applied to one slain in, or on the way to, a religious war, etc., or to one slain unjustly; also figuratively to one who dies in a manner that excites sympathy—by any sudden death, assassination, or by plague if he does not flee from it.

- rāh-i Khudā*: “*nana-gharībam*” *k.* (to pose as a martyr).
- Martyrdom, *shahādat*: [*Mash-had*, lit. “Place of Martyrdom”; *vide Meshed*]; *mahall-i shahādat* (place of —): *shahādat yāftan* (to suffer —).
- Marvel, ‘*ujūba* (for *u-jūba*) *khaylī* ‘*ujūba* (or *anīka*) *ast* (he’s a perfect marvel); ‘*ajāzib* ‘*l-makhlūqat* (“the marvels of creation”); also the name of a book, the “World of Wonders”). *Vide Miracle*.
- Marvelous, ‘*ajīb* [*ajāzib*, pl. of ‘*ajība*]; *gharīb* [*gharāzib*, pl. of *gharība*]; *khāriq-i ādat* (supernatural); *nazar-ash kīmiyā’ st* (he has marvellous sight): *hayrat-angīz*.
- Mary, “Mary was the mother of Jesus” *Maryam mādar-i Hazrat-i Isā ast*, or *būd*. *Vide Jesus and Jews*.
- Masculine, *muzakkar*; *ān zan mard-sīfāt ast* (she is a masculine woman; or she has fine manly qualities; but *mard-mānand ast* only means “she is a masculine woman”).
- Mash, to, *lih kardan*.
- Mask, *dīv-chihra* (the toy): *niqāb* (veil; executioner’s veil or mask).
- Mason. *Vide Stone-cutter and Freemason*.
- Masonry, *mi’mārī*; or *bannā’ī* (the trade of a mason); *ājur-kārī* (burnt brick-work): *sang-kārī* (stone-work).
- Masquerade, *bi-libās-i*— *dar āmadan*; *tabdīl-i libās n.*
- Mass, *Quddās* (Syr.): *tūda* (heap; also mass).
- Massacre, *qatl-i*, ‘āmm (*n*); *kushtār* (*k*).
- Massive, *zakhim*.
- Massiveness, *zakhāmat*.
- Mast (of a ship), *tīr*; *dagal*; *dīrak* (also pole of a tent): *darakht-i jahāz*.
- Masted, *dagal-dār*: *kishtī-yi si-dagalī* (three-masted).
- Master, *āghā* or *āqā* (owner, etc.); *mu’allim* (teacher); *ustād* (teacher; also a past-master, skilled); *āghā-yi shumā tashrīf dārad* (is your master at home?); *sāhib*; and *mālik* (owner); *ākhund* (master of a school or a small preacher, *vide Teacher*); *mullā-maktabī* (a pedant, q.v.); *ustād-i kār-ash ast*, or *dar fulān kār dast-i kāmil-i dārad* = *yad-i tūla dārad* (he is master of his subject); *ustādī bar ū khatm ast* (he is a perfect master of this): *bi-zabar-dast-i bar-khurd* (he has met his master).
- Master, to, *ghālib āmadan* (to conquer); *dast yāftan* (to conquer; also to master a subject).
- Mastership, *riyāsat* (headship); *āqāsī* (ditto, vulg.); *istīlā*; *bartarī* (mastery, q.v.).
- Master-stroke, ‘*ayn-ustādī*: *ustādī-yi kāmil*.
- Mastery, *tasallut*; or *dast-i kāmil*; *dar davāsāzī tasallut dārad*: *tasallut bar kas-i yāftan* (to obtain mastery over). *Vide Mastership*.
- Masticable, *bāb-i dandān*.
- Masticate, Mastication, *javidān*; *javidān-ash mushkil ast* = *bāb-i dandān nīst*.
- Mastic, *mastakī*: *maṣṭakī-yi rūmī* (best kind).
- Masterboard, *jalq zadan*; *mushtū kardan*, vulg.: *musht-zānī k.*
- Mat, *būriyā*; or *hasir* (of reed or date-palm leaves): *pā-pūsh*, or *katsh-pāk-kun* (door-mat).
- Mat, to, *būriyā*, etc., *bāftan* (to weave): *hasir*, etc., *andākhtan* or *farsh kardan* (to mat a floor).
- Match, *kibrīt* (lucifer); *kibrīt-i rasmī* (common Persian match); *kibrīt-i farangi* (Eur. match); *sham’cha* (wax match); *mahtābī* (slow-match); *harīf* (equal); *zawj*; and *juft*; and *ling* (of a pair).
- Match, to, *muṭābiq sh*, and *k.* (of things); *juft āvardan* (of things in pairs).
- Matchless, *bī-nazīr*; *bī-adīl*; *bī-miṣl*; *bī-mānand*: *bī-hamīṭa*.
- Matchlock, *tufang-i fatīla*: [*chakhmāq*, flint-lock].
- Matchlock-man, *tuʃang-chī*.
- Mate, *najjār va shāgird-ash rā ṣada zan* (or *bi-gū bi-yāyand*) (call the carpenter and his mate); *juft* (of a pair); *māt* (in chess); *kish* or *kisht* (“check”) *zich* (?) (stale-mate).
- Mate, *juft sh*. (to mate and also to copulate, of beasts or birds). *Vide To pair*.
- Material, Materials, *masālih* (for making things); *qumāsh*, pl. *aqmisha* (gen. of cloth); *māddī* or *jismānī* (adj. of the body; opp. to *rūhānī* (“spiritual”)); *īn pārcha az chi jīns* (or *qumāsh*) *ast?*: *lavāzim* (necessaries for); *sāmān-i jang*, or *asbāb-i jang* (—of war): *umda* (important, essential).
- Materialism, *mazhab ‘l-māddiyyīn* (the doctrine).
- Materialists, *māddī*, pl. *māddiyyīn* (who hold the doctrine).
- Materiality. *Vide Materialism*.
- Materia-medica, *kitāb ‘l-adviyah*: *qarābādīn*.
- Maternal, *mādarī*; *az taraf-i mādar* (of relationship): [*khāla* “maternal aunt”, and *khālu* “maternal uncle”].

Maternally, *mādar-vār*; *mādarāna* (like a mother).

Maternity, *ummīyyat*.

Mathematician, *muhandis* (engineer); *riyāzī-dān*; *hisāb-dān* (arithmetician); *muhāsib* (accountant); *muhāsib-i sanad-yāta* (chartered accountant).

Mathematics, 'ilm-i *riyāzī*; *hindasa* (geometry); 'ilm-i *hisāb* (arithmetic); *Uqlīdūs* (Euclid); *jabr u muqābala* (Algebra).

Matricide, *mādar-kush* (adj.); *mādar-kushī* (the act of—).

Matrimony, 'arūsī; *izdivāj*.

Matrix, *zihdān*; *rahīm*.

Matron, *kad-bānū* (lady of the house, however young); *nāzīra* (stewardess); *mukhad-dara* (a polite form of address); *nana-bāshī* (an elderly person, generally a relation, who manages the house). *Vide Duenna*.

Matronly, *bībī-manish* (in imitation of the mistress; said of maid-servants or little children).

Matter, *amr*, pl. *umūr*; *kār* (affair); *qaziyya*; *mu'āmala* (occurrence); *maṭlab*; *kayfiyyat*; *muqaddama* (ditto); *turā chi shud?*, or vulg. *chit mī-shavad*, or *chita*¹? (what's the matter with you?); *in khaylī lāzim ast*, *bāqī naql-i nīst* (or *maṭlab-i nīst*, or *hikāyat-i nīst*) (this is necessary, the rest doesn't matter); *muzāyaqa nīst*; 'ayb *na-dārad*; *chizarar*? (= "yes, I don't mind if I do"); a familiar or casual reply when refreshments are offered; for the respectful *bichashm*); *harf-i nīst*, *khūb*; or 'ayb *na-dārad*, or *zarar na-dārad* ("it doesn't matter, that will do"); *chirk* or *jarāhat*²; or *rīm* (rare) (*pus*); *māddā* (in nature); *jā-yi guft u gū ast* = *mahall-i shakk ast* (it's a matter of doubt); *kamā-hiyā-yi hālāt īn ast* = *asl īn ast* (the fact of the matter is—); *kār bi-hadd-i rasīda ast*—(matters have reached to such a pitch that—): *dar īn harf-i nīst* (as a matter of course); *chandān maṭlabi na-būl* (it was not a very important matter); *har jūr-i ki mumkin bāshad* (somehow, it matters not how).

Matthew, *Matta*.

Matting. *Vide Mat*.

Mattock, *kulang* (pick-axe): *tīsha*.

Mattress, *dūshak* (for sleeping on); *dūshak-i*

fanarī (spring mattress): *visāda* (for sitting on).

Mature, *rasīda* (of fruit); *pukhta* (in experience, etc.); *kāmil*³-*s-sinn* (about 30 years of age); *bālīgh* (of the age of puberty, i.e., about 16 or 18). *Vide Age*.

Maturity, *bulūgh* (of persons); *rasīdagī* of fruit or persons).

Matutinal, *bāmdādī*.

Maugre, 'alq-raghīm (out of spite to—). *Vide Notwithstanding*.

Mauritania, *Maghrib*.

Maul, to, *lih k.*: *panja z.* (to claw).

Maund (Indian) *man*; [the Tabriz *man* is about 7½ lbs.; the *man-i shāhī* is about double. In India the maund is about 82 lbs.].

Mausoleum, *zārih* (of Prophets or Imams); *rawza* (prop. of Prophets and Imams); *mazār* (of saints, etc.); *mazja'* (rare; of kings and great men); *marqad* (gen.; but sp. of big people); *maqbarā* (of kings; prop. = cemetery); *buq'a* (a spot where anything sacred has happened and which has been made into a residential shrine).

Mauve, *arghavānī* (colour of the Judas-tree flower).

Maxim, *pand*; *masal*, pl., *amṣal*: *qā'iда* (rule).

Maximum, *muntaha*; *qīmat-i a'lā* [opp. to *qīmat-i adnā* the minimum price].

May, *shahr-i May*.

May be, *shāyad* (*ki*); *gūyā* (perhaps); *mī-shavad ki*—; or *mumkin ki*—; or *yumkin ki*—(possibly); *yahtamil ki*—; or *muhtamil ast ki*—(probably); *ma-bād* (may it not be).

Mayor, *hākim*⁴ (of large cities); *kalāntar* (of a big village).

Mayoralty, *mansab-i hukūmat*: *kalāntari*.

Maze, *ghalat-andāz* (a mod. trans. for labyrinth).

Meadow, *ūlang*⁵ (a spacious natural grazing ground); *marginār* (large space covered with grass); *chaman*, any small green plot, lawn); *charā-gāh* (grazing-ground).

Meal, *khurāk* (food); *ārd* (flour); *bulghūr*, T. (coarse meal): *ghiżāż* and *ta'ām* (repast).

Mean, *miyāna*; and *mutavassit* (medium): *khasīs* (mean); and *mumsik* (miserly); or *kinis* (vulg.) (in money matters, etc.);

¹ *Chita*, vulg., for *chi-at ast*?

² *Jarāhat*, lit. "wound" but in m.e. "pus."

³ The Shah uses the term *hākim* for the Lord Mayor of London.

⁴ Corruption of *mahall-i lang-i ūba* (for *oba*, T., "a tent, a transportable cabin").

past; or *farū-māya*; or *razīl*; or *kamīna* (in origin); *pūch*; and *vil* (vulg.) (of actions and persons).

Mean, Mean, to, *qaṣd k.* (to intend, purpose); *ma'ni dāshṭan* (to denote); *da'lālat k.* (of the application of a word; to imply) *ya'ni bi-kushī-ash*¹? (then you mean to kill him?); *man namī-fahmam*; *ya'ni chi?* (I don't understand what you mean); *laʃz-i* (or *ma'ni-yi*) *chāpār 'ibārat ast az īnki dar har manzil asp 'ivaz mī-kunand*: *az īn jūr harakāt matlab-at chīst* (what do you mean by such behaviour?).

Meander, *pīchīdan*.

Meaning, *gūsha-dār* or *ma'ni-dār*, adj. (with hidden meaning); *ma'ni*; and *maṭlab*, subs. (signification); *maqṣad*, pl. *maqāṣid*, or *murād* or *matlab*; or *maqṣūd* (object, q.v.); *fahva* (signification, import, q.v.).

Meanless, *bī-ma'ni*; *laghv*.

Meaningly, *bā-maqṣad*; *bā qaṣd* (also = purposely); *pur-ma'na*.

Meanly, *khasīsāna* (stingily); *bakhīlāna* (miserly); *az rū-yi danāt-i tab'*.

Meanness, *khissat*; and *khasīsi* (stinginess); *bakhīlī* (miserliness); *past-fitratī*; or *siflagī*; or *dūnī*; or *nā-najībī* (of nature).

Means, *vāsiṭa*; *vasīla*, pl. *vasāt-il*: *mūjib* (but pl. *mavājib* = "pay") or *sabab*; and *'illat*; and *vajh*; and *bā'iṣ* (cause): *bi-chi tadbīr īn kār rā mī-tavānīd bi-kunīd* (by what means can you accomplish this?): *istiṭāt-i yak juft kājsh ham na-dāram* (I haven't the means to buy even a pair of shoes): *dar sāya-yi* — (by means of —).

Meanwhile, *dar īn bayn*; *dar īn asnā*. *Vide Midst.*

Measles, *surkhcha*; *surkhak*.

Measure, to, *paymūdan*, rt. *paymā* (of land, of grain); *paymāyish* k. (of land only): *zar' k* (of cloth); *masāhat k.* (of area): *qadd giriftan* (height, of recruits, etc.); *qadd-i sīna-ash chīst*?; *qadd-i īn mīz bi-gir* (measure this table): *paymāna k.* or *kayl k.* (of corn); *andāza* (or vulg. *angāra*) *giriftan* (to take the measure; height, depth, etc.).

Measure, *vazna* (powder measure): *vazn-i tām* (good measure): *ziyāda az hadd*; or *bī-hadd* (beyond measure): *band* (tape—): *gaz* (yard-measure).

Measurement, *andāza* (length and breadth,

as of a room; cubic, of a box): *paymāyish* (of land): *ṭul u 'arz-ash chi qadr ast?* Measurer, *andāza-gīr*; *paymāyanda*: *kayyāl* (of corn, etc.).

Meat,² *īn gūshi kirm zada ast* (the meat has maggots in it).

Meat-safe. *Vide Cupboard.*

Mecca, *Makka* or *Makka-yi Mu'azzama*: *Bayt^u 'l-Harām* (Temple of Mecca).

Mechanics, *'ilm-i jarr-i asqāl*.

Medal, *nishān*; *madāl* (Eur.); *imtiyāz* (decoration).

Mede, *Shīrvānī*.

Media, *Shīrvān*.

Meddle, *fazūlī k.* (of impudent meddling): *mudākhala k.*; or *dakhl u tasarruf k.* (interfere): *dast zadan* (to touch); *kār dāshṭan* (ditto).

Meddler, Meddlesome, *fazūl*, adj.

Meddling, subs., *fazūlī* (k.).

Mediate, to, *tavassut n.*; *visātāt k.*; *miyānjīgarī k.* *Vide To Intercede.*

Mediation, *visātāt*, or *tavassut*.

Mediator, *miyānjī*: *vāsiṭa*; *visātāt-kun*. *Vide Intercession.*

Medical, *tibbī*: [tibb, the medical art; *tabābat* "the profession"]: *mu'ālaja* (treatment).

Medicine, *davā*, pl. *davājāt*; (the Ar. pl. *advīya*, in m.c. geni. means "spices"): *'ilāj*; *darmān*; *mu'ālaja* (curing). *Vide Medical.*

Mediocre, *mutavassīl*; *miyāna*.

Mediocrity, *ḥadd-i vasat*.

Meditation, *taʃakkur* (k.); *taʃammul* (k.); *ghawr* (k.); *bi-'ālam-i murāqaba raftan* (Sufi term): *khawz* (k.) (thinking deeply on a subject). *Vide Intend.*

Mediterranean Sea, *Bahr^u 'l Abyaz*; *Bahr-i Safīd*; *Bahr-i Rūm*; *Bahr-i mutavassit*.

Medium. *Vide Mediocre and Means.*

Medlar, *azgīl*.

Meek, *burdbār*; and *halīm*: *mazlūm* (m.c.); prop. "oppressed"); *salīm*; *shikasta-nafs*; *mutavāzī*.

Meekness, *burdbārī*; *hilm*: *shikasta-nafsī*; and *tavāzū*; and *farūtanī* (humidity): *mulāyamat* (gentleness).

Meet, to, *mulāqāt* (k.): *du chār sh.* (to encounter unexpectedly); *bar-khurdan* (ditto): *ūrā dar rāh yāftam* or *dīdam* (I met him accidentally): *fardā dar khāna-yi*

¹ Note the Pres. Subj., the full sentence would be *ya'ni irāda dārī ki*.

² The Muslim distinction between meats that are lawful and unlawful is nearly the same as the Mosaic. For Muslims, however, camel's flesh is lawful.

Mawlavi Sa'id marā mulāqāt kunid: yak farsakh raftam hīch kas rā na-didam: ghaflat^a tū-yi kūcha bi-ū bar khurdām (I accidentally met him in the street): *taṣādum shudan* (to collide); *vide Assemble: istiqbāl*— or *pishvāi*— or *pishvāz* k. or *jilaw raftan* (going out some distance to meet a guest); [*badraqa* k. (in Kirman also *kaʃāpā* k.) to accompany and speed a guest on his way: *tashyī*, the Arabic for the mod. *badraqa*, is in m.c. generally used for accompanying a *janāza*. *Vide Funeral*].

Meeting, *majlis*, pl. *majālis*; and *ānjuman* (assembly): *mulāqāt*: *ilsāq* (of rivers, etc.).

Meeting-place, *sar-dam* (a secret meeting-place for drinking, gambling, etc.): *dakk* or *dakka* (m.c.) (ditto): *mi'ād-gāh* (rendezvous).

Megrim. *Vide Head-ache*.

Melancholic, *mālikhūliyāt^b*; *sawdāvi*.

Melancholy, *afsurdagī*; *mālikhūliyā* (sp. the disease): *dil-i ū girifta* ast. *Vide Sad, Depressed*.

Melodious, *khush-sadā*; *khush-ilhān*; *khush-āvāz*; *khush-gulū*; *khush-navā*; *khush-āhang* (of people); *shirīn* (of sounds).

Melody, *āhang* (harmony); *lahn*, pl., *alhān*: *tarāna* (sweet sounds).

Melon, *garmak* (an inferior kind that comes in season about 1st July); *kharbūza* (better variety a month later); *hinduvīna* (water-melon); *kharbūza-yi gūr-gābī* (a large, good variety); *fālīz* or *pālīz* (melon-beds).

Melt, *gudākhtan*, rt. *gudāz* (tr. and intr.; of snow, wax, fat); *āb* k. (of metals); *hall* k. (chem.; by grinding or by acids).

Melted, *gudākhta*; *āb-shuda*; *mahlūl*.

Member, 'uzv, pl. *a'zā* (also limb); or *juz^c*, pl., *ajzā* (of committees, etc.); *sharīk* membrane (partner); *parda* (of brain, stomach, ear).

Membership, 'uzviyyat; *shirkat*.

Membrum virile, *āla-yi tanāsul*; *ālat-i mardī*; *Abū 'l-'Abbās* (polite, prop. only for one very large): *zakar*: *hashafa* (the acorn): *kir* (a crude word): *bul* (of little boys): *na'uz^d* (properly only when in erec-

tion); *zarba* (of bulls); *fajara* (joking term). *Vide Penis*.

Memoir, *savānihi-i 'umrī* (biography); *tazkira* (gen. in m.c. "passport"); *hālāt*; *sar-guzasht-i Jahāngir-i^e qayṣar rā mi-khāyānam* (I am reading the memoirs of the Emperor Jehangir).

Memorable,—*ki gāh-i farāmūsh namī-shavad*, or *yād-ash az khātir namī-ravad*. 'Vide' Famous.

Memorandum, *īn rā yād-dāshī kun*: *kitābcha-yi yād-dāshī* (pocket-book).

Memory, *hāfiza-yi bad-i dāram-kam-hāfiza-am* (I have a bad memory): *zīhn-ash khūb nīst* (vulg.; prop. = he has not a good brain): *zīhn* or *khātir* (mind): *āz yād-am raft* (it has escaped my memory); *hāfiza-yi gharrāt-i dārad* (he has a glorious memory).

Menagerie, *jānvar-khāna* (a small private—).

Mend, to, *tarmīm* k., or *marammat* k. (gen.): *ta'mīr* k. (build or repair; of buildings, tanks, masonry); *rafū* k. (to darn); *vāsla* — or *payvand* k. (to patch): *īn iṣlāh-i ūmūr na-khwāhad shud* (this won't mend matters): *havā rū bi-bihtārī ast* (the weather is mending, clearing up).

Mender, *marammat-kun*; *ta'mīr-sāz*.

Mendicant, *gadā*; *fāqīr*, pl. *fuqarāt^f*; *sā il*; *khāna-bi-dūsh* (gen. for a poor dervish); *miskīn* (prop. "poor").

Mendicity, *gadāt^b*; *fāqīri*; *su'ul*.

Mending, *ta'mīr²* (k.) (of things); *iṣlāh* (k.) (of manners, defects in administration; also dressing meats with flavourings).

Menial, *past*; *danī*; *dūn*; *sīsla* (mean). *Vide Servant*.

Menses, *nā-khushī-yi zanāna*; *hayz* (sh.); *bī-namāzī*, or *ādat* (polite) (*dāshītan*); *imrūz az hayz fārigī shudam* (fig.; "I've got out of my difficulty"; said by women only).

Menstruation. *Vide Menses*.

Menstruous woman, *bī-namāz* (polite); *hā'iṣa* and *hā'iṣ^g*.

Mensuration, *'ilm-i masāhat*.

Mental, *zīhnī* (of the understanding; also of diseases); *aqlī* (of sciences; also of diseases).

¹ Note this *izāfat*. In Indian and in classical Persian "memoirs" are *tazkira* but in Mod. Pers. this word means "passport."

² In India "to build."

³ In Arabic the masc. form is used for adjectives that can apply to females only.

Mention, Mention, to, *zikr* *k.*; *nām* burdan; *mazkūr* *k.* vulg.; *zikr-i jamīl* (favourable mention); *yād-i shumā kard*¹ (he mentioned you); *az zan guzashta mard ham khaylī būd* (not to mention women there were plenty of men too); *az fuhs guzashta ūrū zadand = fuhs bi-guzār kinār, ūrā niz zadand*.

Mentioned, *mazkūr*: —*ki zikr-i khayr-ash raft* (previously mentioned); *mazkūra-yi bālā*; or *mazbūr* (mentioned above).

Mentor, *lālā* (a head man-nurse): *nāṣīḥ*; and *nāṣīhat-gar* (adviser).

Mercantile, *tijāratī*.

Mercenary, *ajīr* (hired; of soldiers); *pūl-dūst*: *tammūt* (covetous); *harīs* (greedy of gain or in eating).

Mercer, *bazzāz* (cloth-seller).

Merchandise, *matā'*; pl. *amtī'a*; *jīns*, pl. *ajnās*; *tankhyāh* (wares); *in jīns-i tijāratī* 'st; *qumāsh*, pl. *aqmisha* (stuffs, cloths): *tijārat*; and *mu'āmala*; and *dād u sitād* (trading).

Merchant, *tājir*, pl. *tujjār*.

Merchantman, *jahāz-i tijāratī*.

Merciful, *rahm-dil* (of men); *rahīm* (pp. of God only): *rahmān* (of God only).

Mercifully, *az rū-yi rahm*; *az rū-yi mūruvvat*.

Merciless, *bi-rahm*; *sang-dil*; *zālim*.

Mercilessly, *zālimāna*; *az rū-yi sitam*.

Mercury, *zībaq*; *jīva*; *sīmāb* (rare); 'Utārid (or *Tīr*) *munshī-yi Falak ast* (Mercury is the Secretary of the sky): *kushta-yi jīva* (mercury at the back of mirrors).

Mercy, *rahm* (gen.); *rahmat* (of God only); *amān! amān!* (Mercy, mercy!): *māl u jān-i shān dar dast-i khush-i Sultān-i qah-hārī ast* (their lives and properties are at the mercy of an arbitrary monarch): *turā bi-Khudā bi-gū* (tell me for mercy's sake): *amān*— or *dakhil āvardan* (to cry for mercy).

Merely, *faqāṭ*: *māhz* (in m.c. = *barāy*): *in rū guftam va bas* (I said this and nothing else).

Meridian, *khatt-i niṣfū'n-nahār* (astr.): *awj* (of anything): *dar vāsat'u's-samā-yi jalālat-ash būd ki*—(he was at the height of his fame when—).

Merit, *sazāvārī*; and *liyāqat* (fitness): *fāzī-*

lat; *khūbī*; *in kitāb ta'rīf-i na-dārad* (this book has no merit): *hunar* (of persons only).

Merit, to, *lā'iq-i* (or *sazāvār-i*) —*budan*; *mustawjib-i* (or *mustahiqq-i*)—*būdan*.

Meriting, *istihqāq* (*dashtan*).

Meritorious, *lāyiq-i ta'rīf va tawsīf*; *qābil-i tāhsīn*; *mustahiqq-i tamīd*.

Merlin. Vide Falcon.

Mermaid, *ādam-i daryātī* (gen. term): *zan-i daryātī* (mermaid).

Merry, *sar-i hālat*; *sar-i kayf*; *khush-hāl*: *in bulbul sar-i kayf* (or *dimāgh*) *ast*, *mī-khwānad*.

Merry-thought, *janāgh*. Vide Philopena.

Merv, *Marv*.

Mesh, *chashma-yi tūr*, or *surākh-i dām* (of net): [dām is properly any kind of snare].

Meshy, *mushabbak*.

Meshed, *Mash-had* (lit. "place of martyrdom"; the tomb of *Imām² Rīzā*, the seventh in descent from 'Alī, is here).

Mesmerize, to, *jazba-yi rūhānī k.*

Mesopotamia, *Diyār-bakr*.

Mess, to, *kār-shikanī k.* (said of a third person that cuts in and spoils a bargain)³; *kār kharāb k.*

Message, *payām*; *paygħām*; *rasālat* or *risālat* (rare); *tabligh-i paygħām k.* (to deliver a message).

Messenger, *firistāda* (gen.); *qāṣid* (on foot); *paygħām-bar* (gen.) (but *paygħāmbar* "prophet"); *rasūl* (also = "prophet"); *Rasūl-lāh*, or *Rasūl-i Khudā* = *Muhammad*; *chāpār* (mounted messenger or a post-man). Vide Orderly.

Messiah, *Masīh⁴* *murdagān rā ihyā mī-kard*.

Messmate, *ham-sufra*; *ham-kāsa*; *ham-nawāla* (gen. of friends living together).

Metal, *mu'arrigh⁵* (m.c. cast in metal); *ma-danī*, pl. *ma'daniyyāt*; *filizz*, pl. *filizzāt*. Vide Silver.

Metalled. Vide Road.

Metallic, *filizz*; *ma'danī*.

Metamorphosis, *tabdīl-i shakl* (of disguise); *tabdīl-i hālat* (as of butterfly from chrysalis); *maskh* (of man into a lower form of animal): *tanāsukh* (rebirth, transmigration).

¹ Or *shumā rā yād kard*: note *rā*.

² He was killed by *Ma'mūn⁴-r-Rashīd*.

³ Urdu *bhānjī mārnā*.

⁴ *Masīh*, lit. "anointed with the sacred oil," i.e. olive oil mixed with balsam.

⁵ Incorrect for Ar. *mufragh*.

- Metaphor, *majāz* (as opposed to *haqīqat*): *isti‘āra* (the Figure); [*tashbīh* simile].
- Metaphorical, *majāzī*.
- Metaphorically, *majāzī**
- Metaphysics, ‘ilm-i *haqīqat* (the science); ‘irfān-bāfi (a half-contemptuous term for the metaphysical talk in a Persian *majlis*).
- Metempsychosis, *tanāsukh*.
- Meteor, *tūr-i ātash-fishām*. Vide Star.
- Meteoric, *migl-i shihāb*: *khush darakshid valī dawlat-i muta‘jil būd* (of meteoric fame, etc.).
- Metheglin, *sharbat-i ‘asal* (mead).
- Methinks, *gūyā*; *bi-mazanna-yi man*; *gumān-am ān ki* —; *bi-khayāl-am mī-rasad ki* —; *hamchunīn mī-fahmam ki* —.
- Method, *tarīq* or *tarīqa*; *qānūn*; *vaz̄*.
- Methodical, *munazzam*; *bā naẓm*: *kār rā bi-vaqt mī-kunad*.
- Metonym, *kināya*.
- Metre, *mitr* (Fr. measure); *bahr* or *vazn* (of verse); *qāfiya* (rhyme in poetry); *saj’* (rhyme in prose).
- Metrical, *mawzūn*.
- Metropolis, *pā-yi takht*; *dār^a ’l-khilāfa*; *dār^a ’s-saltana*.
- Mettleosome, *subuk-rūh* (of horses; also of little birds = “sprightly”): *jān-dār* (opp. to *lāghar* “thin”).
- Mew, Mews, *qūsh-khāna* (hawk-mew).
- Mew, to, *maw-maw*—or *ma‘aw* *ma‘aw* k. (of cats).
- Mewing, subs., *miyū miyū kardan*, or *maw maw kardan* (of cats).
- Miasma, *bukhār-i muta‘affin*.
- Michael, *Mīkāēil*.
- Microscope, *zarra-bīn*; *khurda-bīn*.
- Microcosm. Vide Macrocasm.
- Midday, *nīm-rūz*; *zuhr*; *nīsf^a ’n-nahār*.
- Middle, *miyān*; *vasat*; *dar-dil-i shab* (in the middle of the night; vide Midnight); *dar nāf-i shah* (in the middle of the city).
- Middle-aged, *sinn-ash bayn bayn*; *mard-i kāmil^a ’s-sinn*; *miyāna ’umr*; *mutavassīt^a ’l-’umr*.
- Middle height, *miyān-qadd*; *miyāna-bālā*.
- Middling, *mutavassit*; *miyāna*: *na-khūb na-bad* (m.c.); *bayn bayn*.
- Mid-heaven, *fī vasat^a ’s-samā* (of sun); *dar vasat-i āsmān* (of birds flying).
- Midnight, *nīm-shab*; *nīsf-i shab*; *vasat-i shab*; *du qismī-yi shab(?)*; *dil-i shab* (dead of night).
- Midst, *dar miyān-i* —; *dar vasat-i* —; *miyān-na-yi* —; *dar nāf-i shahr*, or *dar bah-būha-yi shahr*: *dar qalb-i*—(of anything); *dar īn aṣnā* (in the meanwhile); *dar miyān-i hama-yi īnhā fulān rasīd* (while this was going on So-and-So arrived).
- Midsummer, *chilla-yi tābistān* (the forty days of greatest heat); *tamūz* (rare; dog-days); *qahr-i garmā*, ‘ayn-i tābistān.
- Midway, *nīm-rāh*, or *nīsf-i rāh*.
- Midwife, *māmā* and *māmācha*; *vagl-i ki māmācha du tā shud sar-i bachcha kaj dar mī-āyad* (Anglicé, “too many cooks”); *qābila*.
- Midwifery, *qābilagī* (k.); *māmācha-garī* (k.).
- Midwinter, *chilla-yi zamistān* (forty days of greatest cold); *vasat-i sarmā*; ‘ayn-i sarmā; *dar ghalba-yi sarmā*.
- Mien, *manzar* (outward appearance); *qavāra* or *paykara* (frame); *hayāt* (general appearance in face and dress); *vajh*, etc. (face, q.v.).
- Might, *zūr* (bodily); *qudrat* (of God); *lāqat*; and *quvat* (bodily; or of nations); *bā hama-yi dil u jān* = *bā hama-yi tavānā*i**; *zūr*, *kūn-i khar-i hisāb rā pāra mī-kunad* (might¹ is right).
- Mignonette, *rīzāda* Fr.
- Migrate, to, *yīylāq u qishlāq* k.; *sard-sīr u garm-sīr* k. Vide Summer.
- Migratory, *yīylāq u qishlāq-kun*.
- Milch, *gāv-i shīr-dih*, or *gāv-i tāza zūd* (a cow that has just given birth and will not therefore go dry soon).
- Mild, *mulāyim*; or *halīm*; *bā tāhummul* or *mutahammil* (forebearing); *havā mulāyim shud*.
- Mildew, *purmak* (*khurdan*); *pamp* (or *pampū*) *īn rā zada ast* (m.c. only); *zangār^a* (of wheat).
- Mildewed, *purmak-zada*.
- Mile, *mīl*, pl. *amyāl* (Eur.); *farsakh-hā lālāyi khud-rū rū^aida būd*—Prof. S.T. (for miles there were wild poppies growing). Vide Square.
- Milestone, *sang-i mīl*.
- Military, ‘askāri; *nīzāmī*; *barā-yi havā^aij-i lashkāri* (for military purposes).
- Milk, *shīr*; *laban* (rare); *shīr-i sar-shīr girīsta* (skimmed); *māst* (curds); *dūgh* (*māst* is mixed with water and from this butter is made; what remains is *dūgh*); *bad-*

¹ And also *haqq bā shamshir ast* and *dast-i qudrat qavī ’st*.

² Properly “verdigris.”

*shīr*¹ (said of a child suckled by a low nurse; hence applied to an ill-behaved child; also used as a term of abuse); ² *īn shīr ābaki'st* (this milk is poor); *kashk* (made from curds and dried); *Dar khāna-yi akābir-i Kirmān chu bu-guzarī :* *Kashk ast u bāz kashk u dīgar kashk u bāz kashk . . .* (a saying in derision of the poverty of Kerman).

Milk, to, *dūshīdan*; *shīr-giriftan*.

Milker, *dūshanda*; *shīr-dūsh*.

Milking, *shīr-dūshī* (*k.*); *shīr-gīrī* (*k.*) (subs.).

Milk-pail, *dalv*.

Milk-safe, vide Larder; *shīr-āvīz* (a cage of wood or rope but of one storey); *chāmbara* (circular, of string; has several stories). Vide Larder.

Milk-seller, *shīr-farūsh*.

Milk-tooth, *dandān-i shīr*.

Milky way, *Khatt-i rāh-i Makka* (vulg.); *Kahkashān*.

Mill, *āsyā*; *āsyā-yi bādī* (wind-mill); *āsyāb* (water-mill); *dast-ās*; and *āsak* (hand-mill).

Millepede, *hazār-pā*.

Miller, *āsyā-bān*.

Millet, *arzan*.

Million, *milyūn* (Eur.); *du kurūr*.³

Millstone, *sang-i āsiya*.

Mimic, *taqlīd-kun*.

Mimic, to, *taqlīd dar āvardan*; *adā-yash rā dar āvard* (he mimicked him); *żarb giriftan*; [*żarb zadan* “to threaten and to multiply”]; *Īrānīhā khaylī muqallid* and (the Persians are great mimics); *maymūn taqlīd-i shumā rā dar mī-āvarad* (the monkey is mimicking you).

Mimosa, *gul-i fitna* (mimosa?).

Minaret, *manāra* or *manār*⁴ (vulg. *munār*), pl. *manāvir*; *gul-dasta* (a small minaret in the centre, over the entrance, from which, in Persia, the *azān* is delivered).

Mince, *qīma k.*; *rīz rīz k.*; *qīma* (minced meat); *kūfta* (minced and made into balls; rissoles): *tannāzāna rāh raftan*, to walk mincingly).

Mind, Mind, to, *rasīdagī k.* and *mutavajjih*

sh. (to look after); vide Listen, Pay attention, etc.; *pay-i kār-at bi-raw* (mind your own business); *khud-at rā bi-pā* (mind what you do); *īn rā dar khātir-i khud-am fikr karda am* or *sanjīda am*: *khūb!* or ‘ayb na-dārad (= I don't mind); *agar (bi-) ānchi guft multafit shuda būdīd bihtar būd*: *muzāyaqa na-dāram* (I don't mind); *az yak dīgar bad-i mān na-yāmad* (we didn't mind each other, i.e. we rather liked each other, vide Like); *ra'y-ash bar gasht* (he changed his mind): *bi-zahmat ān kitāb rā bi-dihid* = *agar zahmat na-bāshad ān kitāb rā bi-dihid* (would you mind giving me that book): *zamīr* (conscience), pl. *zamā'ir*; *khātir*, pl. *khavātir*; and *dīl* (the mind); *qalb* (heart; the organ); *aql* (intellect) *yak-dil būdan* (to be of one mind); *mayl dāshtan* (to have a mind to); *bi-khātir āmadan* (to come to one's mind). Vide Idea.

Mind, presence of, *ijtimā'i havās*; *dast-pāchāgī*. *bi-khud rāh na-dāda*; *huzūr-i qalb* (?) (means also “devout attention in prayer”); *havās rā ma-bāz* (don't lose your head). Vide Intuition.

Mindful, *mas'ūliyyat-i khud rā hamīsha dar nazar dārad*: *hamīsha kār-i khud-ash rā mī-bīnad*.

Mine, *ma'dan*, pl. *ma'ādin*; and *kān*; *surb va mis rā*⁵ az *ma'dan mī-kanand*: *naqb* (underground passage). Vide My.

Mine, to, *naqb zadan* (to undermine, dig a passage; to dig into a house or a fort, of thieves, etc.); *zīr-i khāna khālī karda bārūt guzāshand* va *raftand* vulg. (they mined the house and evacuated it).

Miner, *ma'dan-chī*; *naqb-zan* (as a thief, etc.); *haffār u naqqāb* (sappers and miners).

Mineral, *ma'danī*, adj.; *filizz*, pl. *filizzāt*; and *ma'dan*, pl. *ma'daniyyāt*, subs. ‘ālam-i jamādī (mineral kingdom); *ma'ādin-i nafīsa* (valuable minerals): *āb-i ma'danī* (mineral water).

Mineralogist, *ma'dan-shinās*.

Mineralogy, *ilm-i ma'ādin*.

¹ Easterns believe that a child imbibes some of the qualities of a nurse with the milk. Similarly, Indians think that if a foal be given buffalo's milk, it will learn the trick of lying down in water with its rider.

² *Bad-asl* attributes the bad origin to the father; *bad-shīr* to the mother.

³ The Indian *karor* is one hundred *lākhs* or ten millions, the *lākh* being a hundred thousand. In Persian corrupted into *lāk*.

⁴ ‘A place where a light is seen,’ and in Persia met. the “penis.”

⁵ Note *rā* required after the second object only. The *rā* could here be omitted.

Minister, *vazīr*, pl. *vuzarā*: *vazīr-i duval-i khārija* (Head of Foreign Office): *Sadr-i A'zam* (Prime Minister of Persia): *Vazīr-i Mukhtār-i Inglīs* (British Minister, Tehran); *safīr* (ambassador): *arkān-i dawlat* (Ministers of State): *vazīr-i dākhila* (Minister of Interior); *vazīr-i ma'ārif* (for Public Instruction); *vazīr-i 'adliyya* (of Justice; hears final appeals); *Vazīr-i favā'id* (of Public Works); *Vazīr-i jang* (of War); *Vazīr mukhtār* (—Plenipotentiary).

Ministry, *vizārat*; *sadārat* (office of Prime Minister).

Minor, *khurd-sāl*; *nā-bālīgh* (in law); *tu ki na-yāmadī sahl ast, marā du sā'at bī-kār guzāshī* (your not coming was of minor importance, “was nothing”; but you wasted two hours of my time).

Minority, *nā-bālīghī* (of age); *qillat* (opp. to *kaṣraī*; Parliamentary term); *qillat-i yak rāy* (minority of one).

Minstrel, *sāzanda* and *muṭrib* (professional, who plays); *khwānanda* (gen.); and *muğannī* (prop. who sings); *rāmish-gar* (a hired local singer and player): *khunyāgar* (a wandering bard).

Mint, *zarrāb-khāna* or *dār^u-z-zarb* (for coins); *naⁿ¹* T. (the garden herb); *pūdina* (wild mint).

Minus, *'alāmat-i tafrīq* (the sign—); *panj illā si* (5-3).

Minute, *daqīqa*; *shast sāniya yak daqīqa ast* or *mī-shavad* (sixty seconds make one minute).

Minute (adj.), *khayīt rīza* (small): *daqīq* (critical); *bārik-bīn* (ditto).

Minutes. *Vide* Proceedings.

Miracle, *mu'jiza* (by a prophet); *karāmat* or *khāriq-i 'ādat* (by a saint or *valī*); *bale, yārū mu'jiza karda sad tūmān bi-fugara² bākhshida*.

Miraculous, *mu'jiz-numā*.

Mirage, *zarāb*; *āb-i Yazīd* (less common).

Mire, *gil u shul* (for *gil-i shul*?). *Vide Mud.*

Mirror, *mir^{at}*; *ā'ina*; *ā'ina-yi badan-numā* (cheval glass); *Arastū ā'ina-yi iskandarī rā sākht va dar gal'a-i az qilā'i Sikan-dariyya nash kardand* (Aristotle made the mirror of Alexander which was erected on a fort in Alexandria).

Mirth, *az khushī dar libās* (or *dar pūst*) *namī-gunjad*, or *az khushī khud-dārī namī-kunad*

(he cannot contain himself for joy; *vide Joy*); *hangāma* (boisterous mirth, uproar).

Misadventure, *hādiqa*; *sū^z-i ittisāq*. *Vide Accident*, Misfortune.

Misanthrope, *mutanaffir az khalq*.

Misanthropy, *tanafur az khalq*.

Misapprehension, *kaj-fahmī*. *Vide Misunderstanding*.

Misbehaviour, *harakat-i bī-jā*; *bad-raftārī*.

Miscalculate, *ghalat shimurdan* (also to count the mistakes); *ghalat pindāshтан*; *ishti-bāh dar hisāb k*.

Miscellaneous, *'mukhtalif* (various); *muta-farriqa*, pl. *muta-farriqāt* (miscellaneous).

Mischance, *sū^z-i ittisāq*. *Vide Mistake, Misfortune*.

Miscarriage, *isqāt-i haml* (k. or sh.) (abortion); *in zan bachcha nāqis* (or *sāqīt*) *kard* (she had a miscarriage) *kāshki bār-am uftāda būd* (said by a mother to an undutiful child); *zā^z-shudan-i haqq* (of justice).

Mischief, *shaytanat*; *fāsād*; *bad-zātī*; *kalak-i² zir-i sar dārad* (he has some mischief, trick, in his head); *kharābi-yi kār īnki* — (the mischief of the matter is —); *mī-dānam larā-yi man māya mī-gīrad* (I know she is brewing mischief for me).

Mischief-maker, *mujsid*. *Vide Tale-bearer, Calumny*.

Mischievous, *mūzī* (hurtful); *bāzī-gūsh*, *bāzī-mūsh* vulg.; *sharīr*; *badzāt*; *bachcha fāzūli na-kun* (child, don't be mischievous); *in tīfī pidar-i Shaylān ast*.

Misconception, *ghalat-fahmī*; *kaj-fahmī*.

Misconduct, *bad-raftārī*; *harakāt-i nā-sazā*; *nā-najībī* (stronger than two previous).

Misconstruction, *kalām-am rā ta^zvil-i bī-jā kardīd*, or — *ma'nā-yi ghalat guzāshīd*.

Misceant, *awbāsh*; *shaqī*. *Vide Black-guard*.

Misdeeds, *zamā^z-im-i kirdār* (sing. *zamīma* not used in conversation); *sū^z-i raftār* (opp. to *husn-i raftār*).

Misdirect, *rāh-i bātil namūdan* (gen.); *sar-i pākat rā ghalat navishtān* (of a letter).

Miser, *la^zm* (miserly to himself and others); *bakhīl* (miserly to others only); *mumsik* (niggardly; will spend on his own comforts but not more); *kanis*; and *khāsis* (stingy, niggardly).

Miserable, *shikasta-hāl* (of men or animals);

¹ Variously spelt.

² *Kalak* is properly an earthen brazier (*maqal*) used by the poor.

parišan-hāl (of men); *khwār* (of animals or men); *muhaqqar* (of things).

Miserliness, *laṭāmat*; *bukhl*; *khissat*.

Miserly, *khasīs*; vulg. *kinis* and *kinisk*; *bakhil* (about every thing). Misery, *khwāri*; *shikasta-hālī* (gen.); *falākat*; and *'usrat* (pecuniary); *shaqāvat* (miserable luck); *dar hālat-i khwāri guzārān mī-kunand*.

Misfortune, *siyāh-bakhī*; *balā*; *musībat*, pl. *masā'ib*; *falak-zadagi*; *idbār*; *sadma* (gen.; disaster); *shikast* (loss of property); *ājat-i buzurg-ī bi-ū rasīda ast*, or *bad-bakhī bi-ū rūy āvarda*, or *ūrānakbat giriſta ast*; *kalak bar sar-i kas-i bastan* (to play a trick on, and hence to bring trouble on any one).

Misgovern, to, *siyāsat-i bad k.*; *bī-intizāmī k.* Misgoverned, *bī-nazmī*.

Misguidance, *gum-rāh-sākhtan* (gen.); *izlāl (k.)* (gen.; rare); *bad rāh-numā'ī* (gen.). Vide Mislead.

Misguided, *gum-rāh (k.)*.

Misinform, *ittilā'-i kižb dādan* and *yājtan*; *khidmat-i shumā darūgh 'arz karda-and* (you have been misinformed).

Misinterpret, *ghalat ta'vīl kordan*; *bad fahmīdan*.

Misjudge, *hukm-i nā-haqq k.* (in law). Vide Misconception.

Mislead, to, *kūcha-ghalatī k.*; vide Misgu-
dance; *sar az rāh burdan* (fig.); *bi-ghalat andākhtan*.

Misleading, *bi-ishtibāh mī-andāzad*; *gum-rāh-kun*; *izlāl-kun*; (gen.).

Miss, to, *khātā shudan* and *kardan* (of rifle); *nishāna ghalat raft*; *gulūla radd shud na-khurd*: *ānjā khayli jā-yi shumā khālī* (or *sabz*¹) *būd* (we missed you); *az dast dādan* (of opportunity); *gum k.* (to miss a person on the way); *khātā k.* (without an object, of a train).

Mismanagement, *bī-tadbīrī*; *bī-nazmī*; *bad-intizāmī*.

Misplaced, *bī-jā*.

Misreckon, *bad-shimurdan*; *ghalat shimur-dan*.

Misrepresent, *khilāf 'arz k.*; *ghalat iżhār dāshtan*; *harf rā bar khilāf vā namūda ast* (he has misrepresented the matter).

Missal, *kitāb-i aurād* (any book of prayer);

*Miftāh-u'l-Jinān*² (a *Shī'a* book of prayers for all twelve months).

Missing, *az īnāja maqūd ast*; *maqtūlīn*³ *hazār*, *majrūhīn du-vist*, *va maqūdīn sad*⁴ (killed one thousand; wounded two hundred; and missing one hundred).

Mission, *ma'āmūriyyat-i 'umda* (special —, or important mission); *risālat* (of a prophet); *siyārat* (embassy); *vakālat*; or *niyābat* (being a delegate).

Missionary, *kashīsh* (clergyman); *duktūr-i kashīsh-maslak* (medical missionary; either sex); *parastār* (nurse), or *shāgird duktūr* (doctor's assistant) are also terms in use. [The Ar. *dā'i*, pl. *du'āt*, is coming into use].

Mist, *bukhār* (also steam, vapour); *havā dūd giriſta ast* (fog or mist); *mih* (sp. morning and evening mist).

Mistake, *sahv (k.)*; *farāmūshkārī (k.)*; *khābt (k.)*; *ghalat (k.)*; (erring); *maqṣūd-am rā bad fahmīdīd* (you have mistaken my meaning); *chunīn mī-fahmam ki ishtibāh kardīd* (I think you have made a mistake; but *kār-i ghalat kardīd* "you have erred, sinned"); *dar avval-i nazār Janāb-i 'Ālī rā 'ivaz-i kas-i digar bi-jā āvurdam* (I at first mistook you for some one else; vide Recognize); *sahvān*; or *nā-dānistā* (by mistake).

Mistletoe, *kāvāh*.

Mistress, *dil-ārām*, or *shāhid*, or *rafīq* = *ma-shūqa*; *khānum* or *bānū* (of house); *begam*⁵ (for Sayyid ladies); *bībī*⁶ (by people of the house); *mu'allima*; and *ātūn* (instructress; goes from house to house); *zan-i dāshta* and politely *mut'a-ī* (kept woman); *rafīq* (not 'kept').

Mistrust, *az kas-i bad-gumān shudan*; or *bad-żann sh.*

Mistrustful, *bad-gumān*; *shakkī* (suspicious).

Misty, *pur-mih*; *havā mih būd* (it was misty). Vide Mist.

Misunderstanding, *kaj-fahmī*; *bad fahmīdan*; *ghalat-fahmī*: *dar miyān-i shān qadrī nā-chāqī ast* (there is a misunderstanding between them). Vide Coolness. [k.]

Misuse, to, *bad bi-kharj dādan*; *bī-jā istī'māl Mite, kirm-i panīr* (in cheese); *pashīz* (coin); *zarra* (atom).

¹ On the grass.

² *Jinān*, pl. of *Jannat*.

³ Or *kushīr* or *atlāf* "killed."

⁴ In India *yak hazār*; and *yak sad* would be substituted.

⁵ Pronounced *bigum*.

⁶ A child calls its mother *bībī*.

Mitigate, *az qusūr-ash mī-kāhad* (mitigates the offence); *takhfī dādan* or *k.*; *kam k.*

Mitre, *'imāma* (pagri worn by mullas); *har ki 'imāma sar ast az ulamā'* ^{st.}

Mitred, *mu'amman* (bound with or wearing an '*imāma*).

Mix, *āmīkhtan*, rt. *āmīz* tr. and intr.; and *qātī k.*, T.; and *shāmil k.* and *makhlūt k.* (gen.); *mamzūj k.* (of liquids or pastes); *yakjā k.* vulg.: *tū-yi ham k.* or *shāmil-i ham k.* (to mix all together; of dry things); *ikhtilāt k.* (of persons); *mu'āsharat k.* (ditto); *bā ham namī-jūshīm* (we don't mix, we don't get on together); *in hākim bā mardum misl-i hākim-i avval namī-jūshad* (or *āmīzish namī-kunad*).

Mixable, *qābil-i imīzāj*.

Mixed, *āmīkhta*; and *makhlūt* (gen.); *mamzūj* (of liquids or pastes); *murakkab* (compound).

Mixture, *mamzūj*; *davā* (gen. medicine); 'araq (liquid medicine); *qivām* (in cookery; the mixture after cooking). Vide Consistency.

Moan, *nāla* (*k.*).

Moat, *khandaq*.

Mob, *izdīhām* (crowd); 'avamm^u'n-nās. Vide Canaille.

Mock, to, *taqlīd-i kasī rā na-bāyad kard* (we ought not to mimic); *żarb giriftan* (m.c.); *istihzā² k.* (ridicule). Vide Mimic and Taunt.

Mocker, *istihzā-kun*; *taqlīd-chī* (mimicker).

Mocking, *istihzā*; *tamashkūr* (ridiculing).

Mockingly, *bi-tawr-i istihzā*; *bar sabīl-i tamashkūr*.

Mode, *vaz'*; *tawr*; *tarz*; *ravish*; *awzā'* (pl. of *vaz'*) (manners; also disturbance). Vide Manner, Fashion, Cut.

Model, *namūna* (sample of things): *sarmashq* (copy, a good example; of persons and things); *namūna-yi 'iffat ast* (she is a model of virtue; chastity); *raftār-ash sarmashq ast barā-yi dīgarān = in mujassama-yi akhlāq ast* (he is a model of good behaviour).

Model, to, *mişāl sākhtan*; *dar qālib durust k.* or *bi-qālib zadan* (or *rīkhtan*) (to cast).

Moderate, *miyāna-rāw*; *mu'tadil*.

Moderation, *miyāna-ravī*; *i'tidāl*; *iqtisād u miyāna-ravī*.

Modern, *tāza*; *jadīd*: *mutaqaddimān* va *muta'akhkhirin* (ancients and moderns); *tāza*

ijād, or *tāza ikhtirā'* (of inventions, fashions).

Modest, *sharm-rū* (also shy); *bā hayā*; *mahjūb*; *najīb* (prop. noble); *'afīs* (chaste); *shikasta-naṣṣ*.

Modesty, *khījālat*; or *sharm-sārī*; or *hayā*: 'ismat; or 'iffat¹ (chastity): *shikasta-naṣṣ* (humidity); *ufṣādagī* (ditto).

Modicum, *miqdār-i*; *miqdār-i qalīl-i*.

Modification, *ta'dīl* pl. *ta'dīlāt* (*k.* or *d.*): *ışlāh*, pl. *ışlāhāt* (*k.*) (corrections): *ba'd az tabdīl u taghyīr maṭlab rā pīsh kard*. Vide Change.

Modulate, *mawzūn k.*; *āvāz gardānīdan* (of voice): *kūk k.* (to tune, of instruments; wind up a watch, etc., etc.): [qalyān kūk ast "does the pipe sing properly ?"; a new pipe does not emit the correct note; also = "does it draw ?"].

Modulation, *gardāndan-i sawt*.

Mogul or Mongolian, *Mughal* (a vague term in Persia, where it is often applied to Afghans and implies barbarity).

Mohur, *ashrafi*.

Mohammedan, *Musalmān*; *Muhammadī*; Muslim,² pl. *Muslimīn*; *dīn-dār* (opp. to *kāfir*). Vide also Moslem.

Mohammerah, *Muhammara*.

Moire antique, *rīsham-i mawj-dār*.

Moist, *nam* (*k.*) (of clothes, paper, floor); *nam-nāk* (*k.*); or *pur-nam* (*k.*); or *marṭub* (of house, land, floor, atmosphere); *in pārcha* (or *kāghāz nam* or *pur-nam* *ast* or *nam dārad*; but *in zamin nam dārad* or *namnāk ast* or *marṭub ast* (but not *nam ast*): *tar* (wet and also fresh); *nam k.* (to make damp).

Moisten, *tar k.* (prop. "to wet").

Moisture, *ruṭūbat*; *namī* (rare); [*lari* freshness].

Molar, *dandān-i ḥasyā²-i*. Vide Teeth.

Mole, *mūsh-i kür* (also the musk-rat?); *khāl* (a small beauty-mole on the skin); *kalaf* (disfiguring mole; also freckles; the spots on the sun; the dark marks in the moon).

Mole-cricket. Vide Cricket.

Molecule, *zarra*, pl. *zarrāt*.

Molest, *azīyyat*—or *āzār dādan*; *zarar rasāndan*; *īzā k.*; *muta'arriz shudan*. Vide Maidenhood.

Molester, *āzār*-etc.—*kun*.

Mollient, *mulayyin*; *linat-dih*. [grief).

Mollify, *nīrm k.* (of anger): *tasallī dādan* (of

¹ Modesty is enjoined by Muslim law.

² *Musalmānā!* or *Ay Musalmānā!* is a Muslim cry for "Help! help!"

Moment, *lamha*: *lahza*: *hamīn hālā bi-rāw* (go this very moment); *dar ān-i vāhid* (in a single moment); *bi-yak chashm zadan* or *bi-tarfat¹ l-ayn* (in the twinkling of an eye); *ān-i ki* (or *tā*) *dast zad murd* (the moment he touched it he died); *bi-yak ān mī-āyam* (I will come in a moment).

Momentary, *ānī*; *fawrī*.

Momentous, *muhimm*; *girān*; *bā uzm*; *aḥammīyyat dārad*.

Monarch. *Vide King*.

Monarchy, *Inglisṭān Shāh dārad, jamhūrī nīst*; *dawlat-i mashrūṭa* (limited monarchy).

Monastery, *dayr* (Christian; also nunnery): *khānaqāh* (residence of one or more dervishes or Sufis).

Monasticism, *az dunyā guzashtagī* (asceticism): *rahbāniyyat* or *ruhbāniyyat* (of Christians).

Monday, *du-shamba*.

Money, *pūl*: *pūl-i hāzir*: *pūl-i mawjūda*; *naqd* (cash including notes): *naqdīna* (cash in coin): *dasht* (*k.*)¹ (the first money taken in a shop in the day); *tā bi-hāl dasht na-kardam* (I haven't sold anything yet); *bay'āna* (earnest money); *jīb-kharj* (pocket-money); *sikka* (coin); *pūl-i khurda* (small money); *pūl-i qalb* (bad—); *qāyima* or *sar-rāst* tech.; even money); *ū pūl paydā-kun ast* (he's a money-maker); *pūl-am sūkht shud*² (my money has clean disappeared); *īn kharj-i jīb-i bachcha-hāt ast*, or *īn ājil-i³ kīsa-yi* *bachcha-hāt ast* (pocket-money for your children); *pūl bi-jigar-ash chaspida ast* (he can't part with his money); *bā pūl-i naqd bālā-yi sabīl-i Shāh naqqāra tavān zad* (with money you can do all things); *pūl pūl rā mī-kashad* (money makes money); *sīm u zar* (money; also silver and gold); *pūl-i khud rā bi-dā'ira zad* (he wasted his money on music and delights). *Vide Remuneration and Outfit*.

Money-changer, *sarrāf*.

Moneyed, *pūldār*.

Mongoose, *mūsh-i khurmā*.

Mongrel, *du-raga*. *Vide Wolf*.

Monitor, *nāsihat-kun* or *nāsih*; *khalīfa* (the head boy in a class who assists in teaching).

Monk, *rāhib*, pl. *ruhbān* and *ruhhāb* (Christian monk; or Buddhist monk); *zāhid* (ascetic); *gūsha-nishīn* (recluse); *tārik-i dunyā* (monkish).

Monkey, *būzīna* or *maymūn*; *shādī* P.; *'antar*⁴ (m.c.; ape).

Monogram, *naqsh-i khātam* (in signet ring); *saj'-i muhr* (in seal); *saj'-i ism* (elsewhere); *tughrā* (a full name in ornamental monogram form, as on a coin).

Monopolist, *muhtakir*. *Vide Infra*.

Monopoly, *imtiyāz* (mod.; given by Govt.): *ihtikār*⁵—, or *ambār kardan* (engrossing, hoarding up foodstuffs against a time of scarcity or to produce a rise in price): *iḥtigār-i kull*.

Monotheist, *muwahhid*; *mu'taqid-i tawhīd*: *muqīr bi-yagānagī-yi Khudā*.

Monotone, *bi-yak ṣadā* (or —*navā*) *harf mī-zanad* (he speaks in a monotone).

Monsoon, *mawsim-i bārān*; *barash-kāl* or *bārish-kāl* (Hind.; rare).

Monster, *tarkib-i kharg-i 'ādat*; *vide Demon*: *mazhar-i khabāsat ast* = *sharārat bar ū khatm ast* (a monster of iniquity).

Monstrous, *vide supra*: *chunīn 'amal-i az vay bi-shiddat qabīh ast* (it's monstrous of him to act like this).

Month,⁶ *māh*; *shahr*, pl. *shuhūr* (used in letters, etc.); *shahr-i qamārī* (lunar—); *māh-i shamsī* (solar—); *ghurra* or *avval-i māh* (first of the month); *īn pūl rā sar-i māh mī-dihām* (I will pay on the first of next month; *sar* properly beginning).

Monthly, *har-māha* (adv.) (every month); *māhiyāna* adv.; [*māhāna* monthly pay]: *māh bi-māh* (adv.): *jīra* (daily or monthly ration, or its money equivalent): *mushāhara* or *shahriyya* = *mavājib-i māhāna*.

Monument, *yād-gār*; *āṣār-i qadīma* (ancient ruins); *mī-khwāham yād-gār-i rū-yi qabr-*

1 The *dasht* is sometimes placed on the lips and forehead before it is placed in the pocket.

2 *Sūkht kardan*, tr.

3 *Ājil*, nuts, etc., eaten between meals.

4 'Antar, Ar. "horse-fly." How does it come to mean baboon in Mod. Persian?

5 Practised even by leading Mullahs. Monopoly, engrossing, and usury, are however all contrary to Muslim law.

6 In letters, the Muslim lunar month is used; but in agricultural and revenue documents, etc., the old Persian solar months or the signs of the Zodiac are used. The Turkish year is used in *farmāns* and newspapers.

ash bu-guzāram (I'm going to erect a monument over his grave): *manāra* (column); *sang-i lahd* (tombstone).

Mood, *sīgha* (gram.); *zamān* (tense): *vide Disposition*: *imrūz mutahammil-i ta'arruz nīst* (he is in no mood to be contradicted); *hālat-i bāzī kardan na-dāram* (I am not in the mood to play).

Moon, *māh*: *māh-i naw*, or *hilāl* (new): *badr* (full); *māh-i shāb-i chahār-dāh* (= full moon); *tahvil-i māh* (change of the moon): *māh tā hanūz sar na-zada ast*, or *tūlū' na-karda*: *istihlāl namūdan* (to view the new moon).

Moonlight, *māh-tāb*.

Moonstruck, *qamar-zada* (lunatic).

Moor, *Maghribī* (man of *Murrākish* or Morocco).

Moorage, *langar-gāh*.

Mootable, *bahs-pazīr*; *nizā'*-*bardār*.

Moot-point, *mahall-i guft u gū*; *mādda-yi nizā'*; *mawrid-i bahs*.

Mope, to, *puff* *k.* (of birds; with feathers puffed up); *pizhmurda* (adj.) (moping; of birds or people).

Moral, *fahvā* (meaning); *dar īn hikāyat du jā'ida ast* (there are two morals to this story); *naliya*: *pārsā* (in behaviour); *tahzib-i akhlāq* (moral culture, and refinement of manners).

Morality, *salāhiyyat*; *pārsā-* (righteousness); *'ilm-i akhlāq* (the doctrine).

Moralize, to, *naliya giristān az—*: *dar bayn-i hikāyat binā mī-kunad bi-va'z u naṣīhat*.

Morals, *akhlāq* (also behaviour); *husn-i akhlāq* (good—; opp. to *sū'*-i *akhlāq* or *fasād-i akhlāq*).

Morass. *Vide Marsh*.

Mordant, *nīsh-zan* (biting).

More, *bish*; *bishtar*; *ziyāda* (ziyād much); *bishtarak* (a little more): *kam u bish*, or *kam-ā-bish* (more or less); *bī-kam u ziyād* (neither more nor less): *digar na* (no more); *bish az*, or *mutajāvīz az*, or *ziyāda az du rūpiya na-dād*; *harchi ziyāda-tar bihtar* (the more the better); *az jān-ash ham mī-guzarad tā chi rasad bi-māl* (he's risking his life, how much more won't he risk his property); *chandān ki ḥalab kard kamtar yājt* (the more he searched for it the less he found it): (az) *yak jarsakh bishtar rāh būd*: *qadr-i bi-charbān* ("give me a

little over"); said by a woman making a purchase: the seller, for instance, will then increase his measure of cloth by the breadth of half his nail,¹ a quantity that will quite satisfy the lady that she has made a bargain): *i'tibār-i zan dar chashm-i mard mānand-i khidmatgār ast na rasū* (women are regarded by the men more as servants than associates). *Vide Over and Rather*.

Moreover, *guzashtha az īn*; *'alāva bar īn*; *iżāfa bar īn*; *vāngahī*² (pronounced *vungahī*); *sivā-yi ān* (excepting that); *qaż-i nazar az—* (setting aside).

Morgue, *murda-khāna*.

Moribund, *garib*^a 'l-marg; *mushrif-i bimawt*; *nafas-ash bi-shumār uftāda*.

Morning, *subh*: *bāmdād*; *'ala-q-sabāh* (adv.; early in the morning); *sahar* (before dawn); *vide Dawn*; *sitāra-yi subh* (the morning star, i.e. Zuhra or Venus).

Morocco, *Marākash* (Ar. *Murrākish*); *Maghrīb* (old; Mauritania). [green].

Morocco leather, *sāgharī* (gen. green; sha-Morose, 'abūs (frowning).

Morosely, *abūsāna*.

Morphia, *jawhar-i tiryāk*.

Morrow, to, *fardā*; *pas fardā* (day after to-morrow); *pastar fardā*, and vulg. *pas-i pas fardā* (the day after the day-after-to-morrow); *shab ābistan ast fardā chi zāyad* (=none knows what the morrow will bring forth); *fardā-yi qiyāmat bi-man mī-rasad* (=I'll never get it).

Morsel, *luqma* (nice or nasty).

Mortal, *murdanī*; and *fānī*; and *bī-baqā* (fleeting); *qātil* or *muhlik* (gen.; deadly, killing); *kārī* or *muhlik* (of wound); *zahar-i halāhal* (deadly poison); *dushman-i jānī* or *a'dā 'aduv* (mortal enemy); *insān* (a man).

Mortality, *illāj-i nufūs*; *dīrūz 'idda-yi amvāt durīst būd*: *bashariyyat*.

Mortar, *jūghan* or *hāvan* (for pounding); [*dasta-yi hāvan*, pestle]; *khumpāra* (gun): *gach* (prop. gypsum, cement); *sārūj* (mixture of lime, ashes, and chopped straw; for flooring; also Portland cement); *kāhgil* (mud and chopped straw).

Mortgage, to, *rahn guzāshtan* or *bi-rahn dādan*; *giraw guzāshtan*; [but *giraw bastan*, to bet].

¹ *Ū barā-yi man ān qadr charbān id*.

² آنچه،

- Mortgaged, *marhūn*; *dar giraw rafta*; *dar giraw ast*.
- Mortgagee, *murtahin*; *rahn-giranda*.
- Mortgager, *rāhin*; *rahn-dihanda*.
- Mortification, *riyāzat* (mortification and religious exercises); *nafs-kushī* (mortification); *parhīz* (abstinence); *fāsād* (corruption); *murtāz* and *riyāzat-kash* adj. (practising mortification).
- Mortified, *khusk-i muqaddas* (austere looking; of priests). *Vide Doleful*.
- Mortify, *fāsād paydā k.* (of wound); *tawhīn k.* (to humiliate); *javāb-i tawhīn dādan* (to give a mortifying reply); *javāb-i dilshikan dādan* (ditto).
- Mortmain, *vaqf* (gen. of church property, but also corporate body).
- Mosaic, *khātam-kārī* (in wood); *zamīn-i man-qūsha* (in floor).
- Moses, *Mūsa*; ‘*asā-yi Mūsa*¹ bi-chashm-i tu
- (= “may you not guess”; said by boys playing at *finjān-bāzī*).
- Moscow, *Musqaw*.
- Moslem, *Muslim*, pl. *Muslimīn*; *Muslima*, fem. *Vide Mohammedan*.
- Mosque, *masjid*, pl. *masājid*; *masjid-i jāmi‘* (congregational mosque, for Friday prayers); *khāna-yī Khudā* (also = Ka‘bah in Mecca).
- Mosquito, *pasha*; [*pashsha-yi khākī*, sand-fly].
- Moss, *pūda* (that grows on damp walls); *davālak* (tree moss; lichen).
- Most, *bishtarīn*; *aghlab-i* —; *aksar-i* —; *khaylī bāshad* (or *muntaha*) *qīmat-ash dah tūmān ast* (its price at the most will be ten tumans); *muntahā-yī marātīb* (or *dast-i ākhir*) *marā mī-kushand* (at the most they can kill me).
- Mostly, *aksar-i awqāt*; *ghālib-i awqāt*: *aksar-ash* (of quantity).
- Mosul, *Muṣil*, for *Mawsil*.
- Mote, *zarra*, pl. *zarraīt*; *tutuq-i nūr* (the column of light in a dark bazar or in a darkened room).
- Moth, *bīd* (also the fungus insect that eats woollen stuff in the hot weather); *bīd-khurda* (moth-eaten); *parvāna* ‘*āshiq-i chirāgh* ast.
- Mother, *mādar*; *vālida*; *nana* (by children); *mādar-zan* and *mādar-shū* (mothers-in-law); *khush-dāman*² (rare = *mādar-zan*).
- Motherhood. *Vide Maternity*.
- Motherless. *Vide Orphan*.
- Mother-o’-pearl. *sada*.
- Motion, *harakat*; *jūmbish*: *inqilāb-i daryā* (restlessness of sea); *harakat-i dāsimī* (perpetual —).
- Motionless, *sākin*; *bī-harakat*.
- Motive, *maqṣūd-i aṣlī gharaz*; *sallamnā muharrik-i shān asbāb-i dīgar bāshad* (admitted they act from different motives —); *quvvā-yī mutaharika* (motive power).
- Motor-car, *kāliska-yī khud-raw*; ‘*atomobil*’ (Eur.).
- Mouflon, *arghalī* (the Persian mouflon; *vide Sheep*).
- Mould, *qālib*; *gulūla-rīz* (for bullets); *khāk*; and *gil* (soil). *Vide Mildew*.
- Mould, to, *tashkīl dādan*; and *qavāra d.* (rare) (to fashion, shape); *qālib z.* or *bi-qālib rīkhtan* (to pour into a mould).
- Mouldable, *tashkīl-pazīr*.
- Moulder, *qālib-zan*.
- Mouldy, *purmak-zada*; *pampū-zada* (vulg.); *vide Mildew*; *urusī-yam pampū zada ast* (my shoes are mouldy).
- Moult, to, *tūlak k. T.*; *kurīz k. P.*; *par rīkh-tan*.
- Moulted, *ṭulakī*. *Vide Haggard and Inter-mewed*.
- Moultling (subs.), *par-rīzī*; *tūlak*; *kurīz*.
- Mound, *tal*; *tappa*; *pushta*; *tūda* (heap).
- Mount, to, *mugavva* (*k.*) (a picture; *muqavva* = cardboard); *bar asp bar āmadan*, intr.; *savār k.* caus.; tr. (of gems); *savār-i asp shuda tākht*: *bālā-yī kūh raftan*: *bi-qushūn asp dādan* (of troops); *bālā raftan*; and *taraqqī k.* (of prices).
- Mountain, *kūh*: *sar-i kūh*; and *qulla-yi kūh* (summit); *kamar-i kūh* (half way up); *pā-yi kūh*; and *dāman-i kūh* (skirt of—); *ādam bi-ādam mī-rasad valī kūh bi-kūh namī-rasad* (prov.; = it’s a small world; we’ll meet again); *kūhī* (adj.).
- Mountaineer, *kūhistānī*.
- Mountainous, *kūh-sār*; *pur az kūh*.
- Mounted, *bi-gurda-yī*³ (or *pusht-i*) asp *savār shudam* (I mounted the horse): *savāra* (adv.; also subs. “cavalry”).
- Mourn, to, *nālā k.* (to moan); *zārī k.* (weep loudly); *nudba k.* (to mourn and recount the good qualities of the dead); *giryā k.* (to weep); *afsūs kh.* or *k.* (to regret); *mātam*

¹ The rod of Moses possessed magical powers.

² *Khrush-dāman*, is common in India. ³ *Gurda* properly “kidney” and hence “back of the loins.”

(for *mātam*) *girīstan*; *shīvan* n. (beating the breast, etc. for the dead); *nawha* k. chanting, etc. for dead): *dar mātim-i ū tamām-i ahl-i vilāyat siyāh-pūsh shuda* and; *bi-jihat-i marg-ash ghuṣṣa mī-khurand*.

Mourner, *mātam-gar* or *giriya-kun* (any mourner for the dead): *nawha-gar* (hired chanters and wailers): *mātam-dār* or *ta'ziya-gīr* (prop. in Muharram): *sāhib 'azā kist* (who is the chief mourner?).

Mournful, *gham-gīn*; and *gham-nāk* (shown by appearance; with clouded looks): *mahzūn* (saddened in heart); *dil-tang* (sad and also bored q.v.): *malul* (sad, q.v.; dejected).

Mournfully, *mahzūnāna*.

Mourning,¹ vide Grief: *'azā-dārī*; and *mātam-dārī* (holding the assembly, etc. for mourning); *īshān dar 'azā hastand* (they are in mourning): *īshān 'azā-dār and, namī tavānīd didan-i shān bi-ravīd* (they are in mourning, you can't call); vide to Mourn; *libās-i mātam* (dress); *shāl-i 'aza bi-gardan²* *bastam* (to wear the sign of mourning).

Mouse, *mūsh*; *mūsh-i khānagī* (house—); *dār-mūsh* (i.e. 'tree-mouse or the dormouse'); *mūsh-i sahrā*zī** (field-rats such as the *mūsh-i du-pā* or kangaroo-rat, and the jerboa, etc.).

Mouser, *mūsh-gīr* adj. (of cats).

Mouth, *dahan*; *dahan-i tang dārad* (she has a small mouth; a point of beauty): *dahan-i farākh* (large mouth); *saqf-i dahan*, or *kām*³ (roof of the mouth): *dahan-darīda* foul-mouthed); *nīhang dahan-ash rā misl-i yak⁴ darvāza vā mī-kard* (the shark⁵ opened its mouth wide like a don); *pūz* (the snout of animals); the lips and mouth of humans; *dahana* (of river or of pass); *dahan* (of a big gun); *bi-yak zabān* (with one mouth).

Mouth, to, *vāqt-i ki sukhān mī-gūyad dahan-ash rā mī-sāzad*.

Mouthful, *yak luqma*; *navāla* (rare); *qup* (of water): *yak chingak* (a beakful); *bu-guzār yak ching bi-zanad*; [*ching* "beak," but *chang* "claw"].

Mouthpiece, *lab-gīr* (of pipe, etc.): *su/arū⁶ zabān-i bādshāh-hā* and (ambassadors are the mouthpieces of the kings).

Movables, *asbāb-i manqūla*. Vide Furniture, Property.

Move, to, *jumbīdan*; and *harakat k.* (intr.); *jumbānidān*; and *harakat dādan*; *takān d.* tr. (to shake) and *takān kh.* intr.; *harakat na-kun*; *vā ist jā-yi khud* (don't stir; stay where you are); *takān na-khur* (don't move); *dar-majlis-i shūrā ū fulān maṣlab rā tahrik namūd* (at the committee he moved that—); *ta'sir k.* (affect); *bi-jūsh āvardan* (for joy or grief); *bar-angīkhtan* (to anger); *garm k.* (to move to tears): vide Induce; *harakat d.* (of troops, chessmen): *pīsh k.* (of chessmen): *jā bi-jā k.* (of troops, articles): *rāh bi-raw* ("go on; move"; in chess).

Movement, *harakat*; *jumbish* (shaking): *jumbish i langar-i sā'at* (of pendulum, not *bīz-i langar*).

Mover, *muharrik* (fig.): *jumbānanda* (shaker; of things); *jumbanda* (living creature); *taqdim-kun* (of a motion): *jā bi-jā kun* (displacer).

Moving, *muta'assir* (affecting); *tashvīq-dīh*; *targīb-kun* (inciting of words or people).

Mow, to, *diravīdan* or *diraw kardan*; *dās k.* Mowed, Mown, *diravīda*; *burīda*; *diraw karda*.

Mower, *diravanda* or *diraw-gar*; *'alaf-bur* (of grass).

Much, *ziyād*; *khaylī*; *firāvān*; *az bas*; *bisyār*; *vāfir*; *pur*; *tā chi rasad bi*— (how much the more or less; vide More); *ān qadr ki*; or *chandān ki*; or *har qadr ki* (as much as); *bisyār ziyād* (too much).

Muchness, *bisyāri*; *ziyādī*; *miqdār-i 'azīm*; *kasrat*; *ziyādatī*; *vujūr*; *farāvānī* (abundance); *ifrāt* (excess; opp. to *ta'rīt* deficiency, being too little).

Mucous, *lu'āb-dār* (of leaves, seeds). Vide Membrane.

Mucus, *khilt*, pl. *akhlatī* (from nose, eyes, wounds); *muf* (of nose): *lu'āb-i dahan* (saliva); but *lu'āb dārad* (it is glutinous).

Mud, *gil*; *gil u shul* (adj. and subs.; slush;

¹ Mourning—black or some dark colour—is worn by Shi'as for a near relation for a year, and for a cousin for two or three days. The mourning dress is removed from the mourners by the head of the family or by a big person. Mourning is also worn during the months of Safar and Muharram.

² A black shawl is worn on the head by men and one end is twined round the neck. The women wear a black *chādar*.

³ *Kām* also means "desire." A donkey with a black palate is unlucky and hence cheap.

⁴ *Yak* here is emphatic.

⁵ The crocodile is often confused with the *nishang* or shark.

- shul* is looser than *gil*); *lajan* or *līsh* (black mud at the bottom of a well or stream, etc.); *lāy* (of mud in streets); *bātlāq* T.
- Muddle, *ightishāsh* (k.); *shuluq* (k.); *kharābī* (k.); vide Mire: *kār rā shalgham shūrbā karda ast vulg.*
- Muddy, (adj.) *gil-ālūd* (of water); *mukaddar* (ditto); *gilī*; *lātī-dār*; *shul u gil* (adj. and subs.); *libās-am tamām-ash pur gil shuda*, or *shul-ālūd shud*.
- Muddy, to, *mukaddar* k.; *gil-ālūd* k. (water, clothes, etc.).
- Muezzin, *mu'azzin*.
- Muhammadan, *Muslim*; *az ahl-i Islām* (the man); *Islām*; or *dīn-i Muhammādī* (the religion); *Islāmī* (adj.).
- Mulberry, *tūt*; *tūt-i safid* (white—); *tūt-i siyāh* (black—); *tūt-i khurmātī* (large kind); *shāh-tūt* (a good kind).
- Mule, *qātir*; *baghl*; *astar*: *qātir-ī dar duvist rūpiya kharidam*.
- Muleteer, *qātirchī*; or *qātir-dār*, a muleteer who owns mules: *chārvā-dār* (for mules or donkeys; either the owner or the head-man in charge): [*sārvān* or *sārbān* “camel driver or grazer”] *jammāl-dār*¹ or *shuturdār*, the owner]: *mukārī* (a muleteer or camel-man that transports goods); *jilawdār* (a head-muleteer; also a head-groom that rides ahead of his master): *yatīm-chārvā-dār* (assistant muleteer).
- Multiform, *kasīr* “*l-ashkāl*.”
- Multiplicand, *mazrūb*.
- Multiplication, *zarb* (k.) (arithmetic); *zarb-i murakkab* (compound —); *jadval* “*z-zarb*” (— multiplication table).
- Multiplier, *mazrūb* *bih*, or —*fīh*.
- Multiply, *zarb* k. or z. (arithmetic); vide Increase; *du si tā shash tā* (twice three is six); *chahār rā dar shish zarb kun* (multiply six by four).
- Multitude, *izdihām*; or *jam'-i ghafīr*.
- Mumble, *min min khwāndan* or —*harf zadan* (to speak in an indistinct manner; also of children humming their lessons to themselves); *jāvida harf mī-zanad* (he mumbles his words; a natural defect); *shikasta harf mī-zanad* (he breaks off in his sentences; also of a beginner “he speaks brokenly”).
- Mummy, *mūmiyātī*² (the medicine); *lāsh-i mūmiyā zada* (the Egyptian; the corpse). Mundane, *dunyavī*.
- Municipality, *idāra-yi baladiyya*, or *idāra-yi tanzīfiyya*.
- Munificence, *bakhshish*; or *bakhshandagī*; or *bazl* (giving freely); *jūd* (liberality, even by a poor man); *fayyāzī*, (munificence; more than *bazl*).
- Munificent, *bakhshanda*; and *bazl* *kunanda* (liberal); *javvād* (rare); or *fayyāz* (munificent); *daryā-dil*.
- Murder to, *khūn rīkhtan*; and *kushtan* (to kill); *bi-'āmd bi-qatl rasāndan*: *khūn* k., Indian, but coming into use).
- Murder, *khūn namī-khwābad* (murder will out); *qatl*: *khūn-rīzī* (slaughter of a number); *qatl-i 'āmd*.
- Murderer, *khūnī*³: *qātil* (killer).
- Murderess, *qātila*.
- Murderous, *khūn-khwār* (of men); *khūnīn* (of deeds).
- Murmur, Murmuring, *hamhama* (of distant crowd); *shur shur* (noise of water): *gila*; *shikāyat*; *shakva* (complaint in any way).
- Murmur, to, *lund lund* k. (gen.; grumble under the breath); *qur qur* k. (of unwilling servant); *qum qum* k. (rare). Vide Grumble and Mutter.
- Murmurer, *shākī* (complainer); *qur qur-kun* (of servant).
- Muscat, *dar Masqat*⁴ *faqat chand darb khāna bā sajā ast*.
- Muscle, *māhīcha* (of calf, or upper arm); *pay*, and *'asab*, pl. *a'sāb*, (tendon).
- Muscular, *gūshīt-i badan-ash pīchīda ast* (he is very muscular).
- Museum, *mūza* (Eur.); *'ajā'ib-khāna*.
- Mushroom, *qārch*.
- Music,⁵ *mūsiqān*,⁶ vulg. *mizgān*; *musīqī* or *mūzīk*; *mūzīq dūst mī-dārīd*, or *az āvāz u sāz khush-i tān mī-āyad?* (are you fond of music?).
- Musical, *parda* (scale): *musīqī-dān* (one skilled in music); *sandūq-i mūzīk* (musical box).
- Musician, *sāzanda* or *mutrib* (professional singer or player); *khwānanda* (singer; gen.); *āvāz-khwān* (ditto); *mughannī* (professional singer or player).

¹ The affix *dār* is incorrect as *jammāl* by itself is a camel-owner.

² A medicine sold in the bazars, but no longer Egyptian mummy.

³ Enunciate the *č* distinctly. ⁴ Lit. “place of falling”; *masqat* “*r-ra*’s Ar., “birth-place.”

⁵ Music is condemned by Muslim law.

⁶ *Musīqār*, a bird with a perforated bill that emits musical notes.

Musk, *mishk*: *nāja* (the musk-pod); *mishk-bū* (scented like musk; the adjective *mishkin* in m.e. generally signifies musk-coloured, i.e. black); *āhū-yī mishkin* (musk-deer); *mūsh-i mishki* (musk-rat).

Musket, *tufang*: *lūla* (barrel); *qundāgh* (butt); *khizāna* (chamber); *khurūsak* (hammer of flint-lock); *chaqmāq*; or *chakush*; or *ding* (cock); *sumba* or *mīl* (ram rod); *tasma* (sling); *kamān*¹ (spring); *qabza* (the grasp); *ātashkhāna* (pan of flint-lock); *dīd* (back-sight); *magasak* (fore-sight); *lablaba* (trigger); *pāshna* and *shayṭanak* (ditto); *qar-khaluq* (trigger guard). *Vide* Rifle, Gun, Match-lock.

Musketeer, *tufang-chī*.

Musketry, *tūr-andāzī*.

Muslin, *malmal* (Hind.).

Must, *mī-bāyist* or *bāyist*; or *bāyad*; or *lāzim ast ki*;—(followed by Pres. Subj.): *chi sadū-yi khish khish-i mī-āyad?* *jānvar-i bāyad bāshad* (what is this noise? it must be some animal); *bāyad rafta bāshad* (he must have gone; classically *mi-bāyist rafta bāshad*).

Mustachios, *burūt*; or *sabil*: *shārib* or *āb-khwār* (that portion that overhangs the lip; cut off by very strict Muslims): *burūt-ash tāb dārad* (he has twisted mustaches); *sabil-i chaqmāqī* (—curled upwards); *bi-sabil-at qasam, īn rā na-kardam* (vulg. oath).

Mustard, *khardal* (seed).

Muster, *sān dīdan* (to review, by big people); *vide* Review: *hāzir u ghāyib k.* (to note attendance in muster-roll): *kitābcha-yi hāzir-bāshī* (muster-roll): *lashkar-navīs* (the keeper of the roll).

Mutability, *taghyīr*, pl. *taghyīrāt*; *inqilāb*, pl. *inqilābāt*. *Vide* Change.

Mutable or Mutation, *taghyīr*— or *tabdīl-pazīr*; *munqalib*.

Mute, *lāl*; *ū kar-i gung-i mādar-zād-i*'st (he is a deaf mute from his birth).

Mute, to, **Mutes**, *chālkūz*, *andākhtan* (mutes of birds): *sargīn* or *chalqūz*² (of pigeons).

Mutilated, *maqtū-*"*l-yadd* etc., etc.: *dast u pā buri da* (of hands and feet).

Mutilation, *qat-i a'zā*; *nasaq*³ (cutting off nose, hands, etc., etc., as punishment for

theft): *khwāja* or *khaṣī kardan* (to emasculate).

Mutineer, *yāghī*; *bāghī*; *tāghī*: *sar-kash* (gen.; rebellious).

Mutiny, *yāghī-gari*; or *baghāvat*: *balva* (gen.); or *shūrīsh* (disturbance): *sar-kashī* (gen.; rebellion).

Mutter, *zīr-i lab guftan* (speak in a low voice); *qum qum k.* (rare) or *qut qut k.* or *lund lund k.* (grumble in a low voice; *vide Murmur*): *āhista* or *yavāsh guftan* (to say 'aside' or in a low voice); *qir qir* or *qur qur k.* (of unwilling servant).

Mutton, *gūsh-t-i gūsfand*: *gūsh-t-i barra-yi shīr* (lamb); *gūsh-t-i barra* (in m.e. the flesh of a ram of any age; *barra*, properly lamb): *gūsh-t-i rān* (leg of—); *gūsh-t-i dast* (shoulder of—); *gūsh-t-i pusht-i māzā*⁴ (upper portion of the saddle); *gūsh-t-i sīna* (breast of—). *Vide Sheep and Lamb.*

Mutual, *du-sarī*; *az tarafayn* or *jānibayn*; *in fā'idā-yi tarafayn*⁵ *khwāhad bud*.

Muzzle, *pūza* (of animals); [*pūz*, for a man's nose, is a word chiefly used by Zardushtis; it is considered vulgar]: *pūz-band* for dogs and horses); *lunj* (mouth and chin and also the fat part of the cheek; usually of chubby-cheeked boys).

Muzzle-loader. *Vide* Breech-loader.

My, *māl-i man* :—*am*: *āz ān-i man* or *az man* (mine).

Myrobalan, *halīla-yi siyāh* (black): *halīla-yi zard*; and *halīla-yi kābulī*; and *balīla* (names of various species).

Myrrh, *murr*; *murr-i makki* (Mecca myrrh).

Myrtle, *ās*; *mūrd*.

Myself, *khud-i man*, or *man khud*, or *khud-ām* (I myself).

Mysterious, *ramzī*; *sirrī*; *asrārī* (secret): *makhfi* (hidden).

Mysteriously, *ramzī*; *az rūy-i ramz*; *makhfi-yāna*.

Mystery, *ramz*: *mu'amma* (prop. riddle): *digar az īn sirr hīch namī-dānam*, or *digar namī-dānam īn chi sirr-i*'st.

Mystic, *ārif* pl. *'uraṣāt*, *Sūfi* (relig.): *arbāb-i kashf u shuhūd* (those Sufis to whom revelations are made); *īn raqs-hā ramz dārad* (of mystic dance); *ghayb-shīnās* (one who knows hidden secrets): *ahl-i murāqaba*

¹ *Fanar* spiral spring.

² *Sargin* dung of animals. Pigeon's manure is used for melons.

³ *Nasaq-chī*, "executioner."

⁴ *Māzā* or *māz*, "back-bone."

⁵ *Tara/ayn* Ar. dual. No word for "mutual."

(Sufis that, at will, fall into a temporary waking trance).

Mysticism, *Şūfi-garī*; and *Tasavvuf*: and *mazhab-i asrāriyān* (rare) (Sufism).

Mystical, *bā mu'amma*; *pas-i parda*; *sirrī*; *ramzī*; *az ghayb*. *Vide Mystery*.

Myth, *qissa-yi kuhna*; *afsāna*.

Mythological, *mawhūm*; '*adīm*'^u*l-vujūd*.

Mythology, *khurājāt-i Yūnāniyīn* (Greek Mythology).

N

Nadir, *an-nazīr* or *samt^u'l-qadam* (astron.; term opposite of *samt^u'r-ra^ks*).

Nail, *nākhun* (of finger; also claw); *mīkh* (of iron or wood); *gul-mīkh* (with large head, for retaining tiles in position); *mīsmār* (rare); *chang* (of animal, but *ching* "beak"); *nākhun tarāshīdan* or *giriftan* (to cut the nails); *gal-i mīkh āvīzān kun* (vulg.) (hang it on the nail). *Vide Hang*. **Nail to**, *mīkh zadan* (in box, or ground); or *kūbidan* (in ground, in box, in wall); *vide Hammer*; *vide Peg*.

Nail-cutters, *tīgha-yi nākhun-gīr*, or *nākhun-gīr*.

Naked, *barahna*; *lukht* or *lūch* (*vide also Squint-eyed*): '*uryān*: *lukht-i mādar-zād* (stark-naked).

Nakedness, *barahnagī*; '*uryānī*; *juz sātir-i 'awrat libās bar khud namī-girand* (their dress is only sufficient to cover their nakedness). *Vide Nude*.

Name, *nām*; *ism* pl. *asāmī* and *asmā²* (pl. *asmā* also = nouns q.v.); *laqab* pl. *alqāb* (title or nickname); *kunya*¹ (calling one by the relationship; as son, father, brother—of So-and-so); *takhallus* (nom de plume of a poet); *asmā-yi husnā* (the 99 names or attributes of God); *ism* 'z-zāt (the essential name of God, i.e. *Allāh* or *Hū*): '*alam* (a proper name: of persons the special name by which the individual is distinguished); *az ṭaraf-i Shāh* (in the name of the Shāh): *ism-i a'zam*² (the great name of God); *īn jaħāz Zulaykhā nām dārad*, or *bi-Zulaykhā mawsūm ast* (this ship is called Zulaikha); *agar kām-yāb na-shavam ism az sar-i khud-am mī-*

gardānam or *bar-mī-dāram* (if I fail I'll change my name): *az īn kār ism u rasm paydā mī-kunī* ("by this you will acquire a great name"); the word *rasm* in Ar. = trace); *ism-i khudat rā sar-i man mī-guzārī* ("you're making me out to be what you are yourself"); in a bad sense); *ism-i bā musamma ast* (it bears out its name; is aptly named).

Name to, *nāmīdan*; *ism nihādan*; *nām guzārdan*; *laqab dādan*; *bad-nām k.* (to give a bad name to).

Named, *mawsūm bi*—; *mulaqqab bi*—; *mutakhallis bi*—(of poet; with the nom de plume of)—.

Nameless, *bī-nām*; *bī-nishān*.

Namely, *ya'nī*; *a'nī*.

Name-sake, *samī*; *ham-ism*; *ham-nām*.

Nap, *khwāb-i khargūshī*³ (k.); *churt-i mī-zanam* (I'll take a short nap; *vide Nod*).

Nap to, *bi-guzār bi-ravam churt-i bi-zanam* (let me go and take a nap; *churt zadan* "to nod in sleep"); *vide Sleep*.

Nap (on cloth), *purz*.

Nape, *qaṭā* (of neck); *gawdāl-i gardan* (vulg.); or *pas-i* or *pusht-i gardan*.

Naphtha, *naft* (for *naft*); *naftī* (adj.).

Napkin, *dast-māl-i sar-i mīz* (table—): *pīsh-gīr*⁴ (table—): *nīhalcha* (of infants).

Naples, *Nāpūl*.

Narcissus, *nargis*.

Narcotic, *khwāb-āvar*; *munavvim* (med.); *muskir*, pl. *muskirāt* (intoxicant).

Narration, *vasī* (k.) (to praise); *ta'rīf* (specification and praise) (k.); *taqrīr* (k.) (also to make a speech); and *bayān* (k.); *vide To say*: *afsāna*— or *qissa*— or *hikāyat* (*guftan*) (story).

Narrative, *rivāyat* (k.) (sp. tradition): *dāstān* (sp. of adventure) (g.); *qissa* pl. *qasās* (g.); *hikāyat* (k. or g.); *naql* (k.).

Narrator, *nāqil*; or *rāvī* (gen.): *qissa-gū*; or *dāstān-sarā* (story-teller): *rāvī rivāyat karda ast dar mulk-i Rūm shāhanshāh-i būd ki 'adālat-ash misl-i Nūshīrvān va sakāvat-ash chūn Hātim mash-hūr-i āfāq būd*—Prof. S. T.

Narrow, *tang* (also 'tight'); *kam 'arz*; *kam-pahnā*; *bi-ham girifta* (vulg. or local);

¹ Also in Arabic a nickname as "He of the cat" *Abū Hurayrah*.

² Solomon had this name engraved on his seal and by it he compelled the *Jinn* to assist in building the temple. By this name the dead even have been raised to life.

³ *Khwāb-i khargūshī* is also applied to state of negligence, or extravagance without regard to the future.

⁴ Also the name of the loin-cloth in the *ḥammām*.

bārik (of loads; also slim, slender; fine of thread): *mardī*¹ *st nazār tang* (greedy; also miserly; but *khayāl-ash mahdūd ast* or *vastī nīst* “he is narrow-minded”).

Narrowly, *kam māndabūd* (or —*mānd*) *ki gharq bi-shavam* (I narrowly escaped drowning).

Nasal, *harf-i għunna* (letter).

Nasturtium, *gul-i lādan*.

Nasty, *bad-maza* (taste); *qay-āvar* (nauseous): vide Unclean, Dirty: *muta' affin* (of smell): *'amal-i rakik* (a nasty, mean action). Vide Rose-water.

Nation, *millat*, pl. *milal* (properly all peoples of one faith, in Persian, also a nation); *ummāt* (followers of one prophet as *ummāt-i 'Isq* Christians; *sar-āmad-i milal-i dunyā Inglīshā ast* (The English are the leading nation).

National, *millī*: *dawlatī* (of Government, state).

Native, *būmī*; *ū ahl-i Irān ast* (he is a native of Persia): *talaffuz¹* *az ahl-i zabān bāyad bi-yāmūzid* (learn the pronunciation from a native); *ū zā'ida-yi Kalkata ast* (he was born in Calcutta): *zād-būm*; or *vaṭan* (native land or village). Vide Birth-place.

Nativity, *vilādat*; *milād*; *paydāyish*. Vide Horoscope.

Natural, *zātī*; *jibillī*, *fīrī*: *gharizī* (in Persian of heat of body only): *dushmanī-yi sag u gurba zōtī* (or *tabī'i*)² *st*: *az 'ālam-i³ zarrāt dushman-i yak dīgar and* (=they are enemies from the egg).

Naturalism, Naturalist, *mazhab-i naycharī*; *tabī'iyyīn* pl. *naycharī* (Eur.) (the doctrine). Naturalized, *muṭarras* (Persianised; of a foreign word in Persia); *mu'arrab* (Arabicised; of a foreign word in Arabic): *aṣl⁴ Irānī hast hālā mahsūb-i bi-Hindi shuda*: *bi-Hindi mahsūb mī-shavad*, or *dar i-dād-i Hindi-hā dar āmada ast* (he is a naturalised Indian).

Naturally, *fīratān*; *tabī'atān*; *az sirisht*; *bi-t̄-tab'*; *'ādatān* (vulg.); *bi 'z-zāt*: *bi-sākhta* (or *sāda*) *bi-istid* (said by photographers to a posing person).

Nature, *tabī'at* (God or of man); *sirisht* or *nihād*: or *fīrat* (of man); or *nat* (lit. clay); *tab'* (nat. gift of poetry); *babr az avval sharza* (or *qahr-ālūda* or *daranda*) *ast* (the tiger is fierce by nature); *har kas*

silāh ma'nā dāshī (every one who had anything in the nature of a weapon).

Naughty, *nā-qulā*; *sharīr* (of children); *ū dukhtar-i shaytānī*¹ *st*; *ay nā-durust* (naughty boy! said playfully).

Naughty, to be. Vide To meddle.

Nausea, *hālat-i istifrāgh* (feeling of —; but *istifrāgh* alone the act of being sick); *tahavvu'* (feeling of —); *karāhat az—* (loathing).

Nauseate, *kalām-ash* (or *īn ta'ām*) *dil-am rā bi-ham mī-zanad* (lit. makes me vomit).

Nauseous, *qay-āvar*.

Nausherwan, *Nūshiravān*.

Nautical, Naval, *bahri*; *daryā*⁵; *madrasa-yi bahri* (naval college); *sāhib mansab-i bahri* (naval officer); *dar fāin-i jang-i daryā*⁶ *Jhāpūn khūsha-chīn-i khirman-i Inglīs ast* (Japan is the pupil of England in naval warfare).

Navel, *nāf*; *nāf-i finjānī dārad* (she has a navel like a cup; a point of beauty on which stress is laid by Arab and Persian story-tellers).

Navigable, *qābil-i sayr-i kishtī*; *qābil-i 'ubūr u murūr-i safār⁷*

Navigation, *'ilm-i mallāhī* (or —*kishtī-rānī*) *rā yād girifta ast*.

Navigator, *daryā-gard* (a traveller by sea). Vide Navigation.

Navy, *isti'dād-i bahri*; *quvvā-yi bahriyya* (naval power).

Nazarene, *Naṣrānī*, pl. *Nasāra* (now applied to any Christian).

Nazareth, *Nāqira*.

Near, *nazdīk* (of things or animals); *nazd* (of persons); *qarīb* (of things or animals or of time); *qarīb-i ham-dīgar nishastūm* (we sat near each other); *dar qurb-i* (in the vicinity of —); *muttaṣil* (adjoining); *dam-i dast* (near at hand); *dam-i kāliska āmad* (he came near, to the edge of, my carriage); *qarābat-i nazdīk-i bā man dārad* (he is a near relation); *dar īn nazdīkī-hā* (=“neighbourhood; ” also “in these days,” in a future sense only); *'an-qarīb ki—*, (it is near that—); *kam mānda ast dīvāna bishavam* (I'm near going mad); *jahāz nazdīk bi-gharq shudan rasīd* (the ship nearly sank); *kam mānda būd⁸ ki—or chīz-i na-mānd az—* (=nearly).

Near to, *taqarrub k.*; *nazdīk sh.* (to draw

¹ But *lahja* ‘accent.’

² ‘Ālam-i zarr, the world of atoms before creation

³ *Mānda būd*, incorrect m.e. for *mānd*.

- near to); *ū dar nazar-i Shāh taqarrub yāfta ast* (he has found great favour in the sight of the Shah).
- Nearly, *taqrībān*; ‘an qarīb ki—(it is near that —). Vide Near.
- Nearness, *nazdīkī*, *qarūbat*.
- Near-sighted, *nazar-ash kūtāh ast*: vide Pur-blind and Short-sighted.
- Neat, *tamīz* (clean and neat; gen.); *murattab* (of a room); *zan-i pākīza* (neat woman); *nazīf* (clean; of persons or clothes or garden); *zan-i Farangi-māfāb*¹ *va khaylī pākīza* (a mother’s description to her son of the wife she has selected for him).
- Neatly, *ūrā bā sajātī du-nīm kard* (he cut it neatly in two); *bad tawījīh na-kard* (he expressed it rather neatly).
- Neatness, *pākīzagī*; *salīqa* (good taste).
- Nebuchadnezzar, *Bukht-Nasar*.
- Necessaries, *lavāzim*; *havā’ij* and *hājāt*; *zarūriyyāt*; *nā-guzīrīhā-yi safar* (the absolute necessities of a journey).
- Necessarily, *lā-budd*; *lā mahāla*.
- Necessary, *vājib*; *lāzim*; *bi-qadar-i luzūm*: *bi-hich vājh lāzim nīst ānajā bi-ravīd*: *ānchi lāzima-yi tadbīr būd bi-jā āvard* (he did what was necessary); *nān lāzima-yi zindāgī st*.
- Necessitarian, *Jabrī*: *Jabriyya* (the sect).
- Necessitous, *muhtāj*. Vide Poor and Needy.
- Necessity, *luzūm*; *zarūrat*; *hājat*; *bi-farz-i zarūrat*=*dar hīn-i luzūm* (in case of necessity).
- Neck, *gardan* (of men, animals, bottles); *gardan bi-gardan shudan* (to fall on each other’s neck); *halq*; or *gulū* (throat); *nāy*; or *hulgūm* (wind-pipe); vide Nape; *gardana* (of land); *gūshīt-i gorm* (from the neck of a slaughtered animal).
- Neck-cloth, *gardan-band* (also necklace); or *shāl-i gardan* (comforter); *dastmāl-i gardan* (scarf).
- Necklace, *gardan-band*; [*gulū-band* or *zīr-gulū*² *i* is a pendant to a pin or broach which fastens the *chārqad*]; *ṭawq* (a ring round the neck; not now worn by the Persians).
- Neck-tie, *gardan-band* (applied to English neck-tie?).
- Necromancy, *taskhīr-i arvāh*; *taskhīr-i arvāh-i khabisā* (subduing evil spirits); *taskhīr-i jinn*. Vide Magician, etc.
- Nectarine, *shalīl*.
- Need, *luzūm* or *zarūrat* (*dāshtan*); *ihtiyāj* (*dāshtan*) (also=“destitution”); *bi-kumak-i shumā hīch muhtāj nīstan* (or—*ihtiyāj na-dārīm*); *dar band-ash nīstam* (I am not in absolute need of it).
- Needle, *sūzān*: *javāl-duz* (packing—); *sūrākh* or *tah-i sūzān* (eye of—); *sar* (point); *mīl* (a bodkin, probe, blunt needle).
- Needle-case, *sūzān-dān*.
- Needleful, *yak nakh abrīsham* (a needleful of silk). Vide Knitting.
- Needless, *bī-zarūrat*; *bī-luzūm*; *khud rā bī-jīhat bi-zahmat mī-andāzad* (she is giving herself needless trouble).
- Needy, *muhtāj*. Vide Poor.
- Nefarious, *shānī* (of men or actions); *mādan-i khubṣ u fasād*; or *shaqī* (of people); *jazīh* (of actions).
- Negation, *salb* (in logic); *naqīz*² (opposite); *inkār*; *nafī* subs. (denying).
- Negative, *nafī* subs. (gram); *ba’zī awqāt khabar-i nafī bihtar az iṣbāt ast* (negative information is sometimes more useful than affirmative).
- Negatively, *naqīzān*
- Neglect, *ghāflat* (k.); *taghāful* (k.); *tahāvun* (k.); *tasābul* (k.); *kūtāhī* (k.); *īn bi-vāsiṭāyi ihmāl-i shumā shuda*.
- Neglect, *ghāfil sh.*: *dar kār-ash susī mī-kunad*; *rasīdagi-yi atfāl-ash rā namī-kunad* (she neglects her children).
- Neglected, *vil guzāshtha*: *kasī pursān-i hāl-ash, nīst*.
- Negligent, *bī-khabar*; *bī-parvā*; *bī-i’tinā*; *sust*; *lā-ubalī*³; *ū tambal va ghāfil ast*: *dar kār-ash ihmāl dārad*.
- Negotiate, *īnak barāt*: *mablāgh-i fulān havāla dāda shud ki fulān tājir bi-shumā bi-pardāzad* (here is the bill of exchange for so much, assigned on such and such a merchant who will negotiate it for you).

¹ *Ma’āb* Ar., prop. “place of return; a repository”; used in forming compound adjectives of likeness, etc.

² Motion is the *naqīz* of rest, because a body must be either in motion or at rest; but black is the *zidd* of white, because an object may be void of both these; it may be yellow or another colour but never both black and white.

³ Lit. in Arabic “I do not care.”

⁴ Note that *mablāgh*, unlike most qualifying words preceding numerals, is followed by an *iżāt*. *Havāla shud* = “assigned by me,” *Az chīz-i pardākhtan*, “to finish,” but *bi-eħiz-i pardākhtan*, “to attend to a thing.”

Negotiations, *muzākarāt*, pl. (between parties); *mukhābarāt*; *muravadāt* pl. (m.c.).

Negress, *dukhtar-i Habashī* (young); *zan-i Habashī*: *dada-siyāh* (a negress slave).

Negro, *Zangi* (Zanzibārī) : *Habashī* (Abysinian): *Balūch* (a black-skinned Baluchi of a special tribe): *siyāh*: *kākū*¹ or *siyāh* or *ghulam* (a black male slave): *kanīz* (gen., a slave woman); and *dada* (black slave woman); *siyāh gar surkh pūshad khar bikhandad* (=a jackdaw in peacock's feathers. Negroes are fond of bright red, a colour not supposed to suit them).

Neighing, *shiha* (zadan or *kashidān*); *shahna* (vug.).

Neighbour, *ham-sāya*; *ham-javār*.

Neighbourhood, *ham-sāyagī*; *javār*; *qurb u javēr*; *alrāf*; *nazdīkī*; *dar īn havālī* (or *nazīhī*) *manzil dārad*, or vulg. *dawr u bari man manzil dārad* (or *dar īn dawr u barhā*—); *dar hamsāya-yi yi man mīmānad*, but *dar havālī-yi* (or *navāhī-yi*). *Skrāz mī-mānad*.

Neither, nor, *na-na*: *na īn na ān* (neither this nor that; neither the one thing nor the other); ∴ *Na khud khuri na kas dihī : yanda kuni bi-sag dihī* ∴ (“you neither eat it nor give it away: you spoil and then give it to the dogs”): said of the miser).

Nejd, *Najd*.²

Nephew, *barādar-zāda* and *khwāhar-zāda* (nephew or niece): *pisar-i barādar*, etc. etc.; *pisar-i kākā* (vulg.; son of elder brother).

Leptotism, *nafsāniyyat* (prop. selfishness); *aqārib-parastī*.

Nerve, ‘asaba or ‘asab; and *pay* (also = sinew, tendon, etc.).

Nervous, *amrāz-i ‘asabī* (nervous diseases).

Nest, *āshiyāna* (k.) (of birds) *khāna* (k.) (of animals, of ants): *ghāl* (k.) and *lāna* (k.) (of birds and wasps); *chāl* (k.) (of wasps).

Nestle to, (dar—) *dast u pā jam’ karda nishastan* (of animals): *bāl u par jam’ k.* (of birds).

Nestling, *āshiyānī* (eyess): *buz-yūr* T. and *farkh* Ar. pl. *a/rakh* (in Falconry a bird in the immature plumage, before the first moult; *vide Haggard*): *jūja* (of domestic fowl or any running chick).

Nestorian, *Nastūri*.

Nestorices, *Nastūr*.

Net, *tūr* (gen.; also lace): *du-gaza* (a small hawk-net): *dām* (any snare): *shabaka* Ar. (netting, net-work).

Net to, *bi-tūr girīstan*.

Netted, *tūrī*; *vide Snared*: *mushabbak* (of net-work).

Nettle, *anjara*; *gazna*; [*pataham*, a leaf applied to cure a nettle-sting; the dock?].

Neuralgia, *dard-i ‘asab*; *nazla*,³ or *vulg. rikhta*. *Vide Catarrh*.

Neuter, *tazkir u ta’niq na-dārad*: *ghayr-i zīrūh* (things without life).

Neutral, *bī-taraf*.

Never, *hargiz*; or *asla*⁴; or *abad*⁵; or *hīch vaqt* (with verb in negative): *vaqt-i gul-i nay*, or *nuh-shamba-yi ākhir-i hafta* (never; said to children to put them off; the *nay* of course never flowers. Compare the English “When Good Friday falls on a Monday”); *haftād sāl-i siyāh*.

New, *naw*; *tāza*; *jadīd*; *tāzagi* *na-dārad* (there’s nothing new in this); *dast na-khurda* (untouched, first-hand).

New Year’s Day, *Naw-rūz*; *‘Id-i Naw-rūz* (festival of—).

New-comer, *tāza-vārid*.

New-fashioned, *naw dar āvard* (of clothes, the latest invention).

Newness, *jiddat*; *tāzagi*.

News, *khabar* (pl. *akhbār*) (news or newspaper); *muzhda*; or *khabar-i khush* (good news); *az bishārat-i⁶ ki Mawlā-yī mushkil-kus-hā-yam bi-man dād khātir-jam’ shuda qasd-i Rum kardam*—Prof. S. T. (feeling easy on hearing the joyful news my learned master gave me, I started for Turkey); *muzhdagānī* (a present for good news); *khabar-i bad* (bad news): *ṣuhbat-i bāzārī* (bazaar talk).

News-monger, *akhbār-chī* (gen.; also a reporter to a newspaper); *khabar-tarāsh*.

News-writer, *akhbār-navīs*, or *vaqā’i-nigār* (to newspaper).

Next, *māh-i āyanda* or *māh-i ātiya* (next month): *rūz-i dīgar* or —*ba’d*, or *fardā* (next day); *māh-i ba’d* or *māh-i dīgar* (the month following); *muttaṣil* (adjoining): *ba’d az īn* (adv.).

¹ *Kūkā*, properly “elder brother.”

² Pronounced ‘Nejd.’

³ *Nazla* (in coll. Ar. = apoplexy) is properly “catarrh,” but is a vague term for a disease that is supposed to turn the hair white, cause the teeth to decay, and the eyes to water.

⁴ Or *bashārat*.

Nib of a pen, *sar-i qalam* (m.c.): *sar-i qalam-i jūlādī* (steel nib): *fak(k)* (the slit): *nūk-i qalam* (the nib portion of a reed pen); *zabāna-yi qalam* (each side of the nib); *gadd-zan* (a strip of horn or ivory on which pens are nibbed).

Nib to, *gadd* (or *qatt*) *zadan*.

Nice, *khaylī-jā-yi bā ṣafā¹ īst* or *jā²-īst khaylī bā ṣafā* (it's a very nice place): *khush ta'm*; or *khush-maza* (of taste); *daqīq* (fine).

Niche, *tāqcha* (any small niche): *hilālī* (an arched niche); *mihrāb* (in a mosque; for *Īmām*).

Nick, *gūsha* (notch in wood). *Vide Time.*

Nickel, *nikal* (Eur.); *varshū* (Russian) (electro-plate).

Nick-name, *laqab guzāshtan* or *nihādan* (also title); *barā-yi ū ism guzāshta-and*.

Nick-named, *mulaggab* (also entitled, titled).

Niece, *dukhtar barādar* or *dukhtar-khyāhar*. *Vide Nephew.*

Nicholas, *Niklā*.

Niggard, *mumsik*; *bakhīl*. *Vide Miser, Mean, etc.*

Niggardliness, *imsāk*; ² *bukhl* or *bakhālat*.

Night, *shab*; *shaw* (vulg.); *layl* Ar. pl. *layālī*; *dishab*, vulg. *dīshaw* (last night); *sahar* (the last part of the night, i.e., the early morning before dawn); *shab-i yaldā* (the longest night); *shabāna-rūz* (night and day; 24 hours); *pari-shab* (the night before last); *harf-i shab* *ṣubh na-dārad* (= no importance must be attached to an after-dinner speech); *imshab yak sāl ast* (interminable night); *biyā tā dar suhbat shab bi-rūz ārim* (let us pass the night in talking); *dar dil-i shab* (in the dead of night); *imshab*, vulg. *imshaw* (this, i.e., the coming, night); *shab-nishastan* or *shab nishīnī k.* (to make a night of it); *shab-zinda-dār* (one who watches and prays by night; also used of dogs)³; *Shab-i Qadar* (supposed to be between 19th and 27th of Ramazān; the doors of Heaven are open and the angels descend); *Shab-i Barāt* (on the 15th of Sha'bān. *Vide note to Rejoice*).

Night-blind, *shab-kūr* (opp. to *rūz-kūr*).

Night-blindness, *shab-kūri*.

Night-brawler, *shab-gard* (also of animals 'prowling at night.' *Vide also Night-Watch*).

Night-cap, *shab-kulāh*.

Night-dress, *jāma-yi khwāb*; [but *rakht-i khwāb* 'bedding']. *Vide Night-Shirt.*

Nightingale, *bulbul* (a term sp. applied to the nightingale but also to several species of warblers); *hazār-dāstān*, or *hazār*, or *'andālib* pl. *'anādil* (the nightingale *Daulias Hafizi* or *Sylvia Luseenia*); *bulbul-i khurmā* (the Common Bulbul).

Nightly, *har-shab*; or *shabāna* (every night).

Night-man, *khalā-pāk-kun*; or *khāssu-chīn* (who cleanses latrines at night).

Nightmare, *kābūs*; *khuftū* (m.c. only); *bakh-tak*; *qabūk* (all with—*dar khwāb āmalān*).

Nightshade. *Vide Henbane.*

Night-shirt, *yak tā-yi pīrāhan* (with nothing on but a night-shirt). *Vide Night-dress.*

Night-watch, *shab-gard* (*vide Night-brawler*); *'asas*.

Nihilist, *Nihilist* (Eur.).

Nile, *Rūd-i Nil*.

Nimble, *chābuk*; *shātir*; *khush-daw* (swift and also with good action; of a horse, etc.); *ziring* (also of intellect).

Nimrod, "Nimrod persecuted Abraham" *Namrūd Ibrāhīm rā sitam kard*.

Nine, *nuh*.

Nineteen, Nineteenth, *nūzdah*; *nūzdahum* (19th).

Ninety, *navad*.

Nineveh, *Nīnāvā* or *Naynāvā*.

Nip to, *pinjar giriftan* (pinch with the fingers only); *nishkunj* or *nishkan giriftan*.

Nipped, *angusht-am tū-yi ambur fishurda shud*; or *ambur angusht-am rā girift*; or *angusht-am tū-yi ambur gīr kard*.

Nippers, *ambur*.

Nipple, *sar-i pistān*: *pistānak* (of gun).

Nishapur, ¹ *Nayshāpūr*.

Nit, *rishk*. *Vide Lice.*

Nitre, *natrūn*.

No, not, na: *khayr* (polite); nodding the head forward English-fashion is "Yes," but throwing the head back, and sometimes at the same time closing the eyes, is "No." Simply closing the eyes is "Yes," while raising the eyebrows is

¹ باصفاییست or باصفاییست

² But *ū khaylī imsāk dārad* has a common and objectionable meaning.

³ Hence 'Uzmān-i shab zinda-dār, a Shī'a equivoque.

"No"); *na khayr*; *az tah pūl na-dāram* (no; I have no money at all); *bibakhshid* (lit. pardon me); *nay nay*, or *khayr khayr* (no, no! not at all!).

Noah, "Noah built the ark at the time of the flood" *Nūh pīsh az tūfān kishī rā sākht*; [*kishī-yi*—or *safina-yi*, *Nūh*, "the Ark"]; *tūfān-i Nūh*, "the Flood").

Nobility, *najābat*; or *sharā/at* (worth); *shurāfā u nujabāt* (nobility and gentry).

Noble, *shariṣ* (in lineage and nature); *najīb* (ditto); *buzurg-zāda*¹ or *amīr-zāda* (of noble race); *bi-marg-i majdāna murd* (he died a noble death; opp. to *marg-i razīlāna*).

Nobles, *nujabāt*. Vide Nobility.

Nobly, *najibāna*.

Nobody, *hīch kas*² (no-one, with verb in negative); *mard-i majhūl-i ast*, or vulg. *ū kas-i nīst* (he's a nobody); *past pāya* (of no family; and also of low family); *hīch-kāra*: *dākhil-i qāzūrāt ham nīst* (not even dirt).

Nocturnal, *shab-gard* (of animals).

Nod, *bā sar ishāra kardan* ('vide' No and Not); or *sar jumbānidān*: *churt zadan* (in sleep; vide Nap); *pīnakī z.* (sp. for opium smokers, etc.).

Noise, *ghawghā* (of crowd); *āvāz*; or *sadā* (of things); *hāy hūy*, or *shūrīsh* (of crowd); *shāt u shūt* (loud talking); *tāqat-i īn qadar shar u shūr na-dāram* (I can't stand this noise; of people); *harf namī-zānad tūp mī-zānad*³ (he's not talking, he's making a noise to frighten you); *dar dil-i shab sadāyi shikastan-i āmad* (in the dead of night I heard the noise of something cracking); *faryād* (loud cry); *shuluq* (disturbance and noise; of people); *valvala* (excited cries of grief or exultation; vide Howling); *hāy u hūy* (hue and cry); *dād u bī-dād* (crying out).

Noiseless, *bī-sadā*; or *bī-āvāz*; or *bī-sadā u nīdā* (of people, things; "desolate, quiet" of a place).

Noisily, *bā sadāyi buland*.

Noisy, *ghawghātī* (of individuals); *pur-sadā* (of a street). Vide Uproarious.

Nolens volens, *khwāhī na-khwāhī*; *ṭau⁴-ān aw karhān*.

Nomad, *īl*, pl. *īlāt* or *īliyāt* (a nomad tribe);

īliyātī, adj.; *chādar-nishīn* or *bādiyanishīn*, subs. or adj.; *badū* (a Bedouin). Nomadic, *badavī* (of Arabs only). Vide Nomad.

Nom-de-plume, *takhallus* (of poet); *ism-i farzī* (other than in poetry).

Nominal, *ismī*; *barā-yī nām* or —*ism* (not in reality).

Nominally, *ism⁵*; *nān ismī yak man yak qarān ast*, *valī sī shāhī mī-farūshand* (m.c.) (bread is nominally a *qarān* a *mann* but in reality it is sold at $1\frac{1}{2}$ *qarān*).

Nomination, *tasmiya* (*kardan*); *nām-zad kardan*. Vide Appoint

Nominative, *hālat-i fā'ilī* (gram.).

Nominator, *nāmzad-kun*; *nasb-kūn*.

None, *hīch na* (of things); *hīch kas na*²—(of persons): *hīch kudām na*—(ditto); *ahād-i na-yāmad*⁴ (none came); *dar jahān kist ki bī-gūnāh bāshad?*; *kas-i nīst ki bī-gūnāh bāshad*.

Nonentity, *nīstī*: 'adam'; *fanā* (non-existence); *hīch ast* (of a person).

Non-existent, *nīst*; *nā-būd*; *ma'dūm*; 'adīm⁶'-*l-vujūd*.

Nonsense, to talk, *pūch*, or *bī-mā-nī*, or *bī-hūda* adj. (guftan) (= "worthless"; of men or things); *charand* or *harza* or *laghv* or *jafang* (guftan); *harf-i muft* (*zadan*); *arājīt* (guftan) (lit. false rumours): *az rū-yi fahm namī-gūyad = rū-yi havā mī-gūyad* (he's talking rot; 'gasing' etc.); *mardaka guh mī-khurad* vulg. (the fellow's talking rot); *īn hama pashm ast* (vulg., this is nonsense; lit. this is all pubes hair; but of cloth, "this is all wool").

Nonsensical, *bī-khud*; *bī-mā-nā*; *bīhūda*; *vāhī*: *yāva* (rare).

Non-suited, *murāfa'a-yi muddā'i rā radd kardand*⁵.

Noon, *nīm-rūz*; *zuhr*; *nīsf⁷-n-nahār*; *vasat-i rūz*.

Nooning, *qaylūla*, or *khwāb-i nīm-rūz* (noon-day sleep).

Noose, *khām-i kamand* (of lasso⁶); *qil* (?) (horse-hair noose?); *halqa-yī mū-yi asp* (horse-hair noose); *dām* (snare). Vide Snare.

Nor, *na*. Vide Neither.

North, *shimāl* (but *shamāl* North-wind);

¹ In India *buzurg-zāda*, "the son of a *Murshid*, etc., but in Persia *āqā-zāda*.

² But in a complex sentence *har kas—na*.

³ *Tūp-zadan*, also "to ask a high price."

⁴ But *ahād-i az ishān na-yāmadand*.

⁵ In India *khārij kardan*.

⁶ Sometimes *khām*, "untanned leather," is used for "lasso."

qub-i shimāl (N. Pole); *taraʃ-i sharq u Shimāl* (N.-E.).

Nose, *bīnī*; *dimāgh*; *pūza* (muzzle of animals); *pul-i dimāgh-am khurd shud* (I broke the bridge my nose); *ūrā gūsh u bīnī¹ kardand* (m.c.) (they cut off his ears and nose); *dimāgh-i qalamī* (a fine straight nose); *dimāgh-i khamīda* (aquiline nose); *dimāgh-i minqār-i shāhīnī*, or adj. *shāhīn-bīnī* (hook-nosed, with a large hook nose); *dimāgh-i durusht* (a large or fat nose); *dimāgh-i pikh²* (a flat nose); *dimāgh-i khumrūdī³* (with a large blob nose); *az (sūrākh-i) dimāgh harf mī-zanad* (he talks through his nose); *dimāgh-i pahn-i khwābīda* (broad flat nose); *dimāgh-i bar gashta* (turned-up nose); *bīnī-yi istāda* (prominent nose); *dimāgh-bārū* adj. (with a coarse Jewish or Armenian nose); *dimāgh fin kardan*, or —*takānidān* (to blow the nose poor-man fashion); *pāk kardan* (in any manner). *Vide Infra.*

Nostril, *minkhar*, dual *minkharayn*; *sūrākh-i dimāgh*: *tūla-yi dimāgh* (of hawks or men); *para-yi dimāgh* (the outside of the nostril).

Not, *na*; in compounds *ghayr-i*; *muʃlag^an*, or *aslā* or *asl^an*, or *bi-hīch vajh* (not at all; with negative verb); *bi-hīch vajh min al-vujūh* (by no manner of means); *muʃlag^an na* (not at all q.v.). *Vide Won't.*

Notable, *sar-shināsān* (the leading people of a place); *mashāhīr*, or *mutashakhkhisīn* (ditto). *Vide Known and Nobles.*

Notch, *sūfār* (notch in arrow; rare in m.c.). Note, *hāshiya*, pl. *havāshī* (a margin and a marginal note); *yād-dāshī* (memo.); *pāsafha* (foot-note; mod.); *ikhiār*, or *intibāh* (=N.B.); *vide Letter*; *iskinās* (R.; bank-note).

Note-book, *kitābcha* (also pocket-book).

Noted, *ma'ruj* (well-known); *ū bi-duzd mash-hūr ast* (he is noted as a thief); *marqūm*: or *maktūb* (written); *mazkūra bālā* (noted, mentioned above).

Nothing, *az man chīz-i khwāst valī hīch nadādam*: *bi-man chi? - bi-man hīch rujū' na-dārad* (it has nothing to do with me); *khidmat-i chandān-i na-bud* (it was nothing I did for you); *dar īn muhimm marā sar u kār-i nīst* (I have nothing to do with

this matter); *hīzī ki na-kardam duzdī ki na-kardam* (a common speech even in the mouth of women; = "I have done nothing dreadful; no harm"); *Khudā hīch nīst* vulg. for *Khudā māddā nīst* (God is immaterial). *Vide Minor.*

Nothingness, *nā-chīzī* (being of no value); 'adam; or *nīstī*; or *ma-dūmī* (non-existence).

Notice, *qābil-i mahall* (or *i'tinā*) *nīst* (he's worth nothing); *i'lān* (poster, etc.): *lihāz*; or *tavajjuh* (attention).

Notice to, *mutavajjih shudan*; *i'tinā k.* (to heed; on purpose); *vide Hurry*: *ūrā didam valī multafit-ash na-shudam* ("I saw him but did not notice him"; by accident, inadvertence); *mahall na-guzāshtan* (to take no notice of a person, on purpose; to cut); *rū-yi kār āmadan* (to come into notice); *az īn kār 'ār-am mī-āyad* (it is beneath my notice); *tavajjuh dihānīdan* (to draw attention to). *Vide Attention.*

Noticeable, *qābil-i zikr*; *qābil-i dīd*; *jālib-i naẓar*: *gāv-i safid-pīshānī* (*būdan*).

Notification, *ittīlā'* (k.); *ikhbār* (k.); *i'lān* (k.). *Vide Inform.*

Notion, *gumān*; *khayāl*: *sarāfat* (fancy); *hadī* (conjecture); *qiyās* (guess etc.); *i'tiqād* (belief); *ittīlā'* (information). *Vide Idea.*

Notoriety, *shuhrat*, and *shuhrat-i āfāq* (in good or bad sense but spec. good).

Notorious, *mash-hūr* and *ma'rūf* (in good or bad sense); *misl-i kufr-i Iblīs mash-hūr ast*; *harf-i ū nuql-i majlis ast* (he has become notorious; he is in every one's mouth like the sweetmeat *nuql*⁴); *ū shuhra-yi āfāq shuda=kas-i nīst ki ūrā nadānād* (famous, or notorious); *ū zabān-zad-i hama shuda* (famous or notorious); *angusht-numā shuda ast* (pointed out for bad). *Vide Known and Famous.*

Notwithstanding, *bā-vujūd-i ki*; *bā-vaṣf-i ān ki*; *bā īn hama*: *bā ān-ki*: (va) *hāl ān-ki* (whereas).

Nought, *sīfr* (num.); *hīch*, etc., *vide Nothing*; *khayālāt-ash bi-havā va hadar raft* (his ideas came to nought).

Noun, *ism*, pl. *asmā⁵* (gram., also name, names); *ism-i sīfat* (adj.); *ism-i jam^c* (collective noun); *ism-i zāt* (a real noun);

¹ The word *bīnī* is almost obsolete in m.c..

² Corruption of *khum* and *amrūd*, "pear."

⁴ *Nugl* is a small white sweet. But *ū nugl-i majlis ast* (all like him).

⁵ The pl. *asāmī*, only "names."

² For *pīkhi*.

ism-i ma'nā (abstract noun); *hāsil-i masdar* (verbal noun); *ism-i jāmid* (primitive noun).

Nourish to, *parvarish dādan*, or —*kardan*; or *parvardan*; or *parvarīdan* (of humans, animals, trees); *tarbiyat kardan* (humans or animals). *Vide* to Feed.

Nourisher, *tarbiyat-kun*.

Nourishment. *Vide* Food.

Nouveau-riché, *naw-kīsa*.

Novel, *rūmān*, Fr. (romance).

Novelist, *rūmān-navīs* (Fr. P.).

Novelty, *tāzagi*; *jiddat*.

November, *Navambar* (Eur.).

Novice, *naw-āmūz*; *mubidi*; *nawcha* (rare); *tāza bi-kār*, or *tāza rū-yi kār āmada*; *tāza-īmān*, or *jadid^o-l-islām* (a new convert to Islam); *taht-i tajriba*. *Vide* Probationer and Convert

Noviciate, *muddat-i imtihān*.

Now, *hālā*; *al-ān*; *aknūn* or *kunūn*; *hamīn hālā* (vulg.); *al-ān va bi'l-fīl*; *gāh gāh-i* (now and then); *inak bi-khātir-am mī-rasad ki*—(now it has just occurred to my mind that—).

Nowhere, *hīch jā* (with verb in negative).

Nowise, *bi-hīch vajh*, or —*fawr*, or —*gūna* or —*qism* (with verb in negative).

Noxious, *mūzī* (of living things); *muzirr* (of plants, vapours).

Nubia, *Nūba*.

Nubile, *bālī*; *bi-hadd-i taklīf rasīda*; *khud rā shinākhta ast*. *Vide* Puberty.

Nude, *barahna*; *'uryān*; *lukht*. *Vide* Naked.

Nugatory, *bātil*.

Nuisance, *asbāb-i dard-i sar*; *āzār-i 'umūmī*, or *zahmat-i* —or *shikāyat-i*—(public—); *vabāl*: *balā*.

Null and void (to make), *ibṭāl kardan* (rare); *bātil k.* [tion.

Nullity, *buṭlān*: *mansūkh shudan* (cancellation).

Numb, *az sarmā bayāt shuda* (local ?); *az sarmā angusht-hā-yam bī-hiss* (or *khushk*) *shuda ast*.

Number, *adad*, pl. *a'dād*; *numra* (of periodicals, etc.); *'adad-i zāwj* or *jušt* (even number); *'adad-i ḥaq* (odd number): *chand nafar hāzir būdand?* (“what number of persons—?”), but *chand nafar-i* m.e. “a few persons”): *bī-hisāb* (without number).

Number, to, *'adad k.*; *shimurdan*, rt. *shumār*. *Vide* Count.

Numbered, *ma'dūd*.

Numberless. *Vide* Countless.

Numda, *'araq-gīr* (a numda under the saddle).

Numeral, *hindasa* (for *handasa*).

Numeration, *ta'dād* (vulg. *ti'dād*); *shumāra*. Numerator, *bast*, or *gūrat^o-l-kasr* (arith.; opposed to *makhrāj* or *maqām^o-l-kasr*).

Numerous, *vide* Many; *ambūh* (vulg.); *az hadd u hisāb* (or *hadd u hāṣr*) *bīrūn* (too numerous to be counted).

Nun, *rāhiba*: *zan-i tārik-i dunyā*.

Nurse, *bachcha-gardān* (of children); *dāda* or *dāya* (wet-nurse); [*dāda* also negress slave]; *paristār* (of sick); *gīs saſīd* (an old faithful servant); *duenna*; *matron*; also a ‘wise-woman’); *pursīdām dāya rā chi khwāhī kard?* *Javāb dād ki* “*Īn kār-i āsān ast*; *qadr-i bi-ū zahr mī-khurānam*” —Prof. S. T. (I asked her what she would do about the nurse. She said, “It’s easy enough to settle her; I’ll just give her a little poison”).

Nursing. *Vide* Overlooking.

Nurture, *parvarish kardan*; *vide* Nourish; *ū nāz-parvarda būd* [=Indian *sāya-parvarda* or *dar sāya parvarish yāta*] (delicately nurtured); *vide* Shade; *bālā āvardan* (to bring up).

Nusrabad, *Nusrābād* (a penal station in the *lūt* between Sistān and Baluchistān).

Nut, *jawz* (of walnut or cocoa-nut); *funduq* (filbert); *girdū* (walnut); *pista* (pistachio); *nārjīl* (cocoa-nut); *jawz-i Hindī* (mutmeg); *chilghūza* (of edible pine); *fūfal* (betel); *pūlak*, or *muhra-yi pīch* (of a screw).

Nut-brown, *rang-i funduqi*.

Nutmeg. *Vide* Nut.

Nutshell, *pūsl*.

Nutritious, *pur-qurvat*; *mugavī*.

Nux vomica, *kuchala*. *Vide* Strychnine.

Nymph. *Vide* Fairy; Houri or Huri.

Nymphomania, *illat-i jīmā'* (gen.).

O

O! *yā*; *o-i* (اوی); or *ay* (ای) (for attracting attention); *akh* (for pain); *Khudāya!*; or (*Yā*) *ilāhī*; or *Yā Rabb* (O God!) (for distress).

Oak, *darakht-i bālūt* (or —*ballūt*); [*bālūt* “acorn.”] *Vide* Jay].

Oak-apple, *māzū*; *jīft-māzū*.

Oar, *mardī*; [*pārū zadan*, to row]; *bidūn-i pārū chi ḥawr mi-tavānand zawaq rā bī-rānand?*

Oarsman, *pārū-zan*.

Oath, *sawgand* (*yād kardan*); *qasam* (*khur-dan*); *half kardan*; *qasam-i durūgh khurdan* (a false oath); *dar makhama-yi shar¹* *shuhūd qasam mī-khurand*; *bā-qasam u āya* (with oaths); *sawgand*—or *qasam dādan* (to administer an oath); *qasam-hā-yi ghilāz va shidād* (great, binding oaths) *bay'at giriftan* (to take an oath of fealty). *Vide Swear.*

Obdurate, *bī-tā'assur* (unaffected); *sang-dil* (hard-hearted); *bī-rahm* (pitiless).

Obedience, *farmān-bardārī*; *itā'at*; *bāyad itā'at-i ūrā bi-kunid*, or *mutī'-i hukm-i ū bāshid*; *farmān-i ūrā bi-tā'abbud qabūl mī-kunand* (blind obedience).

Obedient, *mutī'*; *farmān-bardār*; *tābi'*; *farzandān-i ahl² tābi'-i vālidayn-i khud hastand va hama kas rā hurmat mī-dārand³*; *iżhār-i bandagi* (*k.*).

Obeisance, *ta'zīm* (*k.*) (any reverence); *Vide Rule*; *kūrnish* (*k.*) (bowing the head). *Vide Bow.*

Obelisk, *mīl-i chār-gūsha*.

Obese, *gunda*: *surīn-ash lumba*, or *pur-lumba* *ast* (he has big 'quarters'; *lumba* is the tail of a fat-tailed sheep); *chāq u gunda*; *mişl-i fil-i mangūs⁴* (an obese fellow).

Obesity, *gundagi*.

Obey, *itā'at k.*; *farmān bardār shudan*; *man bāyad hukm-ash rā bi-jā bi-yāvaram*, or *itā'at-i amr-ash rā bi-kunam*, or *bi-hukm-ash tan dar diham*.

Obituary, *vafāt-nāma*.

Object, *chīz*; or *shay*, pl. *ashyā* (thing); *maqsad*, pl. *maqāsid* (desire); *gharaz-i shumā chi chīz ast?* (what is your object, purpose?); *az raftan⁵ bi-Mashhad chi mat-lab* (or *maqṣūd*) *dāshī?*: *khar-i khud rā az pul guzarānīd* (=he's got his own object); *bi-murād*, etc., *rasiān* (to obtain one's object); *maʃ'ūl* (gram.).

Objection, *i'tirāz k.*; *az in dalīl-i ki shumā āvara-da-id irād-i mī-giram* (I have an objection to raise against your argument); *muzāyaqa nāmī-kunam* (I won't object); *'ayb dar ān nāmī-binam* (I see no objection); *harf-i na-dāram*, or *'uzr-i na-dāram* (I have no objection, nothing to say against it).

¹ Oaths are not administered in the *makhama-yi 'urf* and only principals and not witnesses are sworn. The law allows expiation for an *inconsiderate* oath.

² *Ahl*, obedient opposed to *nā-ahl*, disobedient (m.c.).

³ Note Present tense of *dāshān* in a compound verb.

⁵ Or *az raftan i bi-Mashhad*.

⁷ Of women, " to ride side-saddle."

Objectionable, *qābil-i irād*, etc.; *mard-i makrūh* (objectionable man).

Objective, *nazārī* (opposite of *hissī* " subjective").

Objector, *irād-gīr*; *mu'tariz*.

Obligation, *minnat (nihādan)* (to place a person under—; also to cast obligations in a person's teeth); *ihsān*; *imtinān*; *zīr-i bār-i minnat būdan* (to be under an obligation to—); *namak-shināsī* (gratitude); *namak-khwārāgī vā bī-sharmī khūb nīst ki⁶ ihsān-i ghayr-i bar gardan gīrī va talājī na-kunī*—Prof. S. T. ("—its not the thing to accept an obligation and not repay it"). *Vide Duty.*

Obligatory, *ijbārī*; *bi-man*—(or *bar man*) *farz ast*; *lāzim ast bi-kunam*: *gardan-ash bār shud ki bi-kunad* (he was forced to do it). *Vide Force.*

Oblige, to, *Vide* to Force; *mamnūn sākhtan* (by doing a favour); *marhūn-i minnat gardānīdan* (place under a deep obligation); *minnat bar gardan-i banda dārid* (you have placed me under an obligation = thank you).

Obliged, *mamnūn sh.*; *dar rīzā-mandī-yi āqā-yi khud bāyad kūshish kunid*; *kamāl-i imtinān rā dāram* (I am much obliged to you); *agar marā az in amr muttali'i farmāyid ba'īd az mihrabānī na-khwāhad būd*—Prof. S. T.; *agar avval sar-guzasht-i khud rā bayān kunid mā mustaʃīz mī-shavim*—Prof. S. T. *Vide Thanks.*

Obliging, *khaliq* or *bā tā'āruʃ* (civil).

Obligingly, *az rū-yi mahabbat*; *az rū-yi imti-nān*.

Oblique, *kaj*; *urūb* (vulg.), or *urīb*; *qayqāj nishastan* (of men⁷ to sit affectedly in the saddle, the body half-left, the hands and reins held half-right; also to sit in a chair with the body above the waist half-turned); *qayqāj zadan* (to shoot right or left off horse-back); *qayqāj shudan* (turning the body half-left to draw the sword).

Obliterate, *pāk k.*; *mahv sākhtan* (efface); *hakk k.* (erase, by friction). *Vide Efface and Erase.*

Oblivion, *jarāmūshī*; *nisyān*.

⁴ For *Mangalūs*.

⁶ *Ki* = *ya'nī*.

Oblivious, *farāmūsh-kār*; *ghāfil*; *nāsī*.

Oblong, *mustaqīl*

Obloquy, *ta'n* (*z*) (taunt); *tashnī* *k.* (to hold up to —): *shamālat* (derision or rejoicing of enemies at failure or misfortune); *tawbīkh* (reproach or censure); *sar-zanish* (ditto); *tash-hir* (*k.*); *mat'ūn-i khalāiq* *k.* (to hold up to—).

Obnoxious, *manjūr* (hated); *makrūh* (hateful). *Vide Hate*.

Obscene, *harza* (of persons or books); *fāhish* (ditto); *fāhhāsh* (of persons; obscene and abusive); *Hukūmat-i Hind* *ḥukm jāri karda ki Kulliyāt-i Sa'dī mushtamil az harzagī*¹ *ast*: *kitāb-i hazliyyāt* (= in m.c. a book humorously obscene¹).

Obscenity, *harzagī*: *fūhsh* (filthy abuse).

Obscenely, *fāhishāna*.

Obscure, *tārik*; *tār* (dark); *mugħlaq* (abstruse); *daqīq* (subtle); *muhħam* (amphibological; not clear; a fault); *ghāmīz* or *mugħmaz* (veiled); *mu'amma* (adj. and subs. riddle); *muhħmal* (no particular meaning); *mushtabih* (of passages of doubtful meaning in the Quran); *nā-ma'rūf* or *gum-nām*² (of a man); *havā tārik būd ki mā savār shudim* ("we mounted in the obscure light of morning;" or "—of evening"); *vagħ-i gurg u mīsh* (the half-light or twilight before dawn; and also at evening).

Obscurity, *giriftagī* (of cloudy day); *tūragī* (darkness, q.v.).

Obsequies, *rusūm-i tafṣīn*.

Obsequious, *bisŷār mutī'*; *ziyād farū-tāni*— or *kūchakī mī-kunād*; *khaylī* fish fish *mī-kunad*.

Obsequiously, *muṭī'āna*.

Observance, *ijrā'*; *bi-jā āvardan*; *adā'*; *Tashayyu'* *iġāma-yi 'azā-yi Imām Husayn har sāl mī-kunand* (the Shi'as keep the celebration of the mourning of Husayn).

Observant. *Vide Attentive and Obedient*.

Observation, *rasad-bandī* (*k.*) (astr.); *mulāhaza* (by sight and also "remark"): *ħarf*; or *kalima* (saying); *iż-ħar*-*rāy* (expression of opinion).

Observatory³, *raṣad*; *raṣad-kħāna*.

Observe, *mulāħaza* *k.*; or *pā'*⁴*idān*; or *dīdan*

(to look at); *bi-jā āvardan* (to fulfill); *marī'* *dāshtan* or *bi-jā āvardan* (of customs, etc.); *vide be Attentive to, to Watch*: *iż-ħar dāshtan*; or *guftan*: *murāqaba-yi hāl-ash rā mī-kard* (he continued observing all he did).

Observer, *murāqib* (gen.); *zāhir-bīn* (superficial —); *rasad-band* (astron.).

Obsolete, *qadīmī shuda*; *mansūkh* (prop. cancelled); *matrūk*⁵; *mutadāvil*—(or *ma-mūl*—) *na*; *in iż-żilāħ hālā az miyān rafha ast*, or—*tark shuda ast*; *in rusūmha hālā mundaris*⁵ *shuda ast* (m.e.).

Obstacle, *in māni'-i ta'līm-am ast*, or *marā az ta'līm māni'* *mīshavad*; *dar kār-am khalal mī-andāzad*; *sadd-i buzurg-ī dar miyān-i rāh būd*.

Obstinacy, *ziddiyyat* (cussed opposition); *lajjā-jat* (persisting in a request; or sticking to a wrong opinion); *khud-rā'* (opinionateness); *yak-dandagi* (local); or *yak pahlūgarī*; or *sar sakħti* (ditto); *iż-rār* (pressing, importunity).

Obstinate, *khud-rāy* (opinionated); *lajj-bāz*; or *lajjūj*; *kalla-khar* (stupid and obstinate, mulish); *dar ra'y-i khud khaylī khud-sar and*.

Obstructed, *masdūd*; *basta*.

Obstruction, *māni'*; *sadd*: *sadda* or *sudda* (in bowels); [*sar-am sudda karda ast* (vulg. or local?) = "I have a cold in the head"]; *mī-khwāst bi-kunad vali barā-yam sang andākħtand* (he wanted to help me but obstructions were placed in the way).

Obstructive, *muta'arriż*; *mukhill*.

Obtain, *yāftan*, rt. *yāb*; *ħāsil*— or *taħsil kardan*; *kasb k.*; *bi-dast āvardan*; *farāham āvardan*; *bi-ham rasānidan*; *injā mīva bi-ham mī-rasad?* (can any fruit be obtained here?); *muyassar shudan* (not with *kardan*); *għir āmadan* and *āvardan*; *vuġūl yāftan* intr. and —*kardan* tr.

Obtainable, *yāftani*; *ħušul-pazir*; *għir-āmadanī*; *bi-dast āmadanī*; *muyassar*.

Obtaining, *taħsil*; *ħušul*; *nayl*.

Obtuse, *ħkul-damang*; *vide Stupid*: *zāviya-yi munfarija* (—angle).

Obverse, *taraf-i rāst*, or *rū* (of medal; opp. to *pusht*).

¹ Hazl prop. "a jest," but on account of a work of Sa'dī the word has in m.c. this secondary meaning.

² *Gum-nām* in India "anonymous."

³ The Eastern observatory was a deep pit in the ground.

⁴ *Ū matrūk-i nażar-i 'Alā' l-Mulk shuda ast* "he is out of favour with the 'Alau'l-Mulk."¹

⁵ *Mundaris* Ar. "worn out," etc.

Obviously, *zāhir*; *k^a'sh-shams* *fi vasati's-samā*; *chiz-i* *ki iyān ast chi hājat bi-bayān ast?*; *misli* *rūz rūshan ast.* Vide Apparent.

Obviously, *zāhiran*.

Occasion, *mawqi'*; *bi-taqrib-i tāj-pūshī* (on the occasion of the Coronation); vide Accident and Opportunity; *āmadan-i shumā bi-injā lužūm na-dāšti* (there was no occasion for you to come); vide Cause; *ū sabab-i azyiyat-i vālidayn-i khud shuda ast*.

Occasional, *ittisāqī* (not constant); *'āriżī* (ditto).

Occasionally, *gāh gāh* or *gāh gāh-i*; *gāh vaqt-i*.

Occult, *ghaybī*; *pūshīda*; *'ulūm-i khufya* (occult sciences).

Occupant, *qābīz* (holding, gen. with force); *mutasarraf* (possessor). Vide Dweller and Occupier.

Occupation, *kasb* or *kār* or *shughl* or *hīrfat*; or *pīsha* (trade, etc. q.v.); vide Civil; vide Possession; *bi-kārī* (want of work, occupation).

Occupied, *mashghūl* (busied); *ba'd az yak māh-i digar yak sāl-i tamām ast dar injā tavaqquf dāram*¹ (in a month's time I shall have occupied this house a whole year); *Bū-shahr rā maskan-i 'asākir-i khud kard* (he occupied Bushire); *dushman sar-garm-i gīr u dār būdand ki*—(the enemy was wholly occupied with the fight when —).

Occupier, *sāhib-khāna*; *dar īn khāna ki mīnīshinad?* Vide Occupant.

Occur, *vāqi' sh.*; *rū d.* (to happen); *bi-khātir khutūr kardan = bi-dil uftādan*; *bi-khātir-am nīst ki chunīn amr-i*, *pish az īn, ittisāq uftāda bāshad* (I can't recollect such a thing having ever occurred).

Occurrence, *amr*; *vāqi'a*, pl. *vāqi'āt*; *ittisāq*, pl. *ittisāqāt*. Vide Accident.

Ocean, *bahr-i muhīt*; *oqiyānūs* Gr. (rare).

Oceania, *Jazā'ir-i Oqiyānūs* (Oceania?).

Ochre, *gil-i zard*; or *gil-i māshī*.

O'clock, *sā'at-i chand ast* (what's o'clock?); *sā'at-i du'st* (it is two o'clock; but *du sā'at ast* “it is two hours”²).

Octagonal, *hasht-gūsha*; *muṣamman*. Vide Tank.

October, *Aktūbar* (Eur.).

Octogenarian, *hashtād-sāla* (often used for any very old man).

Ocular, *chashmī*; *'aynī*; *basarī*; *nazarī*.

Oculist, *kahhāl* (from *kuhl* collyrium); *dārūgar* (vulg.); *tabīb-i chashm*.

Odd, (not even), *'adad-i tāq* (opp. to *'adad-i just even number*); *īn kajsh tāq ast* (this is one shoe); *īn kajsh tāq u linga ast*, or *linga linga ast* (two odd shoes); *ursī-yam tā bi-tā* (or *—ling bi-ling*) *shuda ast* (my pumps are odd); *hashtād rūpiya va kasr-i*³ (some eighty rupees or more); *gharīb*; and *'ajīb* (strange); *ū 'ajab nuskhā-yi khūb i'st* (= he's an odd sort of a fellow).

Odds and ends. *khirt u pirt* (small belongings).

Ode, *ghazal* (short); *qasīda* (not less than 19 or 20 lines; the longest written has 121 lines).

Odessa, *Udīsa*.

Odious, *qabīh*; *makrūh*; *manfūr*.

Odiousness, *makrūhiyyat*; *manfūriyyat*.

Odium, *istikrāh*; *tanaffur*; *qabāhat*.

Odoriferous, *mū'attar*; *mashmūm*; *khush-bū*; *rayāhīn*, pl. (odoriferous herbs; *rayāhīn* sing. “sweet basil”).

Odour, *bū* or *būy* (gen.); *bū-yi khush* (sweet smell); *bū-yi murdār* (bad smell; vide Offal); *'itr*; or *rā'iha*, pl. *ravā'iḥ* (sweet odour); *bīsyār ta'afun dārad*, or *'ufūnat dārad* (it stinks).

Off, far, *dār*; *ba'īd* (far); *banda rafṣa am* (well, I'm off); *gum shaw* (be off with you, quit!); *dih bi-raw!* (run, off! also go on); *dūr bāsh!* (keep away!).

Offal, *murdār* or *mayta* (anything stinking; also anything that has died of its own accord, or that has not been slain according to Muslim law; vide Odour); *ashkhāl* (m.e.; mess in a room); *rasht* (refuse when swept up); *fuzla-yi gūsfand* (—of sheep; *fuzla* also = excrement).

Offence, *chi taqṣīr az man sar zada ast?*; *qusūr* (vulg.); *gunāh* (sin); *jurm* (crime); *khata* (error); *ranj* (cause of annoyance; also trouble, pains).

Offend, to, *ranjānidan* tr.; *dar sar-i kār-i juz-i az ū qahr-am* (I'm rather offended, angry, with him about a little matter”;

¹ The classical Future Perfect (*karda bāsham* “I will have done”) is not used in modern Persian; the Perfect Indicative or Present takes its place. *Bāyad karda bāsham* (“I must have done, will have done”) is however used.

² Indians always mistake this for “it is two o'clock.”

³ But *hashtād rūpiya va chand āna*, “rupees eighty and some annas.”

vide Anger); taqsîr etc. k. (to commit a fault); *ranjish yâ/tan* (to be or become offended).

Offended, *az û ranjîda am* or *âzurda am*: *dil-gîr*; *dil-khur*; *ranjîda-khâtir*. *Vide Turbid.*

Offender, *taqṣîr-kâr*; or *muqassîr* (gen.); *gunâh-kâr* (sinner); *khatâ-kâr* (gen.); *muj-rim* (criminal); *avval shumâ dast-darâzî kardîd* or —*iqdâm namûdîd* (you were the first offender). *Vide Aggressor.*

Offensive, *karîh* (objectionable, q.v.; of people, odours); *hamla-âvar* (assailant); *jang-i bi-hamla* (opposed to *jang-i bi-daf'* defensive war).

Offensively, *makrûhâna*.

Offer, *taqdîm kardan* (offer a present); *az nazar guzarân丹* (to Shah); *dah rüpiya mî-dâdam* likin *qabûl na-kard* (I offered him ten rupees for it, but he declined); *sharâb la'âruf kard*, *khurdam*, *sar-khush shudam* (he offered me wine; I drank and became merry); *asp-hâr râ bar pâdishâh 'arza kardand*: *man ûrâ bi-khurdan-i châhî taklîf kardam* (I offered him tea); *fursat rû namûd* or *dast dâd ki* (an opportunity offered to —); *qurbâni dâdan* (offer up a sacrifice).

Offering, *pîshkash* (k.) (to superior); *hadya* (k.) (gen.; present, q.v.); *taqdîm* (k.) (putting forward; also a present); *qurbâni* (k.) (sacrifice); *nazr* (k.) (present to a superior, to a religious teacher, a Hindu god; also a vow); *nazr u niyâz* (offerings to dead saints, etc.).

Off-hand, *sarsari*; *bidûn-i sâbiqa guft* (without any preliminaries he said—); *bidûn-i sâbiqa marâ zad* (he beat me without any explanation or warning).

Office, 'uhda; or *mansâb* (rank); *shughl* (of a common occupation); *khidmat-ash chîst?*; *ma'mûriyyat* (specially deputed); *idâra* (place of business); *dar 'uhda nîst=bi-kâr ast*; *masâ'i-yi jamîla-yi Janâb-i 'Alî râ min bâb-i ïn murâfa'a tâlib-am* (I desire your good offices in this suit).

Office-keeper, *muhâfiz*; *idâra*.

Officer, *a/sar* (Eur.); *sâhib-mansab*, pl. *sâhib-mansâbân* (gen.); *sâhib-'uhda* (gen.); *gazma-chî* (of police).

Official, Officials, *ahl-i qalam* (civil); *ahl-i kishvar* (ditto); *ahl-i sayf*, or *ahl-i lashkar*,

or *ahl-i nizâm* (military); *ahl-i zalama* (a rather uncivil term much used by mullas, and especially applied to officials with power); *rasmî* (adj.); [*kabûtar-i rasmî* the common pigeon]: *dawlatî* (belonging to the State).

Officially, *rasmân*; *rasmâna*.

Officiate, *vakâlatâ*; *kâr k.* (to act for another).

Officious, *fuzûl*; *âsh-i hama âjîl*¹ (=he interferes in everything; lit. he is sauce for every dish).

Offspring, *farzand*; *tîf*; *awlâd-am munhasîr bi-hamîn yak bachcha ast*, *ghayr az ïn nadâram*; *awlâd-i zukûr* (male offspring); *awlâd-i unâs* (female).

Often, *bârhâ* (many times); *mukarrarâ* (repeatedly); *chandân-ki* or *harchi-ki* (as often as); *chand bâr* or *chand daf'a* or *chand martaba* (how often?).

Ogle, to, Obling, *bâ gûsha-yi chashm nigâh k.*; *chashmak zadan*² (to wink at); *nazar-bâzî* (k.) (love signs by the eyes); *chashm-charâni* (k.) (of love looks).

Ogre, *ghûl* (eater of corpses); *'ifrit* (an imaginary ogre; prop. in Ar. an evil Jinn).

Ogress, *mâda-ghûl*.

Oh! *Vide O!*

Oil, *rawghan* (also *ghî* and varnish); *rawghan-i gâv* or —*zard* (clarified butter, *ghî*); *naft*, for *naft* (kerosine); *rawghan-i chirâgh*, or *rawghan-i bîdanjîr* (or —*kin-natûn*, or —*karchak* (castor-oil): *rawghan-i zayt* (olive oil); *rawghan-i talkh* (mustard oil); *dabba-yi rawghan* (a pot of oil or *ghî*); *vide Kerosine and Castor-oil*; *rawghan-dân* P., and *mudhun* Ar. (oil-bottle or the oil-gland in birds).

Oil-cake, *kunjada*.

Oil-cloth, *mushamma* (oil- or wax-cloth for packing).

Oiled paper, *kâghaz-i rawghanî* (for tracing).

Oil-gland. *Vide Oil.*

Oilman, *rawghan-farûsh*.

Oil-painting, *tasvir-i rawghanî*.

Oil-press, Oil-presser, *'assâr* (the man); *charkh-i 'assârî* (the press); *'assâr-khâna* (the whole plant).

Oily, *charb*; *rawghanî*: (rich or greasy; of food).

Ointment, *marham*: *tilâ* (for painting on).

Old, *sâl-dîda*; or *sâl-khurda*; or *kuhan-sâl*; or

¹ *âjîl* "nuts, desert"; and also, as here, "food, dish."

² *Chashmak*, in India "spectacles."

musinn (aged; of people); *muzmin* (chronic, of disease); *qadīm*; or *kuhna* (ancient, of things): *chand sāl dārī?* or *sinn u sāl-i shumā chi-qadar ast?* (how old are you?); *ū du muqābil-i sinn-am ast* (he is twice the age I am); *pūsida* (rotten, of wood; bad, of food); *vide Stale*; *mundaris*; or *farsūda* (worn out); *pīr* (old, of people or animals); *pīr-i mard* (old man); *pīr-i zāl* (old woman); *shaykh* or *rish-safīd* (grey-beard); *gīs-safīd* (old woman and duenna); *ay nana* (a vulg. but respectful address to an old woman; better *ay mādar*): *kuhna*² (old clothes, rags); *pīr-i nā-bālīgh* (childish old man); *vide Oldman*; *panj-māha* (five months old); *du-sāla* (two years old); *daqyānūsī* (= of the age of Methusala; applied to people or things).

Old age. *Vide Age.*

Older, *musinn-tar ast=sinn-ash az shumā*³ *bīshtar ast* (but ‘*umr-i ū az shumā bīshtar ast* might signify “he will live longer than you will”); *kuhna-tar*; and *qadimtar* (more ancient).

Old man, *shaykh-i matasabī* (an old man that ‘gets himself up’ and behaves like a youngster. *Vide Also Old*).

Oleander, *khar-zahra* (so called because it will kill even a donkey).

Olive, *zaytūn* or *zayt*; *sanjid*⁴ (Bohemian olive; the dried fruit is eaten by the poorer classes).

Olive-oil, *rawghan-i zaytūn*.

Oman, *Umān*.

Omelet, *kūkū*; or *khāgīna* (savoury).

Omen, *fāl* (*giriftan*) (gen. from books, etc.); *tāfā'l* (*zadan* or *justan*) (gen. from birds, animals, etc.); *bīj* (or *būm*) *jānvar-i bad ughūr-i'st*: *ughūr bāshad* (a greeting to a friend unexpectedly met in the street; in Yezd a greeting of muleteers on the march; but in Shiraz *fursat bāshad* is used); *tatayyur* (*giriftan*) (from birds); *shugūn* (g.) (gen.).

Omened, *bā-shugūn* (good-omened); *bad-shugūn* (ill-omened); *nā-mubārak* (inauspicious).

Omission, *farū-guzāshī* (in duty); *uftādan* (of words in text).

Omit, to, *ihmāl k.* (to neglect to do, of other people; but *farāmūsh kardam* “I omitted to do it”); *sahvān na-guftam ki*—(I omitted to mention that—); *andākhtan* (to omit by design from a list, etc.).

Omitted, *dar īn savād chīz-i az miyān uftāda ast* (in this duplicate MS. copy, something has been omitted by error; but in printing generally *chīz-i parīda ast*); *ism-ash az siyāha uftāda būd* (his name was accidentally omitted from the list).

Omnipotence, *jabarūt*; *qudrat*.

Omnipotent, *Jabbār*; *Qādir-i 'ala 'l-itlāq*; *Qādir-i muṭlaq*; *Qādir*.

Omnipresent, *hama jā hāzir u nāzir*; *hama jā mawjud*.

Omniscient, *dānā-yi kull-i⁵ hāl*; ‘*allām*’-*l-ghuyūb* (knower of all secrets); *dānā-yi muṭlaq*.

On, *bar*; *bālā*; *rū*; *dar rū*; *sar*; *asbāb rā bār-i shutur bi-kun* (load these things on a camel); *piyāda* (adv.; on foot); *savāra* (adv.; on horse-back); *yā Allāh*, vulg. *yāllā* (on! on!); *dih biyāyīd* (come on, do); *dih bi-rāvid* (go on, do; also continue); *dih pīsh* (go on ahead).

Onanism, *jalq* (z.); *musht-zānī* (k.) vulg.

Once, *yak dāfa*; or *yak bār*; or *yak martaba* (one time): *rūz-i*: *mī-gūyand zamān-i*—(=once upon a time); *sābiqān* (formerly); *mā ham yak vaqt-i dukhtar būdīm va līkin*—(“I too was once young but—”; said by a mother and =“when I was young, girls were much better behaved”); *dāfatān*; or *yak bāragī* (all at once suddenly); *mukarrar* (once more, encore).

On dit, az qarār-i ki ma'lūm mī-shavad; *mī-gūyand*.

One, *yak*; *yak-i* or *kas-i* (some one); *yak bi-yak*, or *yak-i yak-i*, or *yagān yagān*, or *fardān fardān* (one by one); “the animals went in one by one” (*hayvānāt yagān yagān dākhil-i kishti-yi Nūh shudand*): *ahād-i* (with verb in negative; “no one”); *yak-i ba'd-i digar-i* (one after the other); *yak du* (one or two); *ma'nī-yi tawhīd īn ki Khudā yak ast va du nīst*.

One another, *yak digar*; *ham digar*.

¹ An instance of the Persian love of alliteration or jingling; *sinn* Ar. and *sāl* Pers. are synonymous.

² *Kuhna muna ho* is the cry of the old-clothes man, a Jew.

³ *Az shumā* for *az sinn-i shumā*, but *asp-i man az asp-i tu bihtar ast*; were the word *asp* not repeated the comparison might refer to ‘you and the horse’.

⁴ It is advisable to avoid mention of this tree. Many Persians will not allow it in their gardens. *Sanjid bi-khur* has some significant and objectionable meaning.

⁵ Note this *iżāfat*.

One-eyed, *yak-čashm*; *vāhid¹-l-ayn* (also metap., “the penis”).

Oneness, *vahdāniyyat*.

Oneself, *khud*; *khwīsh*.

Onion, *piyāz* [also means a ‘bulb’].

Only, *fagat* :—*va bas* (merely); *mahz-i khātir-i shumā* (only for your sake); *na hamīn dushnām-ash dād balki zad-ash* (he not only abused him but beat him); *ū yak dāna-yi mādar ast*, or *durr dāna-yi mādar ast* (he is the only son of his mother); *barā-yi shumā ast ki bi-ravīd*, or *—kalām na kunid* (“you have only to go,” or “to hold your tongue” ; said in displeasure); *tanhā kas-i ki āmad*—(the only person who came)—: for ‘not only—but also’ *vide Both*.

Onset, *hujūm* etc. *āvardan*. *Vide Attack*.

Onus, *bār-i hujjat* (or *bār-i subūt*) bar shumā ast.

Onwards, *az fardā bi-ba'd* (from to-morrow onwards).

Onyx, *sang-i sulaymānī*; *bābā-qūrī*.

Ooze, *bīrūn āmadan*; *tarāvīdan*.

Oozing, *tarāvush* (k.).

Opal, *ūpāl* (Eur.).

Opaque, *mukaddar* (dingy); *kāṣīf*; *ghayr-i shaffāf* (translucent).

Open, to, *gushūdan*; *bāz*— or *vā kardan*; *mastūh kardan*: *rag zadan* (of a vein); *yak madrasa mastūh* (or *bar pā*) *shud barā-yi*; *shīsha andākhtan* (open a window in a railway¹ carriage); *ištītāh k.* (a meeting); *tamām-i dard-i dil bi-man guft* (he opened out his mind to me), *vide* to Blossom; *īn dar bi-kucha rāh dārad* (“this door opens into the street” ; but *īn daricha bar kucha vā mī-shavad* “this window opens on to the street”).

Open-eyed, *čashm-bāz*, or *čashm-kushād* (but *bī-dār* “wide-awake” lit. and met.).

Open-handed, *dast-vāz*; *gushāda-dast*.

Open-hearted, *dil-vāz* (generous).

Opening, *gūshāyish* (met. only); *ištītāh* (met.); *gushād* (at chess).

Openly, *āshkārā*; *vāzīh²*; *fāsh*; *‘ala ru³us¹-l-ashhād*: *dar khalā u malā* (openly and in secret; but *ū bā fulān shakhs khaylī khalā u malā dārad*=“he is very intimate with him”); *‘alāniyya*; *zāhir⁴*: *bi²-sarāha*.

Open-mouthed, *dahan-vāz* (also greedy).

Openness. *Vide Candour*.

Operate, to, *fī'l k.*; or *āsar k.* (of medicine); *jarrāhī k.* (surgically); *bi¹-amal āmadan*; or *jāri sh.* (take effect from).

Operation (surgical), *jarrāhī* (k.); *‘amal-i yaddī²* (k.); *nīshār-ash bi¹-khūbī shud* (his operation was successful). [muṣīd.

Operative, *kār-gar*, or *kārī-gar*; *mu¹assir*; Operator, *jarrāh* (surgical).

Ophthalmia, *čashm-dard*; or *čashm-kharābī*.

Ophthalmic, *čashmī*; *muta¹allīq bi-čashm*.

Opiate, *davā-yi musakkin* (lessening pain or the palpitation of the heart); *munavvīm* (causing sleep); *ma¹jūn* (electuary). *Vide Narcotic*.

Opinion, *rāy* (for *ra¹y*), pl. *ārāt*; *gumān* (also doubt); *khayāl*; *tasavvur*; *mazanna*; *i¹ti-qād*; *aqīda*, pl. *‘aqā'id* (belief); *rāy-i man dar bāb-i ū nāqīṣ ast* (I have a mean opinion of him); *khaṭā-yi rāy* (k.) (to form an erroneous); *ba²-zī bar ān and ki*—(some are of opinion that—); *bi-khātīr-i fātīr-am chunīn mī-numāyad ki*—(in my humble opinion—); *tābī¹-i ārāt²-i nās* (slave of public opinion); *vide Think*; *havāla bi-rāy-i shān kardam* (I told them to act as they thought fit, best; to use their own discretion). *Vide Immovable*.

Opinionated, *khud-rātī*; *dar ra¹y-i khud muta¹assib*.

Opium, *taryāk³* (but *taryāq* antidote, q.v.); *afyūn* (rare); *taryākī* (opium smoker); *afyūnī* (ditto; rare); (*dar*) *sad navad u panj az muslimīn-i īnjā vāfūrī hastand* (95 per cent of the Muslims here are opium smokers). *Vide Smoker*.

Opponent, *mukhālif*: *raqīb* (rival in love or trade); *harīf* (rival in trade; opponent in a game); *mujādil* (in dispute); *mubāhi⁴* (discusser).

Opportune, *bā-mahall*; *bā-mawqi⁵*; *ukht u stādan* (to fall opportunely).

Opportunity, *fursat* (*yā/tan*); [*qābū yā/tan class.*]; *fursat dast dād* (an opportunity presented itself); *majāl-i na-dāshtam* (I had no opportunity); *rūz-i fursat rā fawt kardam*, or *mawqi⁶ az dast-am rāft* (I lost the opportune day); *fursat rā ghanimat shimurdam* (I seized the opportunity); *vide Time*; *bi-zan-gāh* (opportunity; also

¹ *Darīcha andākhtan* (in an Indian hackney carriage).

² Meaning depends on context; used alone *‘amal-i yaddī* means “skill.”

³ In Ramazan, before *imsāk*, i.e. about 3 A.M. English time, a paid crier announces from a roof *āb ast u taryāk* = ‘drink your last water and take your last dose of opium.’

spot, q.v.); *dast-āvīz* (pretext). *Vide* Fortunate.

Oppose, *mukhālafat* *k.*; *muqāvamat* *k.*; or *jilaw istādan* (to stand up to); *i'tirāz* *k.* (to object to); *ta'arruz* *n.* (to raise an objection, q.v.); *muzāhim* *sh.* (by action) but *man'* *k.* (forbid by words); *ādam khayl'st ammā hīch yak harīf-i ū namī-tavānad bishavad* (of men there are many, but none capable of opposing him); *muzāyaqa namī-kunam* (I shan't oppose the matter). *Vide* Objection.

Opposite, *muqābil*; *rū bi-rū*; *jilaw*: *muhāzī* (of place): *zidd*; or *khilāj* (of disposition).

Opposition, *muqābalat*; *mukhālafat*; *muzāhamat*; *muqāvamat*: *mukhālifīn* *pl.* (Parliamentary).

Oppress, *ta'addī* *k.* (go beyond the limit); *zulm* *k.*; or *jafā* *k.* (oppression); *ijhāf* *n.* (injustice; sp. with extortion); *jawr* *k.*; or *sitam* *k.*: *bar išān sakht mī-girift*.

Oppressed, *mazlūm* (also in m.c., "quiet, inoffensive"); *sitam-dīda*.

Oppression, *tażallum* (*k.*); *dast-darāzī* (*k.*); *tażāvul* (*k.*).

Oppressor, *zālim*; *jafā-kār*; *sitam-gar*; *jawr-piša*.

Opprobrious, *shani'*; *mazmūm*.

Opprobrium, *rusvā'i*; *mazzalat*: *ū kard valī kharābi-yi ān bi-man bar mī-gardad*. *Vide* Odium.

Optative, *śīgha-yi tamannā'i* (mood).

Optical, *basarı*.

Optics, *'ilm-w'l-manāzir*.

Optimist, *nīk-bīn* (opp. to *bad-bīn*). *Vide* Pessimist.

Option, *ikhtiyār*.

Optional, *ikhtiyāri*; *basta bi-mayl va khwāhish*.

Opulence, *ghinā*; *tamavvul*.

Opulent, *ghanī*; *mutamavvil*.

Or, *yā*; *khwāh*; *chi*; *vide* Otherwise; *du si* (two or three); *in jā bi-mānīd*, *yā in ki na-yāyīd* (either stay in my house or don't come near me). *Vide* Either.

Oracular, *ilhāmī*; *zū ma'nīyām*, adj. (with double meaning).

Oracularly, *bi-ṭaur-i ilhām* (by inspiration).

Oral, *zabāni*; *shīfāli*.

Orally, *zabān^{an}* (Persian word; Arabic case); *shīfāh^{an}*; *laȝ^{an}*: *bi 'l-mushājaha* (face to face); *taqrīr^{an}* *na tahrīr^{an}* (orally and not in writing).

Orange, *nārangī* (with loose skin); *purtughāl* (Eur. variety); *nāranj* (Seville—or Bitter Orange); *nārangi-yi Chīn* or — *majlīsī* (Mandarin); *murakkabāt* (gen. term for yellow fruits; oranges, lemons, citrons); *madanī* (sweet lime; cooling to the system).

Orangeade, *sharbat-i nāranj*.

Orange-flower, *bahār*.

Orange-flower water, *'araq-i bahār*.

Orangery, *nāranjistān* (orangery, conservatory).

Orange-outang. *Vide* Ourang Outang.

Oration, *khītāba* (or address) (*khwāndan*).

Orator, *muqarrir*; *khatīb* (preacher; in Ar. orator).

Oratory, *namāz-khāna* (place of worship); *'ilm-i khītāba*; or vulg. *'ilm-i taqrīr*. *Vide* Eloquence.

Orb, *kura*, *pl.* *kurāt* (globe); *qurs* (disc); *jirm*, *pl.* *ajrām* (anybody, especially celestial).

Orbed, *kuravī*.

Orbit, *rāh-i dawrān*; *khatt-i dawrān*; *madār*; *khatt-i gardish*, vulg.

Orchard, *hādiqa*; or *bāgh* (garden; gen. term; Persian gardens usually contain fruit trees).

Ordeal, *imtihān*; *az būta-yi imtihān khālis bīrūn āmad* (he passed successfully through the ordeal).

Order, *tartīb* (*d.*) (arrangement); *intīzām*; or *nazm* (good order); *munazzam* (well arranged, ordered); *radīf¹* (one behind the other); *āyīn*; or *qānūn*, *pl.* *qavānīn*; or *zāhibā*, *pl.* *zavābiṭ* (regulations); *hukm*, *pl.* *ahkām* (*d.*); or *amr*, *pl.* *avāmir* (*k.*) (gen.); *farmān* P., Ar. *pl.* *farāmīn* (*d.*) (sp. of the Shah, or Kings); *hukm-i makhfī* (secret order); *bidūn-i hukm-i sānī* (without further orders); *farmāyish*, *pl.* *farmāyishāt* (*k.*) (for goods; instructions, etc.); *tarīqa* (relig.): *nishān*; or *imtiyāz* (a decoration); *tā-ki*—(in order that); *dīgar hukm ast* ("well, it's the order"); a common reply to stop further query as to why a person is doing such and such a thing).

Order, *to*, *farmūdan*, *rt.* *farmā*; *amr* *k.*; *taht-i qā'iда dar āvardan* (to bring into good order)=*munazzam* *k.*; *murattab* *k.* (arrange in order); *saff ārāstan²* (of troops); *qadghān* *k.* or *ta'kid* *k.* (to give a strict injunction); *bi-qā'i daštan* (to

¹ Radīf "one riding behind on a horse; reserve forces."

² Ārāstan (rt. ārā), alone is "to adorn, etc., arrange, decorate, etc."

keep in order) *buzurgī bar ān bichāra ma-kun* (don't order that poor boy about so; don't 'boss' him so much). *Vide* Forbidden.

Order, to, (adj.). *Vide* Made.

Orderly, *ghulām* (gen.); *ghulām-i savāra* (mounted—); *savāra-yi mukhbirān* (mounted orderlies, messengers); *salīm*; or *ārām* (of a crowd); *mazlūm* (quiet; of an individual); *bāqā'ida* (ditto).

Ordinal, '*ādad-i tarīb*'; [*ādad-i handasī cardinals*].

Ordinance, *farīza*, pl. *farā'iz* (of God); *āyīn* (regulations); *qānūn* (a code or system but pl. *qavāñin*, regulations); *farmān* P., pl. Ar. *farāmin* (of kings); *ahkām* (of God). *Vide* Fate and Order.

Ordinary, *mutadāvīl*; or *ma'mūl* (customary); *musta'mal* ("used"); gen. of words); *rā'iij* (current; of coin or words); *qīmat-i 'ādila* (equivalent price of foreign coin); *gunjishk-i muta'ārif* or —*rasmī* (the common sparrow); *qīmat-i muta'ārif* (the ordinary, well-known price).

Ordinarily, '*umūmān*'; '*ādatān*' (customarily).

Ordure, *guh* (vulg.); *fužla* (gen.). *Vide* Excrement, Mutes, Dung. [*khām*.

Ore, *sang-i ma'dan-i tilā* (gold ore); *filizz-i* Organ, *āla*, pl. *ālat* (instrument); *argh* and *arghanūn* (z.) (musical); *īn rūz-nāma āla-yi kār-i daulat āst* (this newspaper is a Government organ); *ālat-i tanāsul* (organ of generation).

Organization, *tanzīm* (d.); *tartīb* (k. or d.); *tashkīl* (d. and *yāftan*). *Vide* Order.

Organize, *tartīb* d.; *tashkīl* d.

Organized, *az pīsh murattab*.

Oriental, *mashriqī*, adj.; *ahl-i mashriq zamin* subs. (the people).

Orifice, *manfaz*, pl. *manāfiż* (of ears, nose; any air-hole); *suqba* or *sufra* P. (of anus); *dahana* (mouth of a pipe); *sūrākh* (any hole).

Origin, *asl* [pl. *usūl* principles, fundamentals] (root); *bunyād* (foundation); *masdar* (source); *mabda'* (beginning); *mamba'-i fāsād ū ast*; *aslān* *Irāni* (= he is of Persian origin on the father's side; and possibly on the mother's too); *bad-asl* and *bad-rag* (of low origin); *marja'-i jāmi'* *bi-yak asl ast* (they have all a common origin).

Original, *fikr-i bikr*, or *askār-i abkār* ('virgin,' and hence 'original,' thoughts); *asl* subs. (of a work; not a copy); *īn nuskha-yi avval ast va ān nuskha-yi gāni* (this is the original document and that the copy); *asli*, adj.

Originality, *jiddat*; *tāzagi*; *īn mard tāzagi dārad*; *qaṣā'id-i Qa'ānī* *jiddat dārad*.

Originate, to, *ibdā' k.*; *jārī k.*; *bar pā k.*; *binā nihā dan*.

Originating, *nāshī az-* (arising from—); *bunyān az-*; *ījād az-*.

Originator, *mubdī'*; *bānī*.

Orion, *Jabbār*; and *Nasaq*.

Ornament, *arāyish* (d. or k.); or *zīnat* (d. or k.) (gen.); *pīrāya* (jewelry) (*bastan*); *zīvar* (*pūshāndan*; or *bar k.*) (jewellery). *Vide* Adorn.

Ornament, to, *ārāstan*, rt. *ārāy* (gen.); *pīrāstan*, rt. *pīrāy* (of the person, or a garden); *tāzyīn k.*; or *muzayyan sākhtan* (decorate or ornament, etc., of persons or things).

Ornamental, *zīnat-dih*; *pīrāya-bakhsh*.

Ornamentally, *az rū-yī tāzyīn*; *barā-yi zīnat*.

Ornamentation, *naqsh u nigār* (painting, carving, etc.); *ārāstagī* (the furniture, pictures and ornamentation). *Vide* also Ornaments.

Ornamented, *ārāsta*; *pīrāsta*; *muzayyan*; *murassa'* (studded with jewels); *mukallal* (with jewels).

Ornaments,¹ *pīrāya*; or *zīvar*; or *javāhir-ālāt*² (jewels); *asbāb-i tajammul* (everything that makes a show, as dress, horses, motor cars, etc.).

Ornate, *muzayyan* (decorated); *'ibārat-i rangīn* (ornate style; in writing); *bi-'ibārat-i rangīn nutq-i kard* or *dād* (he delivered an ornate speech); *rangīn-khwān* adj. (of an ornate preacher; by Persians in India).

Ornithologist, *tayr-shinās*.

Orphan, *bī-mādar*, or *mādar-murda* (without mother); *bī-pidar*, or *yatīm*, pl. *aytām* (without father); [*yasīr* Ar. "motherless" not used in m.e.]; *vālid-i īn yatīm*³ *rihlat farmūd* *va waqt-i jān-kandan* *barādar-i kūchak-ash rā ki* 'amnū-yi man³ *bāshad* *ṭalab karda* *farmūd* *ki man hama-yi māl* *va* *mulk rā* *tark karda* *irāda-yi safar dāram* *va* *līkin īn vasiyyat-i marā*³ *bi-jā* *bīyāvarīd* *va* *buzurgī rā pīsha kunīd*—Prof.

¹ By Muslim law, gold ornaments are forbidden to men, but allowed to women. *Vide* note to gold.'

² *Javāhir*, alone "precious stones."

³ The speaker commences in the 3rd person (*īn yatīm*) and changes to the first (*man* and *marā*).

S. T. (my father died, and in his last moments, sending for his younger brother, my uncle, said to him, "I am about to start on a journey, leaving my wealth and land behind me, but do thou carry out this behest of mine like an honourable person.")

Orphanage, *yatīm-khāna*.

Orpiment, *zarnīkh* (yellow).

Orthodox, *mutasharri'*; *hanīf* (rare); *khush-i-tiqād*; *pā-band-i shari'at*. *Vide Strict*.

Orthodoxy, *tasharru'*; *hanīfi* (rare); *khush-i-tiqādī*.

Orthography, *imlā'*.

Oscillate, to, Oscillation, *harakat kardan-i langar-i sā'at* (of pendulum); [in Arabic *tazabzub*].

Osprey. *Vide Eagle*.

Ossification, *mutahajjirī* (prop. petrifaction).

Ossify, to, *mutahajjir shudan*.

Ostensible, *zāhirī*.

Ostentation, *khud-numā'i* (k.); *iżħār-i tash-akħħus* (k.); *pufyūzī* (k.) (also quackery); *jilva-farūshī* (k.); *buzurgī jarūkħtan* (show off wealth; also one's authority).

Ostentatious, *khud-numā*; *tashakħħus-far-ūsh*.

Ostrich, *shutur-murgh*; *mīsl-i kabk sar zīr-i barf mī-kunad* (to put the head in the sand like an ostrich). *Vide Partridge*.

Other, *ghayr*; *dīgar*: *sā'ir* (also the whole); *ghayr az* (other than); *ān du tā-yi dīgar* (the other two; of things); *ān du nafar-i dīgar* (of persons).

Otherwise, *varna*; or *va agar na*; or *va illā* (if not); *dīgar-gūn* or *tawr-i dīgar* (in another fashion); *sīħhat va 'adam-i sīħhat-i īn kayfiyyat* (the truth or otherwise of this affair); *bar khilāf-i ān ast* (the case is otherwise).

Otter, *sag-i ābī* P.; [by the Afghans also *sag-i law*]; *ṣū-samūrī* T. (rare).

Ottoman, *'Uṣmānī*.

Ought, *lāzim ast*, or *bāyad*, or *bāyist*—(followed by Pres. Subj.=“you ought to—”); *mī-bāyist* (followed by Pres. or Perf. Subj.=“ought to have—”); *na-ravīd*, *nāmī-shavad* (=you ought to come with me; polite); *kā-mā yambaghī* (as is fitting); *lāzim būd ki dirūz īn kār rā karda bāshid* (you ought, should have, done this yesterday).

Our, Ours, *māl-i mā*; *az mā ast*; *az ān-i mā 'st*.

Ourselves, *khud-i mān*.

Ourang-outang,¹ *nasnās* (or gorilla?; also a demoniacal creature inhabiting deserts).

Out, *birūn*; *khārij*; *bi-dar*: *āghā-m khāna nīst* (the master is out).

Outbreak, Outburst, *hudūs* (of epidemic); *burūz*. *Vide Disturbance*; *hayajān-i ghayz* (of anger).

Outcast, *rānda-yi qawm*; *bī-khān u mān*; [ay mardūd is abuse, or a curse].

Outcry, *għawgħā*; *hangāma*; *faryād*; *dād u bī-dād*; *valvala*.

Outdone, *sabqat burdan az-*; *az Shayṭān ham guz̊ashta ast*.

Outer side, of a garment, *abra*.

Outfit, *pūl-i shalvār chakma* (outfit money to servants before a journey); *lavāzim-i sajar*; *sāmān*.

Outlaw, *khūn-ash hadar ast* (i.e. it is lawful for any one to shed his blood).

Outlet, *manfaż*; *makhraj*; *dar-raw*: *mawqa'* u *mahall-ī barā-yi ibrāz-i jawhar-i zāñi yi khud na-dārad*=*maydān na-dārad* (he has no outlet for his talents).

Outline, *angāra zadan* (by pen or pencil); *garda zadan* (to make an outline sketch by a perforated tracing and a bag of dust charcoal); *khāka rikhtan* or *kashidān* (by pencil); *khulāsa-yi taqrir* (of a speech).

Outlook, *āsār*; *havā-yi kār*.

Outpost, *qarāvul*; *tilāya*. [woman]; *ta'addī*.

Outrage, *hatk-i 'irż*=*bī-nāmūs kardan* (on Outrider, *savār-i jilo*.

Outrunner, *shātir* (foot-runner, with or without a wand, who precedes the Shah when he drives).

Outside, *birūnī* and *khārijī* adj.; *dam-i dar* (either just inside or just outside of the door); *abra* (outside of a garment as opposed to the *āstar* or “lining”).

Outskirts, *ābādī-yi havāli-yi shahr kam-a²* (there is little cultivation round the city); *airāj*.

Outstare, *az ū khīra-tar nigaristam*.

Outwardly, *zāhirān*; *sūratān*, or *dar sūrat*; *dar birūn*.

Outwear, *bisħtar davām dāshtan*.

Outwit, to, *rū dast zadan* (met.; lit. to throw in wrestling).

¹ Sindbad's old man of the sea is supposed to have been an ourang-outang. According to the Arab notion a *nasnās* is the product of a *shiqq* (i.e. a demon that is half a human being split from head to fork), and of a human being.

² A, vulgar for *ast*.

Oval, *bayzavī*; *hawz-i tukhm-murghī* (artificial oval pool); *sūrat-i kashīda* (oval face¹). Ovarious, *tukhm-nih*.

Oven, *tanūr*; [in Ar. *tannūr*, pl. *tanānīr*].

Over, *bālā*; *bar*; *bar sar-i*— prep.: *bāqī*; *ziyāda* (exceeding); *bi-'Id du māh u chiz-i mānda* (a little over two months to '*Id*'); *panjāh rūpiya ū chiz-i*; *ba'd az si māh u kasr-i*; *dah sāl u and-i*: *māndan*; and *ziyād āmadan* (to be over); *az sar tā pā maqrūz* (over head and ears in debt); *ān taraf-i rāh* (over the way); *raft*, or *ta'mām shud*, or *hālā digar guzashht*, or simply *guzashht*, (=that's over).

Overcast, *havā girifta*; *āsmān siyāh shud*, or *abrāhā-yī siyāh bālā āmad* (the sky grew overcast); *ādija dūkhtan* (to overcast; in sewing).

Overcoat, *kulīja* (a warm overcoat with half sleeves); *labāda*; or *bālā-pūsh* (an overcoat; also a quilt or any sleeping covering); *bārāni* (waterproof); *pāltū* (Fr.); *'abā* (loose Arab over-garment); *khirqa* (of darvishes). *Vide Cloak.*

Overcome, to, *bar-ghālib āmadan*; *magh-lūb k.*; (*bar*) *ghalaba k.*; *bar-dast yāftan*; ('vide' Conquer and Defeat; *daf'-i sayyi'a bi-hasana k.* (to overcome evil with good).

Over-confident, *az khud rāzī*; *bar khud nāzān*; *ziyād bar khud mu'ma'inn*.

Over-cooked, *vā-rafta* (gone to pieces; gen. term); *ziyād tabkh shuda*.

Overdo, to, *az hadd ziyād raftan*, or *tajāvuz kardan*.

Overdue, *chāpār dīr shuda*, or 'mīl' *bi-ta'khīr ujtāda* the mail, the post, is overdue); *maw'id-i pūl du rūz sar āmada* (the money is overdue by two days).

Over-eat, *tā hulgūm khurdan*; *pur khurdan*.

Overflow, *bī-lughyān āmadan*, or *saylāb shudan* (of a river); *pur shuda mī-rizad* (of a cistern).

Overflowing, *lab-rīz* (full to the brim); *lab-ā-lab* (ditto).

Over-gorge, *pur-chapāndan* (to overstuffed of food; to over-pack, or cram anything).

Overhanging, *bar-āmada* or *bar-jasta*.

Overhead, *rū-yi sar*; *bālā-yi sar*; *fawq-i sar*; *mu'allaq* or *āvīzān* (hanging, suspended).

Overhear, Overhearing, *shunidān*, etc. (by accident; *vide Hear*); *tasammu' kardan* or

istirāq-i sam' kardan=gūsh kashīdan (to eavesdrop; on purpose); *dīvār mūsh dārad*, *mūsh gūsh dārad* (=walls have ears).

Overland, *az khushkī* (opp. to *az tarī*); *barri*, adj. (opp. to *bahrī*).

Overload, to, *pur bār k.*; *bār-i ziyād k.*

Overlook, to, Overlooking, *vā-rasī* (k.) *bi* — (— servants, etc.): *mushraf bar rūd-khānā* (overlooking the river); *farū didan* (to see below one; of persons); *vide To Neglect*; *chashm-pūshī k.* or *iqhāmāz k.* (to overlook a fault; also to connive at). *Vide Forgive.*

Overnight, *shab-i qabl az vāqi'a*; *shab-i pīsh*.²

Overplus, *mā baqī*.³

Overpower, *mustawlī shudan*; *vide To Conquer*; *kaṣrat bar shajā'at qhalba karda* (—overpowered by numbers the heroes —); *kaṣrat bar qillat dast yāfta* (over-powered by numbers).

Overrate, *ziyād shimurdan*.

Override, *bi-zür pīsh burdan* (met.); *zīr-i sum-i asp pā-māl k.* (lit.); *mansūkh k.* (annul); *hukm-i mujtahid bar fārmān-i Shāh nāfiz ast*.

Over-ripe, *ziyād rasīda*; [opp. to *nā-ras*, not quite ripe⁴].

Overseer, *sar-kār*; *mubāhir*.

Over-set. *Vide Overturn.*

Overshadow, *sāya-andākhtān*.

Oversight, *sahv*; *vide Mistake.*

Oversleep, *ziyād* (or *tā dīr*) *khwābīdan*.

Overstep, *az hadd tajāvuz k.* or —*dar guzash-tan*.

Overtake, *farā rasīdan*; *az 'aqab rasīdan*; *az 'aqab mulhaq shudan*.

Overthrow, *vāzhgūn kardan* (to overturn); *shikast dādan*; or *hazīmat d.* (to defeat); *az pā andākhtān* (to throw down a man, to demolish a building). *Vide Conquer and Ruin.*

Overtures, (to make), *iqdām k.* *bi* — : *tahrik-i sulh k.* (—of peace).

Overturn, *vārūna k.*; or *vāzhgūn* — or *sar-nigūn k.*; or *bārī gardānidān*; *bi-yak bāragī laṭma-yi bād-i kishlū rū sar-nigūn kard*. *Vide Demolish.*

Overturned, *mā kūs*; *vārūna*.

Overvalue. *Vide Overrate.*

¹ Kitābī oval, of face, is India.

² *Shab-i pīsh* cannot mean the 'coming night.'

³ But *khām* "very unripe, quite green," etc.

⁴ For *mā baqq*.

Overwhelm, *gharq kardan*; *farā giriftan*.

Oviporous, *tukhm-nih*; *tukhm-guzār*: *ghayr-i valūd* (i.e. not produced by direct birth).

Owe, *bidih dāshtan*; *qarz dāshtan*; *madyān būdan*; *man bī-shumā dah tūmān maqrūz-am*, or *bi-dih-kār-am*, or *bi-dihī dāram* (I owe you 10 tumans).

Owl, *būm*; *būj* or *bīj*; *shāh-būj* P. and *fahd^u-l-layl* Ar. (Eagle Owl); *yāplāgh-i sahrātī* (probably the Short-eared Owl); *yāplāq-i bāghī* (probably the Tawny Owl); *'arūs-i chāh* (a 'yellowish-white owl without horns that preys chiefly on pigeons'); *bāya-qūsh* or *chughd* (a species of little owl); *murgh-i shab-āhang* or *murgh-i haqq* (probably the Madge Owlet); *misl-i būm ast* (he is ill-omened; carries ill-luck with him); *jughd murgh-i shūm-i* st.

Owl-eyed, *būm-chashm* (with big round eyes: not a beauty).

Own, *khud*; *az khud-i man* or *māl-i khud-am* (it is my own); *chīz-i az khūd na-dāram* (I have nothing of my own).

Own, to, *mālik būdan*; *dāshtan* rt. *dār*; *bi-Khudā*, *hast u nīst-am hamīn ast* (this is all I own in the world); *muqirr-am*; or *qabūl dāram* (I own it; admit it); *mu'tarif-i qusūr-i khud shudan* (to own one's fault).

Owner, *mālik*; *pidar-sag sāhib* (whose owner is a *pidar-sag*; abuse to an animal): *hamchu khayāl-ash girista ast ki bā īn hīla va tadbīr mī-tavānad bi-dawlat-i ī sāhib shavad* (an idea has taken hold of her that by this artifice she will get hold of his property).

Ox, Oxen, *gāv* (gen. term); *īn gāv-hā az ān-i kīst?*

Ox-eyed, *gāv-chashm*.

Ox-goad, *mīl-i gāv-rānī*. *Vide Goad*.

Ox-tongue, *gāv-zabān* (the herb ox-tongue or bugloss).

Oxygen, *muvallid^u-l-humūz*.

Oxus, (river), *Jayhūn*.

Oxymel, *sikunjabīn* (a sherbet made of vinegar and sugar with a little mint added).

Oyster, *sadaf* (mother-of-pearl shell).

P

Pace, *qadam*, pl. *aqdām*; or *gām* (a pace, step); *raftār* (gait); *shiling* (z.) (stride);

khush-qādam or *khush-gām* (well-paced, comfortable, of donkeys, etc.).

Pace, to, *qadam* z. (to walk; of persons only); *qadam andākhtan* (to step showily; of a horse); *qadam raftan* (to walk slowly; of horse); *gām* z. (to walk, to measure by paces; of persons only); *gām shimurda rajtan* (to pace in a stately manner, like a cat at certain times). *Vide To Amble*.

Pacific, *suh-dūst*: *ārām*; *mard-i ārām-i* st.

Pacification, *musālahā* (between parties); *ārām kardan*; or *islāh-i umūrāt* (of a district, etc.).

Pacify, to, *suh dādan* (gen.); *āshī dādan* (between parties); *ārām k.*; *taskīn d.* (of appetites).

Pack, *dasta* (of cards); *dasta* or *galla* (of dogs); *musht-i durūgh* (a pack of lies).

Pack, to, *bastan*, rt. *band*; *bast u band k.*: *bar chīdan* (to gather up, remove; at a picnic, etc.); *pichīdan* (to roll up).

Package, Packet,¹ *basta* or *amānat* (any parcel, small or large); *az Isfahān basta-yi kāghaz-i bi-tavassut-i* (or *bi-musāhabat-i*) *pūst barā-yat rasīda ast*. *Vide Package*.

Packer, *bastā-band*.

Pack-horse, *māl* (gen.; for pack-animals); *yābū-yi bār* or *yābū-yi bārī*; [*yābū* a coarse-bred pony; a term also applied to a horse when it has become worthless].

Packing-needle, *sūzan-i javāl-dūz*.

Pack-saddle, *pālān* (of donkeys, mules); *jahāz* (of camels).

Packthread, *sar-dūz* (coarse black woollen thread); *qālima* T. (hair-rope, gen. of black goat-hair).

Pad, *takaltū* (gen. for horse); *siʃāl tū-yi pālān kardan* (to stuff a pack-saddle with straw, and metaphorically = *tamalluq guftan*).

Padded, *hashv-karda* or *muhashsha* (of saddle).

Padding, *hashv* (gen.); (pl. *hashviyyāt* (in literature only, tautologies).

Paddle. *Vide Oar*.

Paddle-wheel, *charkh*; *parra* (one board or blade of the paddle-wheel, or of the screw).

Padlock, *qufl* (k.) (also applied to an English lock).

Paeon, *fāth-nāma* (in prose or poetry; announces victory).

¹ *Pākat* Eur. means "envelope."

Paeaderast,¹ *bachcha-bāz*; *bī-rish-bāz*; *ſā'il* (only of the agent); *pusht*; or *kūnī*; or *bī-rish*; or *maf'ūl* (only of the pathic); *maraz-i ubna dārad* (of pathic).

Paederasty,¹ *livāta*: *bachcha-bāzī* (also = "child-play"); *pushti*; or *nā-khushī-yi ubna* (of the pathic). *Vide Sodomy.*

Pagan, *but-parast* (idolator).

Paganism, *but-parasti*.

Page, *ṣafha*, pl. *ṣafhajāt*; *varaq* (leaf or two pages); *ghulām-bachcha* (negro page); *khāna-shāgird* (a small boy who acts as a messenger between the men's and women's apartments; he is usually spoilt and objectionable).

Pagoda, *pagoda* (Eur.); [the English word "pagoda" is derived from *but-kada* which means any idol-temple].

Pail, *dalv* (of copper); *sālī* (has two handles). *Vide Bucket.*

Pain, *dard* (gen.): *ranj*; and *alam* (of mind); *dard-i zih* (of child-birth); *pahlū-yam dard girifta ast* (I have just² got a pain in my side); *zakhm tūr mī-kashad* (of a stabbing pain). *Vide Pang.*

Pains, *mashaqqat* (*dīdan*); or *zahmat*—or *ranj* (*kashidān*); *sa'y* (k.) (to take pains; vide Try, Endeavour); *marārat* (*kashidān*) (m.c. pains, trouble; lit. bitterness); *bi-diqqat kār k.*

Pain, to, *alam* (of mind) or *sadma* (of body or mind) *rasānidān*; *bi-dard* *āvardān* (gen.); *dard dādān* or *—rasāndān* (of wound, etc.).

Painful, *dard-nāk*; or *pur-dard* (of mind or body); *ranj-dih* (to mind).

Painstaking, *ranj* (*burdān* or *kashidān*); *jidd u jahd* (k.) (striving).

Paint, *rang* (z.) (of wood, the face; gen.); *ghāza* (z.); or *surkh-āb* (z.) (rouge; for the face); *safid-āb* (z.) (white powder for face); *vasma* (*kashidān*) (black; for eyebrows); *ān zān sūrat-ash rā surkhāb u safid-āb* *zada sar u mü-yash rā durust kard*, *pīshtar haffa karda bud* (she painted her face and tied her hair having previ-

ously removed the fluffy hairs from her face³); *khāl nihādan* (to paint a mole).

Paint, to, *rang* k. (of carpenter); *rang u rūghān* z. (of picture); *naqqāshī* k. (to draw and paint); [*naqsh* k. and *tasvīr kashidān* "to draw"]; *rangīn* k. (to colour); *abrū bā vasma payvasta* k. ("to join the two eye-brows by *vasma*"; joined eye-brows are a beauty).

Painted, *munaqqash* (with coloured drawings, etc.).

Painter, *muṣavvir* (artist); *dar zamān-i salaj dar vilāyat-i Chīn naqqāsh-i mash-hūr-i būda ast mawsūm bi-Manī** (in ancient times there was a very famous painter in China, called Manī); *naqqāsh* (gen.; house painter, or artist).

Painting, *naqqāshī*; or *taṣvīr kashī* (drawing); *muṣavviri* (art of—); *parda* (any large painting; as *parda-yi ashkāl* (an oil-painting with figures; human or animal).

Pair, *juft*; *zawj*⁵; "there was a pair of each sort (of bird)" *az har jīns-i yak juft nar u māda būd*: *ān du tā ukht-i ham* and (those two men are a pair); *īn du mard juft-and* (=these two are always together); *kahar az kabūd kam nīst* (=they are a pair, as bad as each other). *Vide Odd.*

Pair, to, *juft giriftan* or *shudan* intr. (of animals); *juft* k. tr.; *juft juft raftan* (to pair off; in a garden party); *man dar rāh bā ū juft shudām* (=I joined him on the road).

Palace, *qaṣr* (of Shah); *arg* (of Governor); *kūshk* (any summer residence, a villa).

Palacious, *qaṣr-mānand*.

Palanquin, *takht-i ravān*.

Palatable, *guvāra*; *khush-gavār*; *bā maza: lažīz* (delicious).

Palate, *kām*; *saqf-i dahan*; *saqq*.

Pale, *kam-rang* (of colours); *az tars rang-ash zard shud=rang-ash parīd*⁶ *az tars*: *az nā-khushī rang u rūhi na-dārad*: *pā az dā-ira-yi zāhir-i shari'at bīrūn na-nihād* (he still kept within the pale of religion). *Vide Pallid.*

¹ *Hiz* and *hīzī* k. are now used as abuse and signify acting in any low or disgraceful manner.

² Note force of Perfect here, *girifta ast*.

³ Also *band andākhan*. Some Persian Muslim women remove the fluff off the face by means of a string; the professional woman who does this is called *band-andāz*. *Zan-i ma'qūl va najib na surkhāb va safid-āb mi-zanad va na haffa mi-kunad*—Kirman saying.

* Said to have been a Persian who went to China, learnt painting, returned to his country as a prophet, and founded the Manichean sect. Miniatures in ancient Persian MSS. are very Chinese in character.

⁵ *Juft* is sometimes incorrectly used for "two," like the English word "couple"; but of shoes it must mean a pair, a right and left.

⁶ *Rangash parīd* also "faded or washed out" (of the colours in clothes, etc.).

- Palindrome,**¹ *maqlūb-i mutasāvī.*
- Paling,** *hisār-i takhta*; *az takhta hisār k.* or *bastan* (to surround by palings).
- Palisade,** *divār-i takhta*; *mitras*, pl. *matāris*² (also a barricade for a door).
- Pall,** *chādar-i tābüt* (in Persia it is a white sheet or a costly shawl); *janāza-pūsh* (ditto).
- Palliate,** to, *takhfīj dādan* (to lessen); *iğhmāz k.* (to overlook a fault).
- Palliation,** *takhfīj-i taqsīr dādan.*
- Pallid,** *zard* (from sickness); *rang-ash bākhta* (from fear). *Vide Pale.*
- Pall-mall,** *darham barham* (gen. adj.); *bar yak dīgar rīkhta* (of people or animals); *rū-yi ham uftāda.*
- Pallor,** *zardī.*
- Palm,** *nakhl*, or *darakht-i khurmā* (date-palm); *tīj-i khurmā* (fibre); *kaf-i dast* (palm of the hand); [*kaf-i pā* sole of the foot]; *nakhlīstān* or *nakhl-zār* (palm-grove).
- Palm off, to,** *īn qirān rū chunīn qalam* (or *jilva*) *dād ki gūyā asl* (or *sahīh*) *ast*³? (he palmed this *qirān* off as genuine).
- Palmister,** *kaf-bīn*; *kaf-shinās.*
- Palmistry,** *'ilm-i kaf-bīnī.*
- Palpitate,** *tapīdan* or *ṭapīdan* *Vide* Bate and Flutter.
- Palpitation,** *tapish-i qalb* (—of the heart; heart-disease); *khaṭaqān* (sudden and of short duration).
- Palsied,** *ra'sha paydā karda.*
- Palsy,** *dast-ash ra'sha paydā karda ast.*
- Paltry,** *yak par-i kāh nāmī-arzad*; *yak-pūlī* or *yak-ghāzī* (value one mite; of persons).
- Pampered,** *nāz-dāna*: *nāz-parvarda*; [*sāya-parvarda* (Class. and Indian; in m.c. applied to flowers grown in the shade).]
- Pamphlet,** *risāla.*
- Pamphleteer,** *risāla-nāvis.*
- Pan,** *dīzī* and *dīzū* (gen. deep and of earthenware; used for stewing soup); *tāba* or *māhi-tāba* (frying pan); *sāj* (a griddle for bread); *chāla*; or *gūshak*; or *ātash-khāna* (of gun).
- Pander,** *dallāl* (gen. term; any broker): *jā-kash*; *lihāf-kash*; *qaltabān*; *qurumsāq*: *dayyūg* (to his own wife).
- Pander, to,** *dallāl k.*; *jā-kashī k.*: *lihāf-kashī k.*
- Panderess,** *dallāla.*
- Pane,** *jām* (gen.); *kitābī* (pane of coloured glass); *dar īn panjra dah jām-i shīsha ast*; [*jām* also = a metal drinking cup].
- Panegyric,** *qasīda-yi madh khwāndan* (to recite a—).
- Panegyrical,** *madh-āmīz.*
- Panegyrist,** *madh-gū*; *maddāh.*
- Panel,** *lawha.*
- Pang,** *vide* Pain; *dandān-am sīkh kashīd* or *tīr kashīd* (I had a sudden pang in my tooth); *sakarāt-i mawt chashīdan* (the pangs of death; = *dar hālat-i jān-kandan būdān*); *az shiddat-i jū'* (from the pangs of hunger).
- Panic-struck,** *vahshat-zada.* *Vide* Fear.
- Panniers,** *chāk* (for fruit; local?); *lawda* (a pointed mule-pannier for fruit); *sabād* (any small basket); *zambīl* (any small basket of date-leaves); *kajāva* (wooden, for riding in).
- Panorama,** *dūr-numā* (?) (a word used in the Shah's Diary).
- Pant,** to, *halhal zadan* (of animals); *nafas zadan* (of human beings); *hinga zadan* (to grunt as porters and Indian pālkibearers).
- Pantheism,** *vahdat^u'l-vujūd.*
- Pantheist,** *qā'īl-i vahdat-i vujūd.*
- Panther,** *palang.* *Vide* Cheeta.
- Pantry,** *sharbat-khāna* (where all sorts of provisions are stored, as well as cups and saucers, etc.).
- Papa,** *bābā* (also ‘‘baby’’).
- Paper,** *kāghāz-i navishtānī* (writing); *kāghāz-i muhra kashīda* (glazed); *kāghāz-i khushk-kun* (blotting); *kāghāz-i nāshir* (absorbent, i.e. on which the ink spreads); *dafātir-i dīvānī* (state papers); *kāghāzī* (adj.; made of paper).
- Paper, to,** *az kāghāz pūshāndan.*
- Paper knife,** *kāghāz-bur.*
- Paper weight,** *sang-i rū-jarsh* (prop. weights put on the corners of carpets); *sang-i rū kāghāz.*
- Papyrus,** *ḥafā* (the name of the leaf when green).

¹ Palindrome; a word or sentence that can be read indifferently backwards and forwards as سوچ، or in English “ Madam, I'm Adam ” (Adam's self-introduction to Eve). Anagram is a general term for any transcription of letters as evil and live.

² The Pers. *ma-tare* “ don't fear,” from which an Arabic verb has been coined.

³ Not *būd*.

Parable, *masal*, pl. *amṣāl*.

Parade, *mashq* k. intr., and *mashq* d. tr. ; *sān* d. (review or muster); *'ilm i khud rā bi-kharj mī-dihad* (he makes a parade of his learning).

Parade-ground, *maydān-i mashq*.

Paradise, *bihisht*; or *jannat*; or *khuld*: *firdaws-i barīn* (the highest heaven); *A'rā'* (the boundary between Paradise and Hell); *Bāgh-i Firdaws* (Garden of Eden).

Paradox, *lughz* (a riddle).

Paragraph, *fāṣl*, pl. *fusūl*. *Vide* Chapter and Section.

Parallel, *mutavāzī*; *ham-barābar* (m.c.; prop. of the same size); *taṭbiq* (k.) (to draw a parallel).

Paralyzed, *maṭlūj*; *mashlūl* (in any limb). *Vide* Paralytic.

Paralysis, *fālij*: *laqva* (of the face).

Paralytic, *iflīj*; *maṭlūj*. *Vide* Paralyzed.

Paramour, *fāsiq*¹ (man; only in a bad sense); *rafiq*; *sift-zan* (vulgar word).

Parapet, *divār-i past* (wall); *kungura*, m.c. for *kangura* (anything castellated); *bāra* or *bārū* (outer low wall round a fort).

Paraphernalia, *sāmān* (gen.); *yarāq* T. (of horses, soldiers). *Vide* Odds.

Paraphrase, *bi-in 'ibārat ān rā taṣīr* (or *tawzīh*, or *sharh*) *kard*.

Parasang, *farsakh* or *farsang* (about 3½ miles).

Parasite, *tuʃaylī*²; *tuʃaylī u quʃaylī*; *muft-khur*: *kāsa-līs* (also toady, flatterer, q.v.).

Parasol, *āʃtāb-gardān* (also a shade for the eyes; a small tent); *shamsiyya* (also umbrella, q.v.).

Parboiled, *nīm-pukhtā*.

Parcel, *basta*. *Vide* Package.

Parch, *bū dādan* (of any grain; to roast coffee berries, etc.); *birishtan* (rare); *az tars āb dar dahan-am khushkīd* (my mouth became parched from fear³).

Parchment, *pūst*; *pūst-i āhū*⁴.

Pardon, *'af* (k.); *bakhshāyish* (k.); *āmurzish* (k.) (of God or man).

Pardon, to, *bakhshīdan*; *mu'af* k.: *taṣadduq-at gardam* (said by a person when being beaten); *āghā 'af bi-farmāyēd* (pardon my fault, sir); *'uzr mī-khwāham* (I ask pardon); *az khatā dar guzashṭan*.

Pardoner, *āmurzanda* and *ghaffār* (of God); *bā guzashṭ*, adj. (of men).

Pare, *nākhun giriftan* or —*chīdan* (of nails); *sum tarāshīdan* (of hoof).

Parents, *vālidayn* (Ar. dual); *pidar u mādar*.

Parentage, *chigūnagi-yi pidar u mādar-ash*; *hasab u nasab* (lineage); *asl u bunyād*; *nizhād*: *nut/a-ash kharāb* (= *harām-zāda*). *Vide* Family.

Parentheses, *Paranthetical*, *qawsayn* (Ar. dual = brackets); *jumla-yi mu'tariza* (a parenthetical sentence).

Paring, *tarāsha* (a pairing of wood, etc.); *tarāsh* (the act).

Paris, *Pāris*.

Park, *bāgh-i dawlatī* (public park).

Parley, *muzākara* (k.); *mukālama* (k.); *tabl-i mukālama* (the drum beaten for a parley); [*tabl-i amān*, drum of truce].

Parliament, *Parlimān*, or *Majlis-i Pārlimān*; *ajzā-yi Pārlimān* (members of—); *Majlis-i Shūrā-yi Millī* (House of Commons); *Majlis-i Shūrā-yi Davlatī* (the House of Lords). *Vide* Assembly.

Parody, *taqlīd*; *javāb*.

Parole, *qawl* (promise); *ism-i shab* (counter-sign).

Paronomasia, *lajnīs*.

Paroxysm, *tuʒhyān-i dard* (sudden increase of pain); *jūsh-i ghazab* (of anger); *nawbat* (of a remittent disease).

Parquetry, *khātam-bandī* (k.).

Parrot, *tūti*; *Bibi-yi Mütū* or *Matū* (in story books); *kas u kū* (local?).

Parrot-like, *tūti-vār*.

Parry, *daf* *kardan*; *radd kardan*.

Parse, *in jumla rā tarkīb kun* (parse this sentence).

Parsee, *Zardushtī*; *Pārsī* or *Fārsī*; *Gabr*,⁵ vulg. *Gawr*; *Majūs*.⁵ *Vide* Zardushti and Fire-worshipper.

Parsimonious, *khasīs* (mean); *bakhīl* (miserly); *mumsik* (stingy); *vide* Miserly; [*mu-qattir* not colloquial].

Parsimony, *taqīr* (correct but not colloquial).

Parsley, *ja'farī*; [but *gul-i ja'farī*, the marigold].

Parsnip, *gazr-i sajīd*.

Part, *juzv*; or *pāra* (portion); *khurda*; or *tikka*; or *pārcha* (a small piece; last also

¹ *Fāsig-i tu hast* also = *fā'il-i tu hast*.

² Originally the name of a man.

³ Amongst orientals and perhaps other folk, a well-known sign of fear.

⁴ Charms are preferably written on gazelle-skin.

⁵ The modern Parsis of Persia object to the terms *Gabr* or *Gawr* and *Majūs*.

=cloth); or *hissa* Ar. (share); *bahra* P. (share; rare in the sense of portion); *bahra-yi avval* or *juzv-i aval* (Part I); *ghālib^a* or *bīshtar* (for the most part); *az jānib-i ū* (on his part). *Vide Share.*

Part, to, *judā* k. or *tafrīq* k. tr.; *savā kardan* tr. (also to select, separate); *sharīk būdan* (to take part in); *hāyil būdan* (intervene); *vide Divide*; *judā sh.* and *vidā' guftan* (of lovers); *himāyat* k.; or *ṭaraf-dārī* k. (to take one's part); *az man himāyat kard* or *himāyat-i marā kard*.

Partake, *man qadr-i mīva bi-ū salā zadam¹ valī na-khurd* (I asked him to partake of fruit with me but he declined): *shumā bism² illāh bi-kunīd man ham sharīk mī-shavam*: *har chand ū barā-yi ham-piyāla va ham-navāla shudan isrār mī-kard bāz qabūl namī-kardam*—Prof. S. T. (in spite of his frequent² and pressing invitations that I should partake of his repast, I continued² to decline). *Vide Share and Offer.*

Parterre, *kurt*; *gūl-kār* (with flowers); *chaman* (flower-beds divided by grass or by gravel-walks; also a lawn).

Partial, *ṭaraf-gīr* or *jānib-gīr*; [in India *ṭaraf-dār*, but in Persia, the latter = *hāmī*]; *juz³-i* adj. and adv. (not wholly).

Partiality, *jānib-dārī*; *mā na-bāyad ki dar mahakama taraf-i kas-i rā bi-gīrīm*.

Participating, adj. *sharīk*; *bahra-mand*.

Participation, *shirākat* (k.); *mushārakat* (k.); *mudākhālat* (k.) (interference).

Participle, *ism-i fā'il* (act.); *ism-i maṣ'ūl* (pass.).

Particle, *khurda*: *zarra*, pl. *zarrāt* (minute); *ḥarf* (gram.); *yak shūsha³* az *in bi-shumā nāmī-diham*.

Particular, *ma'lūm shuda dar in nukta* (or *khusūs*) *ishtibāh kardam* [but *nuqta* 'dot']; *matta dar kūn-i khashkhāsh mī-guzārad* (he is over-particular; *matta* = gimlet); *ū khaylī daqiq ast* (he is very critical); *ū pur dar qayd-i* (or *band-i*) *libās-i khudash ast*: *fajara* (for *fīqra* or *fajra*) pl. *fajarāt*; or *amr*, pl. *umurāt*; or *mas'ala*, pl. *masā'il*; or *taṣīl*, pl. *taṣīlāt* and *taṣīl*; or *kayfiyyat*, pl. *kayfiyyāt* (particulars, circumstances); '*umūm^a* va *khusūs^a*'; (in general and in particular);

vide Anger; *dar in bāb* (or *dar in khusūs*) (in this particular).

Parting, *rajtanī* adj. etc. (about to depart): *ravānagī*; *khudā-hāfiẓī* (departure); *maṣraq* or *fārq* (of hair); *tafrīq-i ṭarafayn* (parting the two parties); *judā shudan* (of lovers); *tafrīq* (of ways); *vidā' guftan* or k. (bidding adieu).

Partisan, *havā-dār*; *havā-khwāh*; *ṭaraf-dār*. *Vide Well-wisher.*

Partitioning, *taqsim* (division); *parda* (in a room).

Partly, *nīma-i*—*nīma-i*; or *az yak ṭaraf*—*az ṭaraf-i dīgar* (partly—partly—); *pāra-i*—*pāra-i*.

Partner, *ū sharīk-i tijārat-khāna-yi Hājī Hasan ast*: *raṣīq-i abādī* (partner for ever, i.e. a wife).

Partnership, *mushārakat*; *shirākat*; *shirkat*.

Partridge, *kabk*, vulg. *kawk* (the Chukor); *durrāj* (the Black Partridge or Francolin); *jiruṛī* and *chil* (the Grey Partridge of India); *tīhū* (the See-see); *du dāna kabk shikār kardam*: *galla-yi kabk-i* or *galla²-i az kabk* (a covey of Chukor); *Jabbār murād-am bī-dih* (=the cry of the Black Partridge in Kirman); but *Vāy Husayn kushta shud* (its cry in Kerbela). *Vide Ostrich.*

Parturition, *zā'idan* (gen.); *bachcha nīhādan* (of animals); *pā bi-zīh guzāshtha ast*=*sar-i zīh ast* (she is in the act of giving birth to). *Vide Bring forth.*

Party, *dasta*; *jamā'at*: *zumra*; *gurūh*; *vide Colours*; *majlis*, pl. *majālis* (social); *bi-mihmānī raftan* (to go to a party); *vide Banquet*, etc.; *shab-nishīnī* (evening-party).

'Party', *ṭaraf-i muṭālabā-yi 'abā haqīr hastam* (I am the 'party' against whom the claim for the '*abā*' should be preferred); *ṭaraf-i mukhāṭab* (the party addressed); *ashkhās-i ki ṭaraf-i tahvīl dādan-i ṣandūq būda-and* (the parties who delivered the chest).

Parvenu, *naw-kīsa*: *tāza bi-navā rasīda*.

Pass, (subs.), *az barā-yi in tan-khwāh khatt-i rāh-dārī dārid?*; *tazkara* (pass-port); *suk* (a thrust in fencing); *kutal bisyār past ū buland ast* (the pass over the moun-

¹ *Salā-i rūstā'i* a civil invitation that is not intended to be accepted. *Salā z.* is to invite by saying *Bi-sm illāh, bi-farmāyid*, etc., etc., but to offer by hand is *taqdīm k.*

² Note the force of the Imperfect.

³ *Shūsha* is the intermedial form of contracted letters but without the dots.

tains is difficult); *darra* (a defile between mountains); *tang-rāh* (any narrow way); *gadūk* (used by Shah); *gudāra*, vulg. for *guzāra* (prop. any passage).

Pass, to, *guzashtan*, rt. *guzar*; *az tū g.* (to pass through a place); *dar guzashtan* (to pass away); *in sikka dar Iran ravāj* (or *rā'iij*) *nīst*, or *ravāj na-dārad*: *az ū guzasht* or *radd shud* (he passed by him); [lit. *radd kardan* = “to reject”]: *az ān rāh guzar kardam* or ‘*ubūr kardam* (I travelled by that road); ‘*umr bi-sar burdan* (to pass one’s life); *dast-gardān k.* (to pass from hand to hand, to pass round); *in sikka rā bīkh-i gulū-yash bastam* (= I passed the bad coin off on him); vide Pardon: *mīl z.* (of catheter): *jām rā dawr dādan* (to pass the cup); *baytūta k.* (to pass a night with); *shab rā bi-rüz āvardan* (to pass a night till dawn in—); *fatvā d.* (a decision; of any judge but properly of *mufti*); *az imtihān durust bīrūn āmadan* or *dar imtihān kām-yāb sh.* (to pass an examination).

Passage, ‘*ubūr* (of river, etc.): *rāh-rāw*; or *bārika* (in a house); vide Defile, etc.; *rūd-khāna-yi buzurg-i māni-i rāh-i shān shud*, or —*sadd-i rāh shud*, or —*rāh-i ishān rā masdūd kard* (a large river blocked their passage); *insān bāyad ta'ammul kunad ki istikhar bi-chi daraja lā'iq-i kas-i'st ki du martaba az mamarr-i bawl dar āmada* (let man reflect how far pride befits a being that has twice passed through the urinary passage); *sa'ar* (voyage); ‘*ibārat* or *mazmūn* (in book).

Passed, *guzashta* or *sābiq* (of time); *imzā yāfta* (of bill).

Passé. Vide Youth.

Passenger, *jahāz musāfirān-i ziyād* (or *musāfir-i ziyād-i*) *āvard*: ‘*ibrī* (by boat only); *musāfir* (by train); ‘*pāsinjar*’ (gen. ; by Persians in India and of the Gulf).

Passion, *ghazab* (wrath); *na-bāyad dar ghazab shud* (one should not give way to wrath); *khashm* P. (anger); *taysh* (foolish passion; as of children); *ghayz* Ar. (rage, with its expression); *khwāhishāt-i na'sāni* (the passions). Vide Lust.

Passionate, *ghazab-nāk* (wrathful); *ātash-mizāj* (of grown people; always getting angry); *khashmnāk*: *shahvatī* (lustful); or *havā-parast*.

Passionately, *bā ghazab*; *bā khashm*; *bā ghayz*.

Passive, *maf'ūl* (object in gram. and the Pass. Part.; also in a bad sense); *majhūl* (Passive voice); *sākit* (unresisting).

Passover, *Fish*.

Passport, *pās-purt* (Eur.); or *tazkara* (for person); *rāh-dārī* (pass for goods); *javāz-nāma* (licence).

Past, *guzashta*; *munqażi*; *māzi*: *sābiq* (for mer); *fawq-i* or *khārij az*— (beyond).

Paste, *shulla* (prop. gruel for eating); *āhār* (for sticking).

Pasteboard, *muqavvaq*.

Pastern, *bukhavlu*; *bakhav*.

Pastime, *mashghūliyyāt*, pl. (gen.); *tafarruj*: or *lāmāsha* (sight-seeing; strolling about); *bāzīcha* (a toy). Vide Sight-seeing.

Pastry-cook, *kulūcha-paz*.

Pasturage or Pasture, *margh-zār*: *chaman* (any green spot; vide Parterre); *charā-gāh* (grazing place); *alūfa* (cut forage).

Pasture, to, *charānīdan*. Vide Meadow.

Pat, *yak lup az kara* (vulg.) (of butter).

Pat, to, *dast z.* (to pat a dog; also of cats, tigers, etc. in play).

Patch, *pīna (zadan)* (separate, unsewn); *vasla* (k. or *andākhtan*) (when sewn; vulg. *vasla*); *in rā vasla va ān rā rajū kun* (patch this and darn that).

Patched, *vasla shuda*; *vasla vasla* (“all patched”). [“cobbler”].

Patcher, *vasla-gar* or *vasla-zan*; [*pīna-dūz* Patent, *imtiyāz-i dawlatī* (Royal patent; also a concession)].

Paternal, *pidarī*; *mīrāsi* (inherited and also ancestral); *jaddī* (ancestral).

Path, *rāh* (gen.); *ma'bar* (across grass; a ferry, etc.); *kūra-rāh* (by-path); *chap-rāh* (by-path); *in rāh bi-dih mi-ravad* (does this path lead to the village?); *tariqa* (fig.).

Pathetic, *sūz-nāk*; or *dil-sūz*: *hazīn* (sad); *dil-fīyār* (heart-rending); *dard-nāk* (painful).

Pathless, *rāh na-dārad*; *pā na-khurda*.

Patience, *sābr* (also resignation); *sābr-i Ayyūb* (the patience of Job); *tahammul* (resignation, also endurance); *mā bāyad dar hālat-i musībat* (or *mashaggat*) *sābr kunīm*: *hawṣala bi-kun* (have patience); *shikibā'i*; *sābr az dāst-am rafta ast* = *dīgar fāqat-i sābr na-dāram* = *hawṣala-am āb shud* or *sar raft*.

Patient, *sābir* or *bā sābr*: *mutahammil* (bears patiently); *marīz* (sick person); *sābur* (very patient).

Patois, *Fārsī-yash dihātī'st* (he speaks a patois of Persian).

Patriarch, *rīsh-safid* (grey-beard).

Patriot, *mīllat-parast*; *vatan-dūst*.

Patriotism, *hubb^u'l-vatan* or *hubb-i vatan*; *ghayrat-i millī*.

Patrol, *tīlāya* or *qarāvul* (mil.): *shab-gard*; or *gazma*; or *'asas* (night police-patrols).

Patron, *murabbī*; or *sar-parast*: *mushavvīq* (encourager).

Patronage, *himāyat* (*k.*); or *sar-parastī* (*k.*) (the help of a patron).

Patronize, *har amrī ki mūjib-i taraqqī-yi mulk-ash mī-shavad dar ān bi-nihāyat sa'y¹ mī-kunad*.

Patronymic, *ism-i khāndānī*.

Pattern, *bāyad namāna-ī bi-dihīd k'az rū-yi ān kār bi-kunam*: *tarh* or *tarah*; or *naqsh* (design): *qudva* (in Pers. in a relig. sense).

Paucity, *kāmī*; *qillat*.

Paul, *Būlus*.

Paunch, *shikam* P. (the whole belly) = *batn* A. (rare); *kum* (vulg.); *mi'da* (stomach): *rūda* (gut, q.v.).

Pauper, *maskin*, pl. *masākin*; *'ājiz*. Vide Poor, etc.

Pause, *vaqt-i khwāndan bāyad mulāhaṣa-yi vaqf rā bi-kunīd*.

Pave, Pavement, *tamām-i kūcha-hā-yi ānjā farsh-i sang ast²*; *sang-farsh* or *farsh-i sang* (*k.*).

Pavilion, *saṛā-parda* or *khargāh* (big tent).

Paw, *panja* (also hand or foot of men) (*z.*): *chang* (*z.*) (claws of birds or beasts); [*ching* "beak" ³].

Pawn, *piyāda*; or *bayzaq* (at chess).

Pawn, to, *giraw nihādan*; *rahn kardan*³ (gen. to mortgage a house or land).

Pawn-broker, *giraw-gīr*.

Pawned, *marhūn*; *giraw-shuda*.

Pay, (wages), *māhiyāna* or *māhāna*; *māvājib*; *māvājib-i yak māh pishakī girifta am*: *nīsf-i māvājib-ash tā shash māh qat⁴ shud* or *burida shud* (he was cut half his pay for six months). Vide Wages and Hire.

Pay, to, *kār-sāzī k.* (to meet a demand); *adā k.* (a debt); *ādam-i bisyār amīn-ī'st qurūzi-khud rā adā mī-kunad*; *māvājib d.* (monthly pay, etc.); *haqq d.* (pay dues); *shumā bāyad kharj-i marā bi-kashid* or — *mutahammil bi-*

shavid (you must pay for me): *man ham tā talāfi bi-ū na-kunam dil-am āsūda namī-shavad* (I won't rest till I pay him out): *zīr-i kharch ki mī-ravad?* (who pays the piper?).

Payable. Vide Sight.

Payee, *giranda*.

Payer, *dihanda*.

Paymaster, *khāzin*; *khazān-chī*, T.; *khazāna* (for *khizāna*) — *dār*. Vide Cashier.

Payment, *adā*; *pūl*; *ujrat* (wages, hire, q.v.).

Pea, *nukhud* (chick-pea 'gram'); *nukhud-chī* (parched peas); *nukhud-i Farangi* (English green-peas); *māsh* (the "dāl" of India); *sib-i būda* and *du nīsf* (or *du jā*) *shuda* (= they are as like as two peas); [*misl-i du magħżdar yak pūst=du tan dar yak pirahan* (= fast friends)].

Peace, *āshītī* P. or *sulh* A. (after fight); *ārām*, or *āsūdagī*, or *rāḥat* (quiet); *amān* (state of security); *dar sadad-i muṣālaḥa dar āmadan* (to make overtures of peace); *dil-am bi-jā āmad* (I got peace of mind; vide Rest); *na rūz ārām dāram va na shab qarār* (no peace day or night); *amān-am namī-dihand* (they give me no rest); *kār-i ki az sulh bar na-yāyad* : *divānagī dar ū mī-bāyad* (saying): *in'iqād-i sulh* (the conclusion of peace); *salām^u'llāh 'ala-* (the Peace of God on—); *Rahmat^u'llāh 'ala'ayh*.

Peaceable, *sulh-jū*; *bā sulh* va *sajā*.

Peacefulness, *ārāmī*; or *khāmūshi* (of places).

Peacemaker, *muṣlih*; *āshītī-dih*.

Peach, *hulū*; *shaftālū* (a larger variety)

Peach-coloured, *rang-i shaftālū⁵*.

Peacock, *tā'us*.

Pea-hen, *tā'us-i māda*. [tain].

Peak, *qulla*; or *nūk* (vulg.), or *sar* (of mountains).

Peal, *jirang-ā-jirang-i jaras* (the sound of many bells).

Pear, *gulābī* (ripens on tree); *amrūd* (plucked and buried in barley to ripen); *natañz* or *latanz* (a large winter pear); *'abbāsī* (a kind of *gulābī*).

Pearl, *marvārid*; *durr*; *lu'lū⁶*, pl. *la'ālī*.

Peasant, *dihqān* (villager); *zāri⁷*; *za'īm* (vulg.); prop. a small land tenant). Vide Cultivator, Tiller, and Villager.

¹ *Sa'y-i har chi tamāmtar* is not a common colloquial idiom.

² Irregular stones are said to have been laid down by hand in some of the streets of Tehran. Persian streets are as a rule unpaved, more unmetalled.

³ Differs from *bay'u'sh-shart* (vide Sale), under which the property does not pass from the possessor's hands.

Pea-shooter, *pufak*.

Pebbles, *sang-riza* (also called *rīg* or sand); *shin*. *Vide Sand*.

Peck, *ching zadan*: *chidān* (to pick up from the ground).

Peculation, *mablagh-i az māl-i dīvān rā māl-i khud dānistā* (some peculation of public money). *Vide Embezzlement*.

Peculiar, *makhsūs*; *mukhtass bi*— (especial to—); *gharib* (rare); *'ajib* (strange): *munhasir bi*— (confined to—).

Peculiarity, *ikhtisās*.

Pecuniary, *fagat ziyān-i naqdī bi-ū rasīda na-jīnsī*; [*mālī* is opposed to *jānī*]: *manfa'at-i pūlī* (pecuniary advantage)

Pedant, *mullā-yi maktabī*; *fazilat-farūsh*.

Pederast. *Vide Poederast*.

Pedantically, *mullāyāna*; *ākhundāna*; *ū lajz-i qalam harf mī-zanad*. *Vide Stilted*.

Pedestrian, *piyāda-raw*; *rāh-raw*.

Pedigree, *kursī-nāma* (for dervishes); *nasab-nāma* (gen.); *shajara-nāma* (the document for Sayyids and Nobles); *silsila*; or *nasab* (race). *Vide Tree and Genealogy*.

Pedlar, *dast-farūsh* (i.e. one whose stock consists of a few small articles carried in the hand); *pila-var* (who goes to villages; also a quack, q.v.). *Vide Articles*.

Peel, *pūst kandan*: *muqashshar k.* (med.).

Peeled, *pūst kanda* or *dar āvarda*; *muqashshar*.

Peep, to, *duzdakī nigaristan* (to peep secretly); *panjara ān qadar tang ast ki bi-mushkil-i mī-tavān sar kashid*: *yak nazār dīdan*. *Vide Glance*.

Peevish, *nigniqū* (of children, sick people).

Peg, *mīkh* (also nail); *parchīn* (vulg.).

Pegged out, *mīkh-kūb*.

Pelican, *havāsil* (prop. pl.); *murgh-i saqqā* (a name also incorrectly applied to the water wagtail).

Pellet, *gulūla*.

Pellicle, *parda*.

Pellitory, *āgarqarhā*.

Pell-mell, *darham barham*.

Pell-mell, *shaffāf* (transparent; of water or cal); *sāf* (of air).

Pellucidness, *shaffāfi*.

Pen, *qalam*, pl. *aqlām*; *khāma*; *kilk*: *qalam-i par* (quill-pen); *qalam-tarāsh* (pen-knife); *qatt-zan*; or *qadd-zan* (a bit of horn on which the pen is nibbed); *qalam-dān* case containing knife, scissors, ink, pens); *sar-i*

galam (nib); *dasta-yi galam* (pen-holder); *āghūl* (a night pen for sheep).

Penal, *jurm-i qānūnī* (penal offence).

Penalty, *jarima* (fine); *mukātāt* (in Per. used as a reward for good or ill); *muzd-i gunāh mawī ast* (the wages, penalty, of sin is death); *fā'idā-yi ziyyād khurdan-i sharāb dard-i sarī ast*; *bi-sazā-yi hamāqat-i khud rasīd* (he paid the penalty of his folly); *zālim būd, jawr-ash rā bi-kashad* (he was a tyrant, let him suffer the penalty).

Penance, *bi-jazā-yi īn bāyad*—; *dar mukāfat-i īn gunāh*.

Pencil, *midād*; *qalam-i midād* (also a fountain-pen); *qalam-i mū* (of hair).

Pendant, *āviza* (subs.).

Pendulous, *āvizān*; *pāyīn ustāda*: *lab-i shuturī* (with coarse pendulous lips). *Vide Lip*.

Pendulum, *langar-i sā'at*.

Penetrable, *nūfūz-pazīr*.

Penetrate, to, *tūy raftan*; *nūfūz kardan*; *sirāyat k.* (of odours; also of diseases, to spread, infect); *pīchīdan* (of odours); *tah-i matlab-ash rasīdam* (I penetrated his meaning); *dark k.* (of a person's design, etc.); *'umda-yi matlab-ash rā rasīdam* (I have penetrated his real object).

Penetrating, *mudrik* (discerning); *nāfīz* (of a bullet, etc.).

Penetration, *idrāk* (k.); *ta'ammuq* (k.) (going deep into a matter); *fīrāsat* (discernment); *sur'at-i fāhīm* (quickness, sagacity).

Peninsular, *shibh-i jazīra*; *paninsūlā* (a word used in modern geographies); *jazīra-numā*. *Vide Island*.

Penis, *zakar*; *ālat-i rujūliyyat*; *qazīb* (rare); *hashaşa* (the acorn); *nafs* (vulg.); *kīr* (a very crude word); *angusht-i shikam* (facetious); *gūsht-i bī-ustukhūyān* (vulg. and facetious); *khar-nafs* or *khar-kīr* (adj.; vulg.; with abnormally large penis); *bul* or *bulbulī* (of little boys; *biyā bul-at rā bi-būsam* is a common expression of affection to a little son). *Vide Membrane Virile*.

Penitence, *bāz-gasht*; or *tawba*; or *ināba*; [*pashīmānī* (k.) and *tanaddum* k. regret for commission or omission]; *ta'assuf* (kh.) (sorrow, regret).

Penitent, *tawba-kār*; or *munīb* (rare); *mustaghfir* (asking pardon); *nādim* and *pashīmān* (regretting, etc.).

Pen-knife, *qalam-tarāsh*.

Penman, *khush-navīs* (a calligraphist): *sāhib-i chand qalam* (a master of several styles of penmanship).

Penmanship, *khush-navīsī* (calligraphy).

Pension, *vazīfa*, pl. *vazīfī*; *mustamirī*.

Pensioner, *vazīfa-khwār*.

Pensive, *dil-ash mutafakkir ast* (of anxious thought); *sar bi-zānū nishasta ast* (he is seated buried in thought; also he is in grief); *hazīn* (sad).

Pentagon, *panj-gūsha*; *mukhammas*.

Pentangular, *panj-gūsha-i*.

Pentateuch, *Tawrāt*.

Pentecost, ‘Īd-e-l-Ansura.

Pent-house, *shādarvān* (a wooden shade over a window; also over a door).

Penurious, *dar kharj kardan har pūl-i rā mībinad*. Vide Miser, Niggard, Parsimonious.

People, *mardum*; *khalq*, pl. *khalātīq*; *jahāniyān* pl.; *makhlūq*. Vide Follower, Faith, Nation; ‘avāmmū’ *n-nās* (common people); *buzurgān* and *akābir* (pl. of *akbar*) (great people).

People, to, *ābād* *k*.

Peopled, *ābād* (*k*.); *ma:mūr* (*k*.); *ābādānī* (an inhabited place; opposed to *vīrānī*).

Pepper, *filfil-i sīyāh* (pepper corns); *filfil-i hindī* (chillies); *filfil-i kūfta* (ground pepper); *filfil-nimakī* (pepper and salt coloured; also grizzled, q.v.).

Peppermint, *na:nā* T.

Perambulation, *tavāf* (*k*.) (of graves and sacred places); *dawr* (*gashtan*) (gen.; going round any place).

Perceive, to, *bi-firāsat daryāft ki*; *fahmīdan*: *multafit shudan* (by the inward senses); *ihsās k*. (to feel cold, heat, etc.).

Per cent, *fī sad*: *sad yak* (one per cent); *sad dah* or *sad-i dah*=10%. Vide Cent.

Perceptible, *mahsūs*; *īn ‘ayb nā-mā'lūm* (or *nā-pādīd*) *ast*.

Perceptibly, ‘iyānā”; *bi-tawr-i zāhir*. Vide Evident.

Perception, *idrāk* (*k*.) (penetration); *tashkhīs* (*k*.) (discrimination): *shu'ūr* (innate, intuitive).

Perch, *chūb* (in cage); *pāya* P. and *vaqar* Ar. (for hawks); *chakas* (for hawks; old); *nishīman* (gen.).

Perch, to, *nishastan*.

Perchance, *balki* or *gūyā* (m.c. in this sense); *shāyat*; *bāshad ki*—; *magar* (gen. expects the answer no).

Percolate, *tū-yi chīz-i nuʃūz k*; *sirāyat k*.

Perdition, *halākat*; *tabāhī*; *halāk shudan*.

Peregrine. Vide Falcon.

Peremptory, *qāti‘* or *ṣāriḥ* (of orders); *mu:akkad*.

Perennial, *duvāzda-māhī*; *hamīsha-pā*.

Perfect, *kāmil*; *bā kamāl*; *tāmm*; *tamām*; *bi-kamāl rasīda*; [bi-itmām rasīda=bi-anjām rasīda = completed, finished]; *māzī-yi qarīb* (the Perfect Tense); *sar tā pā ahmaq ast*=*khar-i bā tashdīd ast* (he's a perfect fool).

Perfected, *mukammal*; *mutammam* (finished).

Perfecting, *takmīl*.

Perfection, *kamāl*; vide Completion; *ū mujassama-yi husn ast* (she is the perfection or personification of beauty).

Perfectly, *sar-ā-sar*; *tamām*; *bi-kullī*; *bi-tawr-i kāmil*.

Perfidious, *ghaddār* (treacherous, mutinous); *khā'in*; or *khiyānat-kār* (cheating, embezzling); ‘ahd-shikan; or *sust-paymān* (breaking promises); *bi-vajā* (faithless in love).

Perfidy, *ghadr*; *khiyānat*; etc.

Perforate, *sūrākh kardan*; *sufstan*, rt. *sumb* (gen. of pearls).

Perforated, *sūrākh-dār*; *sūrākh-shuda*.

Perforce, *zūrakī*; *jabra:n*; *bi-unf*.

Perform, *anjām d*. (work); *bi-jā āvardan* (fulfil); *īfā-yī va'da* or *bi-va'da vafā k*. (to fulfil a promise); *murtakib sh*. (commit); *akṣar awqāt va'da mē-kunad līkin sar-i va'da namī-īstad*; *namī-tavānam az 'uhdash bar āyam* (I cannot perform it): *bāzī k*. (in theatre).

Performance, *kār*; or ‘amal (work); *īfā-i va'da*=*bi va'da vafā kardan* (of promise); *itmām* (completion); *bāzī* or *tamāsha* (in a show).

Performer, *bāzī-gar* (in theatre).

Perfume, *khushbū* (*k*.); *itr* (*z*.); *rā'iha* (*k*. (rare); *bakhūr* (*d*.) (incense, etc.).

Perfumed, *mu:attar* (*k*.); *tamām-i uṭaq az bū-yi khush pur shud*; *bi vāsita-yi itr-i īn gulhā khāna khush-bū'st*.

Perfumery, ‘attār (prop. seller of perfumes; in m.c. a druggist); ‘itr-farūsh (seller of perfumes); ‘itr-kash or ‘itr-sāz (distiller of—).

Perfunctorily, *kār rā bi-tawr-i sarsarī mīkunad*.

Perfunctory, *bī-mubālāt*; *lā ubālī*; *sarsarī*; *bā tahāvun*.

Perhaps, *shāyat*; *bāshad ki*—; *gūyā* (m.c.

in this sense); *balki* (m.c. in this sense); *balki* in *khabar rāst bāshad*: *magar* (often merely asks a question, and sometimes, signifying doubt, expects the answer no; *magar divāna-i?* = perhaps you are mad or are you mad?).

Peri, parī. *Vide* Fairy.

Peril, Peril, to, bāk; bīm; tars (fear); *khatar* (danger): *jān bi-halākat andākhā* (at peril of one's life); *dar* in *kār bisyār bāk ast*.

Perilous, pur-khatar; khatar-nāk; pur-bīm.

Period, 'arsa (any space of time or place); *muddat* (longer time than 'arsa): *hīn* (of short periods, day, hours, only); *dawra* (a cycle of time).

Periodical, risāla-yi māhvārī (subs.; monthly periodical); *mausimī* adj.

Periodically, dar awqāt-i mu'ayyana.

Peripatetic, mashshāt^x, pl. mashshātīn (the philosophers).

Perish, to, nīst shudan; nīst u nā-būd shudan; halāk shudan; janā shudan; talaf shudan (sp. of property); *bi-jahannam raftan* (slang; of persons as *dah kāfir bi-jahannam rafti*).

Perishable, fānī; janā-pazīr (of this world); *bī-davām*; or *zūd-kharāb-shaw*; or *nā-pāya-dār* (not lasting long).

Periwig,¹ mū-yi 'amalī; gīs-i masnū'i. *Vide Wig.*

Perjury,² qasam-i (or *sawgand-i*) *darūgh* (*yād* k. or *kh.*); *darūgh-halfi* (k.); *qasam-i zūr* (*kh.*) (vulg.).

Permanence, baqāt^x (lasting for ever; opp. to *fanāt^x*); *davām* (lasting long); *gabāt* (firmness).

Permanent, īn chand rūza nīst, bara-yi hamī-shagīst: āyā īn gānūn bar qarār khwāhad mānd?; *ma'mūriyyat-i ū mustaqill ast, na muvaqqatī* (his appointment is permanent, not temporary). *Vide Lasting.*

Permanently, mustamirrān (opp. to 'ijālatān); *bi-tawr-i davām ānjā pā girist* (he settled there permanently).

Permeate, to, sirāyat kardan; pīchīdan; nufūz k. *Vide Penetrate.*

Permission, murakhkhaṣī [in India *rukhṣat*, "privilege"—or other leave]; *tā panj māh ma'zūn-am ānjā bī-ravam* (I have permission lasting for five months to go there);

izn or ijāza (*khwāstan* and *girīstan*) (to ask and to obtain leave to—).

Permit, javāz-nāma (a licence or written permit for goods). *Vide Certificate.*

Permit, to, guzāshtan rt. *guzār*; *ijāza*— or *izn dādan*.

Permitted, ma'zūn; halāl or jā'iz or ravā (lawful, of religious law). [life].

Pernicious, muzirr: muhlīk (destructive to Peroration, *khātimā-yi kalām*.

Perpendicular, 'amūdī; 'amūd-vār; *rāst; istāda.* *Vide* Upright and Horizontal.

Perpetration, irtikāb.

Perpetrator, murtakib.

Perpetual, dā'imī. *Vide* Eternal and Permanent.

Perpetuate, to, mustadām k.; bāqī dāshtan; dām^a 'umr^a-h^a (may his days be long!); *adām^a Allāh^a 'umr^a-h^a* (may God perpetuate his days); *barā-yi qavām-i ustukhwān u davām-i nām* (to perpetuate his name); *baqā-yi nasl k.* (to perpetuate one's species).

Perpetuation, baqā^x; istidāmat.

Perpetuity, davām; istimrār; tā dāman-i qiyāmat (for all time).

Perplex, to, hayrān k.; parīshān k.; sar-gum —or dast-pācha sākhtan. *Vide* Bewilder.

Perplexed, hayrān; mużtarib; mushavvash (in a state of anxiety).

Perplexity, hayrānī, sar-gardānī, etc.: iżtirāb (nervousness, anxiety); *dar in hayr u bay* (in the midst of this perplexity).

Perquisite, khurda-dakhl; madākhil-i bālā bālā; agar pūl-am rā na diħid, farrāsh az shumā bā qulluq mī-girad (if you don't pay, the Government farrash will take it by force plus the bailiff's fees).

Persecute, to, īn qadar 'aqab-am ujtād ki khāk-nishīn shudam.

Persecution, sitam (k.); jawr (k.); jabr k.; jafā (k.); iħħaf (k.); zulm (k.); āzurdan rt. āzār; pā-pay k. (m.c.) (lit. to follow).

Persecutor, sitam-gar; jafā-kār: āzār-rasān.

Persepolis, Iṣṭakħr; Takħt-i Jamshīd.

Persevere, gabāt-i qadam dāshtan; bāyad dar in kār istimrār^a mashghūl bāshid or himmat bi-kunid (you must persevere).

Perseverance, mudāvamat (k.) (sticking to a work); *hawṣala (k.)* (sticking to a thing in face of repeated failure).

¹ Now worn by some Persian women though considered *khilāf-i shartāt*, as the hair is supposed to be gathered from dead people.

² There is no penalty for perjury, which is merely a sin against God.

Persevering, *muvāzib* (assiduous); *mudāvīm* (rare). *Vide Strive.*

Persia, *Irān*; *Mulk-i 'Ajam.¹*

Persian, *Irānī*; *'Ajāmī*: *Fārsī* (the language); *zabān-i pahlavī* and *zabān-i dārī* (ancient languages of Persia); *furs-i qadīm* (old Persian; the language).

Persian Gulf, *Khalij-i Fārs.*

Persist, to, **Persistence**, *isrār* (k.): *chirā in qadar pila mī-kūnī?* (to persist; gen.). *Vide Persevere.*

Persistent, *isrār-kun*; *isrār-mand*. *Vide In-*sistent.

Person, *shakhṣ*, pl. *ashkhās*; *najar*; *ādāmī*; *kas*; *man hargiz ahl-i īn kār nīstam* (I'm not the sort of person to do this); *sūrat*; *shakl* (external but sp. of the face); *qavāra*; or *rīkht* (the frame); *bashara* (expression; appearance of the face; in Ar. skin); *śīgha* (of verb or pronoun; the first person is *mutakallim*; the second person *mukhāṭab*; the third *ghāṭib*); *shakhṣ^a* or *bi-nafsih²* (in person).

Personage, *mard-i rujūl-i*: *yasāvul-i hākim ya'ni khaylī ādam ast?* (what! is a man of the Governor's guard a great person-age?); *shakhṣ-i buzurg-i* (a great person); *vujūd-i muhtaram* (ditto).

Personal, *shakhṣī*; *īrād-i shakhṣī* and *ta'rīf-i shakhṣī* (personal remarks before or behind a person's back).

Personally, *shīkhṣ^a*; *bi-nafsih²*.

Personate, to, *khud rā fulān shāzda qalam dād* or *—namūd*; and *bi-libās-i shāzda dar āmada mardum rā gūl zad*: *taqlīd dar āvardan* (on the stage).

Personification,³ *āsmān rā insān tasavvur karda bi-takallum dar āvard*. *Vide Perfection.*

Perspective, *dūr-numā* adj.; *qavā'id-i dūr-nūmā*ī** (rules of—).

Perspicacious, *tīz-hūsh*; *tīz-fahm*; *zaki*.

Perspicacity, *fīrāsat*.

Perspicuous, *vāzīb*; *sūf*; *rūshan*.

Perspiration, **Perspire**, *'araq* (k. or *rīkhtan*); *gharq-i 'araq shudan* (to perspire profusely); *bi-'araq āvardan* (caus.).

Persuade, *rāzī* k.; *tahrik* k. and *targhib* k. (to incite); *rāy-i īrā zadand* (they persuaded him to change his mind); *īrā bar ān dāshtam ki bi-ravād* (I persuaded him to go); *angusht-ash kardam tā īn kār rā kard*, vulg. *Vide Induce.*

Persuasion, *tashvīq*; *targhib*; *tahrik*.

Pert, *shūkh*.

Pertinacious, *muširr*.

Pertinacity, *isrār*; *pīla*; *sakhi-gīrī*.

Pertinent, *muta'alliq bi—*; *munāsib bi—*.

Pertness, *shūkhī*.

Perturbation, *tashvīsh-i khātīr*; *āshuftagī*; *iztirāb*.

Peruke. *Vide Periwig.*

Perusal, *muṭāla'a* (k.); *mulāhaẓa*.

Pervade, **Pervading**, *sārī shudan*; *nufūz k.*; *nashr yāftan*.

Pervasion, *sirāyat*; *nufūz*; *intishār*. [vish.]

Perverse, *lajūj*; *khud-sar*. *Vide Cross; Pee-*

Perversion, *inhirāf* k. (turning aside); *irtidād* (k.) (abandoning or turning from one's Faith).

Pervert, **Perverted**, *gum-rāh*; *az dīn-i khud munharif shuda* or *bar-gashta*; *murtadd* (relig.).

Pessimist, *kaj-bīn*; *bad-bīn*.

Pest, *balā*; *vabāl* (nuisance); *tā'ūn* (the Plague); *vabā* (gen. cholera).

Pestiferous, *mukharrib-i akhlāq* or *akhlāq-kharāb-kun* (to morals).

Pestilence, *vabā* (sp. cholera); *tā'ūn* (plague).

Pestle, *dasta-yi hāvan*. *Vide Mortar.*

Pet, *nāz* k.*; *navāzish* k.: *dast-i nāz kashīdan* (a cat, etc.). *Vide Stroke, Caress, and Coax.*

Petal (of flower), *par* (lit. feather); *barg-i gul*; [barg alone means "leaf"]; *pur-par* or *sad-par* ('double,' as opposed to 'single' of a flower); *chār-par*, *panj-par* or *kam-par* (=single).

Peter, *Pīṭr* or *Patar*; *Patar-i Kabīr* (Peter the Great).

Petition, *'arz* (k.) (oral); *'arīza* (k. or *navish-tan*) (written); *du rūz qabl 'arīza-i bi-khidmat 'arz kardam* (=I wrote you a letter two days ago).

¹ أَعْجَمٌ عَجَمٌ *Ar. foreigners, sp. Persians; sing. عَجَمِي.*

² *Bi-nafsih* incorrectly used in Persian for all three persons.

³ In modern Arabic the Figure is called *īlijāt*, a term in classical Arabic and Persian confined to a change of person.

⁴ *Nāz kharidan* "to put up with the whims of."

Petitioner, 'ārīz (who complains in a court); 'arīza-nigār (professional writer, of written petitions).

Petitioning, 'arz-rasāni (k.).

Petrification, hajarīyyat.

Petrified, mutahajjir; man az tars but shudam, or naqsh-i dīvār shudam (=I was petrified through fright).

Petroleum, naft P. for naft Ar.

Petticoat, fistān (of women).

Pettiness, khissat-i rafīr; danā'at-i kirdār; si/laḡī (meanness, of actions).

Petty, khurda-kharj (petty expenses).

Petulance, niquī (of children or old people).

Petulant, niquī (of children or old people); kaj-khulg.

Petunia, gul-i atlasī.

Pewter, rūh (mixture of brass and lead ?).

Phantom, sūrat-i khayālī; [in Ar. tayf].

Pharisee, zuhd-jarush.

Pharaoh, Fir'awn (pron. Fir'un).

Pharmacy, 'ilm-i darā-sāzī.

Pheasant,¹ qarqāvul or qirghol; karkāvul or charchāvul T. (Phas. Colchicus); tadarv P., or tadarj (Arabicized); tūranj (in Gilan); bur.

Philanthropic, khayr-khwāh-i nās; mardum-dūst; bih-khwāh-i khalq.

Philopena, bā ū janāgh² shikastam sar-i dil bi-khwāh (I had a philopena with her over a merry-thought, the forfeit to be what the winner chose); mī-khwāstam ki janāgh rā az shawhar bi-baram ki³ īn makr rā kardam—Prof. S. T. (I wanted to win the philopena from my husband and hence originated this trick).

Philosopher, hakim, pl. hukāmāt⁴; faylasūf, pl. falāsija Gr.: iksir; or kibrīt-i ahmar (Philosopher's stone).

Philosophize, faylsūfāna istidlāl k.

Philosophy, falsafa Gr.; hikmat; hikmat-i nazārī (speculative philosophy); hikmat-i 'amalī (practical philosophy; also policy). Vide Theology and Metaphysics.

Philter (for love-philtre, vide Chysalis); āyāt-i mahabbat (certain verses of the Quran that, written on a bit of deer-skin together

with the name of the beloved and the beloved's parents and bound on to the arm, are supposed to compel love); du'ā-yi or tilism-i mahabbat. Vide Charm, Spell, Magic.

Phlebotomist, khūn-gīr; rag-zan; fassād; (often a dallāk).

Phlebotomy, fasd (g. or k.); rag-zanī (k.). Vide Bleed.

Phlegm, balgham.

Phlegmatic, balghamī or pur-balgham (lazy, indifferent); bi-ār (also shameless); bī-dard.

Phœnix, 'anqāt⁵; 'anqā-yi mughrīb (the far-flying phœnix); Simurgh mūrgh-i būd 'azām⁶-l-jussa ki dar kūh-i Qāj muqīm būd va mī-guyand Zāl pidar-i Rustam⁷ rā ū parvarānda (the Simurgh was a monster bird that dwelt in the Caucasus and reared Zal the Father of Rustam).

Phonetically, muṭābiq-i sawt.

Phonograph, āla-yi hifz-i (or habs-i) sawt (in newspapers).

Phosphorous, fusfūrī adj.

Phosphorus, fusfūr subs.

Photograph, 'aks; garda-paykar⁸ (a word being introduced by Zardushtis in Kirmān).

Photograph, si shīsha 'aks andākhtam (I took three photos).

Photographer, 'akkās.

Photography, 'akkāsī; 'ilm-i 'aks-kashī.

Phrase, isītlāh; 'ibārat.

Phthisis, sill; maraz-i shush (vulg.).

Phylactery. Vide Amulet.

Physic. Vide Medicine.

Physics, hikmat-i tabī'i; 'ilm-i 'fizik.'

Physical, jismānī; badānī.

Physically, jism⁹.

Physician, tabīb (as opposed to jarrāh (surgeon); hakim (also philosopher); agar murda-i pish-i ān tabīb bi-barī bi-fazl-i Ilāhī ūrā zinda mī-kunad—Prof. S. T.

Physiognomist, qiyāṣa-shinās.

Physiognomy, qiyāṣa-shināsī: az qiyāṣa-yi ū dānish zāhir ast—Prof. S. T. (his physiognomy showed he was wise).

¹ Poets compare the walk of a mistress to that of a pheasant and often refer to the pheasant's love of the cypress.

² Janāgh "the merry-thought of a bird." Vide "Current Persian Tales," Memoirs As. Soc. Beng., Vol. I, No. 18, St. I.

³ Ki "and so."

⁴ Rustam the Persian Hercules.

⁵ Garda is a drawing outlined in pinholes; this is placed on white paper and a copy taken by means of charcoal powder.

Physiology, ‘ilm-i māhiyyat-i nabātāt u ḥayvānāt
Pianist, *Piano*, *piyānū* (Eur.); *piyānū-zān* (pianist).
Pick, *tū-chin kardan*; or *bar chīdan* (pick out); *savā kardan* (separate, select); *nā-khunak zadan* (to pick at confectionary in a shop; of boys, etc.).
Pick, Pickaxe, *kulang*, vulg. *kuland*.
Pickle, to, *dar āb-i namak khwābānidan*; [*āb-namak* brine].
Pickles, *turshī* or *turushī*, pl. *turushī ālāt*; *āchār*.
Pickpocket, *kīsa-bur*; *jīb-bur*.
Picquet, *tilāya* (picquet or an advanced guard).
Picture, *tasvīr*, pl. *tasāvīr* (or drawing) (*kashīdan*); *naqsh* (k.); *sūrat*¹ (*kashīdan*).
Pie, *sambūsa* (cooked without a dish); *sambūsa-farūsh* (pie-man).
Piebald, *ablaq* (also shewbald); *siyāh-safid* (vulg.); *pīsa* (pied; gen. of birds, dogs, and of men with white leprosy).
Piece, *pāra*; *pārcha*; *tikka*: *luqma* (of food); *pāra pāra* (in pieces, torn); *az ham pāshīdan* (to fall to pieces).
Pied, *lakka-dār*; or *gul-dār*; or *khāl-dār* (spotted); *pīsa* (pied, of an animal; blotched with any two colours).
Pie-man. *Vide Pie*.
Pier, *sakkū* (prop. wharf or dock); *furza* (pier); *askala* (pier or jetty; from the Fr. word for steps; in Turkish also “a port”).
Pierce, *sūrākh kardan*; *farū kardan*; *tīr tā par nishast* (the arrow buried itself up to the feather); *sufstan*, rt. *sumb* (of beads, etc.). *Vide Bore*.
Piercing, *bāng-i tīz* (piercing cry).
Piety, *taqrī*; *dīn-dārī*; *pārsāī*; *Khudā-tarsī*.
Pig, *khūk* P.; *gurāz* P. (gen. wild boar); *khinzīr* Ar., pl. *khanāzīr*: *gurāz-chashm* (pig-eyed).
Pigeon, *kabūtar* (from *kabūd* “blue”); *kaf-tar* vulg.; *kaftari* *mu'allaqī* (tumbler); *kaftari* *chātri* (fan-tail).
Pigeon-breasted, *sīna-murghī* (adj.).
Pig-eyed. *Vide Pig*.
Pigeon-fancier, *kabūtar-bāz*. *Vide Fancier*.
Pile, *purz* or *burz* (of velvet). *Vide Heap*.

Piles, *bavāsīr* (pl.; sing. not used); *bavāsīr-i khūnī* (hemorrhoids).
Pilferer, *ganda-duzd*.
Pilfering, *ganda duzdī* (k.).
Pilgrim, *hājī* (to Mecca, i.e. after the *hājj* is completed); *zā'ir*, pl. *zuvvār*, (pilgrim to other places than Mecca; rarely used in singular; but *zuvvār-i hājj* = pilgrims while on the journey to or from Mecca); *Mash-hadī* (who has been to Meshed); *Karbālā'i* (to Kerbela); *chāvush*² (a dervish who acts as guide to pilgrims, and often rides ahead with a flag in his hand); *hujjāj* pilgrims [the sing. *hājj* Ar. (= *hājī* P.) is rare in m.c.].
Pilgrimage,³ *hājj* (k.) (to Mecca); *ziyārat* (k.) (to any other shrine); *ziyārat-gāh* (a place of—); *rawża* (the tomb of an Imam or a lesser saint).
Pill, *habb* (also a grain, berry, a pill); [the pl. *hubub* in m.c. gen. means grains; *hububāt-i arba'a* the four kinds of grain, i.e. wheat, barley, millet and chick-pea]; *qūtī-yi habb* (pill-box).
Pillage. *Vide Booty*.
Pillage, to, *tārāj kardan*; *ghārat kardan*; *chāpīdan* or *chapaw* k.; and *tākhīt* k. (to make a raid, q.v.).
Pillager, *ghārat-gar*; *tārāj-kun*; *chapaw-kun*.
Pillar, *sutūn*: *pā-fil*⁴ (vulg., a buttress to support a falling wall, etc.); *rukñ* (rare; the pl. *arkān* is used only met.); [*'amūd* Ar. prop. pillar, in m.c.=the tent-pole].
Pillared, *sutūn-dār*.
Pillory, *pālāhang* or *pālhāng* P. (of wood); *ghull-i jāmi'a* (of iron); *ṭawq* (any collar; a heavy iron ring round the neck); *ghull u zanjīr* (a chain connecting the neck, hands, and feet).
Pillow, *bālin*; *nāz-bālīsh* (a very small pillow for the neck, etc.); *muttakā* (large, for the back); *man hīch namī-dānam sar-am bikudam bālin ast* (I don't know where I am; I'm in such suspense).
Pillow, to. *Vide To lean*.
Pillow-case, *jild-i mutakkā*: *rū-pūsh* (of netting; also a light sheet for the body in hot weather); *ghilā* gen.
Pilloved, *takya-zada* or —*karda*.

¹ Pictures, images, or statues of living things are forbidden by Muslim law.

² *Chāvush* in Turkish “a sergeant.”

³ The *hājj* should be made at least once in a lifetime, if the means of the *Muslim* or *Muslima* admit of it.

* In India and perhaps in Persia too *fil-pāya* a large column supporting a bridge, etc.

Pilot, *harakātī*, vulg. *arkātī*¹ (of river). *Vide Guide.*

Pilotage, *harakātī-garī* gen.

Pimp, *jā-kash* (male); *lāj-kash* (corruption of *līhāj-kash*; male or female); *qurumsāq* T. (a pimp to his own wife; a common term of abuse); *dayyūq* (same as previous); [*qaltabān* has the same meaning but is seldom used]; *dallāl-i zan*; *kus-kash* (in abuse only); *shīrīn-bār* ("producing sweet fruit"); a polite term). *Vide Pander.*

Pimping, *jā-kashī* (k.).

Pimple, *dāna* (or very small boil); *jūsh* (near the lips).

Pin, Pins and Needles, *sanjāq* (z.); *tū-zulfi* (a skewer for the hair); *bi-chashm-i man bi-qadar-i yak pasha namī-arzad* (I don't care a pin for him, or I don't value it in the least); *bi-qadr-i sar-i sūzan ham az ū hisāb namī-baram* (I don't care a pin for him); *vide Wool and Hair*; *pā-yam mūr mūr mī-kunad*² or *bi-khwāb rafta ast* (my foot is asleep); *bālishtak* (pin-cushion).

Pincers, *mīkh-kash* (for extracting nails); *gul-gir* (snuffers for lamp); *ambur* (fire-tongs). *Vide Tweezers.*

Pinch, *yak pinjar namak* (a pinch of salt).

Pinch, to, *pinjar girištan* or *nishkunj kardan* (of people); *ursī-yam pāyam rā zada ast* (my shoe has pinched and blistered me); *angusht-am gīr kard* (my finger got pinched or caught). *Vide Nip.*

Pin-cushion, *bālishtak*.

Pine, *kāj*; *vide Poplar*; *chalghūza* (seed of nut-pine).

Pine, to, *kāhīdan*.

Pine-apple, 'aynu'³-n-nās (corrup. of the Indian word *anānās* and *annānās*, which again is a corruption of the Portuguese).

Pinion, to, *bāzū*— or *kitf*— (vulg. *kat*) or *shāna lastan* (of people); *sar-i bāl zadan* (to cut the wings); *bāl chīdan* (ditto).

Pink, *mīkhak* (the flower; also a clove; there is a resemblance in the odour; also the hard root of a corn); *rang-i pushti barg-i gul* (colour).

Pink-eyed, *chashm-bulbulī* (gen. red-eyed as cocks).

Pinnacle, *sar*; *qulla* (of hills); *bi-awj-i mujā-kharat rasid* (he reached the pinnacle of honour); *kungura* (in archit.; also the castellation of a wall).

Pint, *nīm-chārak*; *nīm-vaqiyya* (in Shiraz and Arabistan).

Pioneer, *rāh-qāf-kun* (mil.); *sar-jilav-i tamaddun* (pioneer of civilization).

Pious, *pārsā* P.; *sālih* Ar., pl. *sulahā** (leads a righteous life); *muttaqī*; or *khudā-tars* (fearing God); *'ābid* (careful of religious observances); *parhīz-gār* (abstaining from sin); *dīn-dār* (upright in his life).

Pip, *tukhm* (seed); *khāl* (on cards); *sīkh* (*girifstan*) (a disease in pigeons and poultry).

Pipe, *qalyān* (*kashīdan*) (water-pipe); *qalyān-i bā salīqa⁴⁵ *chāq kun* (prepare a nice pipe for me); *chupuq* (pipe of Eur. pattern); *sar* and vulg. *sari* (the head of a *qalyān*, containing the tobacco): *yak rāh-i lūla-i sākhta-and ki āb-i rūd-khāna az miyān-i ān dākhil-i shahr bi-shavad*⁶ (pipes have been laid down to supply the city with water); *surnā* (mus.); *nay-ambān* (bag-pipes, q.v.).*

Pipe, to, *nay va surnā zadan*. *Vide Flute and Trumpet.*

Pipe-clay, *gil-i saīd* or *gil-i gīva*⁵ (for cleaning); *jass* (from which pipes are made).

Piper, *nay-zan*.

Piping, *sījāf* (broad); *magħzī* or *magħza* (narrow, on uniform). *Vide Braid.*

Pipkin, *kulūk* (small; of earthenware).

Pirate, *duzd-i bahri*.

Fishes, *Hūt*.

Pish! fish!

Piss, to, *bawl k.*; *shāshīdan* or *shāsh k.* (vulg.); *zahrāb k.* (used by the vulgar with the idea that it is a polite term); *idrār k.* (med.).

Pistachio, *pista*; *fustuq* (local; used in Kerbelā, etc.).

Pistol, *tapāncha khālī k.* (for pistols not *andākhlan*); [*tapāncha zadan* "to slap"]; *pishtū* (Eur.).

Pit, *tal-i khāk-rīz* (an ash-pit or heap, gen. in a street; the refuse is removed by culti-

¹ In Calcutta *arkātī* ارکاتی.

² i.e. feels 'anty.' The Arabs have a similar idiom.

³ *Salīqa* is properly "good taste"; *chāq k.* only used in this sense for a pipe.

⁴ *Bi-shāvīd* merely indicates the object of the pipes; it is not clear whether the water is yet laid on or not. *Mi-shāvad* would signify that the object was accomplished.

⁵ *Gīva* "white rag-shoes."

vators who mix it with human ordure that has been heaped in the sun for a year): *gawda* (small); *gawdāl* (large); *chāh* (prop. a well).

Pitch, *qīr*; *shab misl-i qīr siyāh būd* (a pitch-dark night); *hamsāya rā yā khuy yā būy* (=you cannot touch pitch and not be defiled; evil communications, etc.).

Pitched, *qīr-andūd*; or —*ālūd*.

Pitcher, *sabū* (an earthen porous bottle with handle); *kūza* (ditto but without handle). *Vide* Flask.

Pitching, *kishtī misl-i māhī mī-raft* (for pitching); [*muramma* (k.) (in the Gulf) and *ghalīdān* (rolling)].

Piteous, *dil-sūz* (also = looking after the interests of a master); or *sūz-nāk*; or *jigar-sūz*; or *dard-nāk* (of story, appearance, condition). *Vide* Pitiful.

Pitfall, *chāh*; *gawdāl*.

Pith, *maghz-i chūb*; *lubb* (the best of anything); *khulāsa-yi kalām*, or *lubb-i matlab* (the pith of the matter).

Pithy, *kalām-ash maghz-dār ast*.

Pitiful, *dil-rahm*; *rahm-dil*: *Rāhīm* (of God only); *qissa-yi huzn-angīz* (a pitiful story). *Vide* Piteous.

Pitless, *bī-rahm*; *sang-dil*.

Pitted, (of small-pox), *ābla-rū*; *mujaddar* (rare).

Pity, *rahm* (k.): *tarahhūm* (k.); *narm-dilī* (k.); *dil-sūzi* (k.): *hayf ki shikast*, *hayf sad hayf* (a thousand pities that it's broken); *dakhīl*, *dakhīl!* *marā bi-bakhsh!* (pity me, spare me!); *az barā-yi Khudā* (=for pity's sake).

Pivot, *mihvar*. *Vide* Hinge.

Placard, *i'lān-nāma* (bar dīvār *chaspānīdan*).

Place, *jā*: *makān* (gen.); the pl. *amākin* is in Persian only used of towns, as *amākin-i musharrāfa* the sacred cities of Kerbela, Najaf, etc.); *māhall*; *mawzī*; *naql-i makān k.* (to change one's house); *sha'n-i ū arjā* *az maqām-ash ast* (he's too big a man for the place, i.e. his appointment is less than his deserts); *jā-yash rā girift* ('it has taken its place'); also "he has taken his seat").

Place, to, *guzāshītan* rt. *guzār*; *nishādan*, rt. *nīh*; *nasb k.* (erect, to plant); *jā dādan* (to give a place to, for living in); *dar jā andākhītan* (to get a place for, an appointment for).

Placid, *ārām*; *salīm* (also guileless); *zūd az jā dar namī-ravad*.

Placidly, *bā-ārāmī*.

Plagiarism, '*ibārat-duzdī*; *sarqat* for *sariqah* (any theft).

Plagiarist, '*ibārat-duzd*: *sāriq* (any thief).

Plague, *īā'ūn* (the Plague); *vabā* (epidemic, esp. of cholera).

Plain (ground), *maydān* (open ground); *dasht dar dasht* (a vast plain); *fazā* (an open expanse); *sahrā* (also country as opposed to town); *maydān ki na dukhūl-i insān mī-shavad va na paranda bāl mī-zanad*—Prof. S. T. (a vast and lonely plain); *hamvār* (smooth, level): *sāda*, adj. (unornamented). *Vide* Evident.

Plainly, *vāzīhān guft*, *na bi-kināya*; *bihtar ast sukhān āshkāra bi-gūyam* (I had better tell you plainly); *bi-dūn-i rū-dar-vāsī*.

Plaint, *nāla* (k.); (of people; doves, etc.); *shikāyat* (k.) (complaint; of people, sickness).

Plaintiff, *mudda'i*; *'āriż*.

Plait, to, *bāftan*.

Plaited, *bāfta*. *Vide* Pleated.

Plaits, *shākha* (of hair). *Vide* Ringlet.

Plan, *naqshā* (*kashīdān*) (map); *ṭarh* (*rīkhtān*) (of building); *tadīr*—or *tajvīz* (k.) (project).

Plan, to, *shālūda rīkhtān*, or locally and vulgarly *rang u rishta rīkhtān* (to make a plan of operations); *ṭarah rīkhtān* (to make a plan beforehand); *muqaddama chīdān*; *tamhīd k.*

Plane, *chinār* (tree); *randa* (carpenter's); *sāt* (geo.).

Plane, to, *randa kardan*; *īn takhta rā bā randa sāt kun*.

Planed, *randa-zada* (or —*karda* or —*shuda*; of wood).

Planet, *sayyāra*; *igtirān* (*yā/tan*) (conjunction of two planets).

Plank, *īn takhta-hā farūkhtānī st?*, or *māl-i farūsh ast?* (are these planks for sale?).

Plank, to, *az takhta mafrūsh k.* (to plank a floor).

Plant, to, *nishāndān* gen.; *ghars kardan* (of plants only); *afrākhtān* (raise up; a flag, etc.); *nasb k.* (erect, set up).

Plant, *nīhāl* (sapling or seedling); *rustānī* (anything that grows); *nabātāt*, pl. (the vegetable kingdom); *dastyāh* (machinery, etc.).

Plantain, *mūz* or *mawz*; *banāna* (Shah's Diary). *Vide* Banana.

Plantation, *nīhālistān* (of trees, flowers, etc.); *darakht-zār* (a patch of trees).

Plaster, *vide Cement*; *gach mālīdan* (to plaster the insides of the rooms with white cement or gypsum; Persian fashion); *kāh-gil* (m.) (mud-plaster, of chopped straw, etc.); *dīvār az dākhil bā āhak safid shuda ast* (whitewash); *sārūj* (k.) (cement of lime and ashes; for floors; also Portland cement); *marham* (z.) (for wound); *zamād* (k. or *guzāshtan* (poultice); *plastara* (z.) (Eur.; a blister); *andūdan* (to smear); *safid-kāri* k. (of a wall); *māst-mālī* k. and 'ayb pūshī k. (to conceal the defects of); *sarham bandī* k. (joined, patched up; hence = 'ayb-pūshī k.).

Plate, *dawrī* or *bushqāb* (small); *qāb* (dish); *takhia* (of metal); *nuqra ālāt* (silver-plate).

Plate, *andūdan* (gen.); *muṭallā* k. (with gold); *az nuqra*, etc. *andūdan*; *āb-i tilā* z. *Vide Gilt.*

Plated, *muṭazzaz* (k.) (silver-plated); *muzahhab* (gold-plated).

Platform, *pushta* (of brick); *talimār* (and *talvāra*?) (a low platform on which silk-worms are reared); *vasat-i maydān sakku-i 'st¹* az atrāj pilla-dār. — Shah's Diary (in the centre of the square there was¹ a raised platform with steps round it).

Plato, "Plato was a Greek philosopher"; *Aflātūn yak-i az faylasūfān-i Yūnān būd*; *bā man Aflātūnī na-kun* (don't use force); *Aflātūnī bi-kharj dādan* (to show off one's knowledge). *Vide Show.*

Platonism, *mazhab-i Aflātūn*.

Platter, *ṭabaq*. *Vide Tray.*

Plausible, *khush-zāhir* (of people); *zāhirī* (of arguments).

Play, *bāzī* (k.); *in kār-i bāzī nīst*; *lahv u la'b* (k.) (also enjoyment); *qimār-bāzī* (k.); and *burd u bākht* (k.) (gambling); *tamāshā* (in theatre); *hālā hīch vaqt barā-yi bāzī na-dārim*, for hīch *furṣat-i bāzī na-dārim*; *in kār pish-i pā-yi man uftāda ast* or *bachcha-bāzī 'st²* (this is child's play to me); *sar-i chi bāzī bi-kunīm* (for what stake shall we play?); *shūkhī* (fun, q.v.); *mashghūliyyat* (pastime, q.v.).

Play, to, *jastan* rt. *jih* (of fountain); *bāzī dar āvardan* (of an actor); *himāqat na-kun* or *khari na-kun* (don't play the fool, q.v.).

Player, *bāzī-kun* (any player); *qimār-bāz*

(gamester); *muqallid* (on stage); *sāzanda* gen. (of music); *navāzanda* or *zinanda* (of stringed instrument).

Play-fellow, *ham-bāzī* or *ham-bāzī-kun*. *Vide Companion.*

Playful, *bāzī-gūsh* (of children); *bāzī-kun* (of cats, etc., etc.); *shūkh u shang* (amorous playfulness).

Playfully, *bāzī-kunān*; *bi-tawr-i shukhī*; *az mal'anat* (mischief; in India *sharārat*).

Playfulness, *bāzī*: *shangi* (amorous playfulness).

Play-house, *tamāshā-khāna*; *tiyātur* ("theatre").

Plaything, *bāzīcha*.

Plea, *'uzr*; *dast-āvīz* (lit. bond, title-deed).

Plead, *zārī* *kardan*; or *tażarru'* *kardan* (to entreat): *muḥājja* k. (of a pleader, before a court).

Pleader, *vakīl-i murāfa'a* (law).

Pleasant, *khush*; *khush-āyand*; *farah-nāk*: *khush-dil* (of people); *zabān-bāz* (free and pleasant spoken); *dil-āvīz* (of words); *khanda-rū*; or *bashshāsh* (of smiling countenance); *khalīq* (easy-going and sociable). *Vide Pleasure.*

Pleasantry, *bazla* (joke); *latīja* (anecdotes, smart sayings, etc.); *hazl*, pl. *hazliyyāt* (good but improper jokes and stories).

Please, to, *khush* k.; *rāzī* k.: *pasand āmadan*: "Please God to-morrow"; *inshā' Allāh jardā³*; *zahmat kashida* (please—); *iltiāt karda* (ditto); *ikhtiyār bā shumā* (as you please); *barā-yi* (or *sar-i*) *dil bi-khwāh* (for what stake, etc. you please; the forfeit to be decided by the winner).

Pleased, *khushnūd*; or *rāzī*: *masrūr* (glad).

Pleasurable, *farah-bakhsh*; *khush*; *masarrabakhsh*.

Pleasure, *khushī* (k.); 'aysh u 'ishrat (k.); *hazz* (k.) (delight); *shab bi-mā khush guzashī* (we had a pleasant evening); *masarrat*: *bi-chashm* (with pleasure, certainly); *taʃarruj mī-kunand* (= a pleasure party); *raʃtār-ash tamām-i 'aysh-am rā burīd* (his behaviour took away all my pleasure); *khūd rā vaqf-i 'aysh karda ast* (he has entirely given himself up to pleasure); *bakht-am yārī na-kard ki sharajyāb-i khidmat bi-shavam* (I had not the pleasure of seeing or meeting you; at

¹ Or *būd* "was."

² As *bachcha-bāzī* has a secondary meaning, it is better avoided.

³ The phrase oftenest on a Persian's tongue.

your house or at the party, etc.; also it might indicate that 'you were there but I couldn't come).

Pleated, *kamar-chin* (pleated at the waist; of Persian 'frock-coat); *chin chin*. *Vide Plaited.*

Plectrum, *mizrāb* (z.).

Pledge, *rahn* (*guzāshṭan*); *giraw* (g.) (a thing); *zāmin* (*shudan* and *dādan*); and *kaſil* (sh. and d.) (a person).

Pledge, to, 'ahd *mī-kunam* ki īn *kār rā khwāham kard*¹; *qā'im-tar* 'ahd-i ki *īlāt mī-dihand bi-talāq-i zan ast* (the deepest pledge the tent-folk can give is—); *zabān* or *qawl dādan* (to pledge one's word). *Vide Pawn.*

Pledgee, *rahn-giranda*; *giraw-gīr*.

Pledger, *rāhin*; *rahn-dih*.

Pledged, *marhūn*; *giraw rafta*.

Pleiades, *Parvīn*; *Šurayyā*.

Plenipotentiary, *vazīr-i mukhtār*.

Plenitude, *pūri*; or *mamluī* (being full, of vessels); *imtilās* (being full, of vessels; also eating to surfeit); *vufūr*; or *ziyādatā* (abundance).

Plenteous, Plentiful, *farāvān*; *vāfir*; *fuzūn*; *ziyād*; *mawfūr*; *pur*.

Plenty, *kasrat*; or *vufūr* (abundance); = *farāvāni*: *aſzūnī* (increase and plenty); *iſrat* prop. excess); *bi-sabab-i aſzūnī-yi ghalla bāzār uſtād*.

Plethora, *khūnī*; *damavī* (med.).

Pleurisy, *zāt''l-jamb*.

Pliable, *narm* (of things, or of the disposition of a child); *sang i rū-yi yakh* (of a weak person). *Vide Weak.*

Pliability, *narmī*; *mulāyamat*.

Pliant, *khām u cham bar mī-dārad*; īn *khay-zārān chūb-i narm ast*.

Pliers, *gāz ambur* (blacksmith's); *māsha* (any kind). *Vide Tongs and Pincers.*

Pliny, *Būlinas*.

Plot, *sāzish* (k.); *qit'a* or *pārch*^a or *tikka* (of ground).

Plot, to, *bā-ham sākhtan* (intrigue together; also to make up a quarrel); or *sāzish kardan*; *bar khilāf-i kas-i ham-dast* (or *yak-dast*) *shudan* (to plot against).

Plough, to, *ki'ris h k.*; *shukhm h*; *shiyār h*; *qulba bā yak band* (or *juſt-i gāv mī-rānad*; *jūgh* (yoke).

Ploughed, *khwāsh shuda*; *shiyār shuda*.

Ploughshare, *sar-i khwāsh*; *labak*.

Plover. *Vide Stone-plover.*

Pluck, *chādan* (flowers); *kandan* (pluck out; the eye, feathers, etc.). *Vide Snatch.*

Plug, *sūrākh-gīr* (any plug).

Plug, to, *sar giriftan* (to plug the mouth); *giriftan* (gen.).

Plum, *ālū* (gen.); *ālūcha* (sp. applied to the small kind); *gūja* or *gurjī* or *gawja* (large and best kind²); *ālū bāraqānī* (black).

Plumage, *par u bāl*, or *par-hā*.

Plumb, (adj.). *yak rāst*; *mustaqīmāna*: *shāhūl*; and *surb* (vulg.) (mason's line). *Vide Infra.*

Plumb-line, *shāhūl* or *shāqūl*; *surb* (vulg.).

Plume, *ṭurra* (a plume of feathers); *jiqa* (the Royal plume in the hat); *kākul* or *tāj* (on bird's head; the latter also a cock's comb). *Vide Feather.*

Plume, to, *par kandan* (of hawks); *iftikhār k.* (to pride oneself on); *turā bi-Khudā bi-aql-at ma-nāz* or *gharrā ma-shaw* (now don't please plume yourself so on your brains).

Plumiped, *pā-par*.

Plump, *chāq*; *gat u gunda* (of children, etc.).

Plunder, *asbāb-i chapavī* or *asbāb-i ghāratī* or *asbāb-i yaghmātī* (all gen.). *Vide to Pillage.*

Plunderer, *ghārat-kun*; *chapaw-chī* (raider); *qazzāq* (prop. Cossack).

Plunge, to, *ghūta* z. (to dive); *zīr-i āb raftan* (when standing in the water); *zīr-i āb burdan tr.*; *khud rā dar āb zad*.

Pluperfect, *māzī ba'id* (gram.).

Plural, *jam'*.

Plus, *si va chahār haft mī-shavad* (three plus four is seven); 'alāmat-i *jam'* (the sign +).

Ply, to, *vide to Bend*; *bi-jihat-i ujrat gashtan* (to ply for hire); *mashqūl-i māhi-sarūshī shudan* (to ply one's trade as a fish-vendor).

Pneumatic, *pur az havā*.

Pneumonia, *zāt''r-ri'ah*.

Poach, to, *shikār duzdīdan* (game).

Poached egg, *tukhm-i nīm-rū* (i.e. fried in butter).

Pock, *ābila*.

Pock-marked, *ābila-rū*; *mujaddar*.

Pocket, *jīb* (for *jayb*); *kīsa* (vulg.); *jīb-kharj*

¹ *Khwāham kard*; to avoid a repetition of the *mī-kunam*.

² A fruit-seller cries "gurjī gurjī" even if he has only *ālūchas*.

(pocket-money); *ān must-i chang-i tu* (that's for your own pocket, for yourself; master to servant).

Pocket-handkerchief, *dast-mal-i jīb* or *dast-māl jīb* (any handkerchief or kerchief).

Pocket-money, *jīb-kharj*.

Pod, *tanza* (of cotton, peas).

Poem, *nazm* (poetry); *shi'r* (poem or poetry); *qasida* (a long poem in praise); *ghazal* (love ode); *fard* (two lines that rhyme); *mīrā'* (half a line, a hemistich); *rubā'i* (quatrain); *bayt* (a verse, i.e. two *mīrā'* which may or may not rhyme; a distich).

Poet, *shī'ir*, pl. *shū'arā*; *shā'ira* (poetess); *takhaluṣ* (nom-de plume).

Poetaste, *qāfiya-gū*.

Poetic, *tib-i shi'r dārad* (he has an aptitude for poetry).

Poetry, *shī'r*; and *nazm* (vide Poem); *sukhui-varī* va *shā'iri rā tālī-yi nubuvvat dānād* (they consider the art of poetry second only to prophesy).

Point, *sor*; *nūk*: *paykān* (of arrow); *nukāt-i taqrīr* (points of a speech); *īn sūzān sar na-dādād* (this needle has no point); [*sūrālī* or *tah* "eye"]; *kār bi-jāz-i kashid ki*—(natters reached a point when—); *nugta* (dot); *dar ḥadad-i* (or *dar shurj-i* for *sharaji*) *harakat būdam ki*—(I was on the point of starting when—); *īn mas'ala du shaqq dārad* (two points of view); *agar na-fs-d bi-dimāgh bi-rasad man namī-dihām* (were you to be on the point of dying I would not give it to you); *agar az man ni-pirsidid rāh u chāh-ash¹ mī-guftam* (had you consulted me, I would have informed you on all the points; would have explained all the tricks or difficulties); *nutq-ash az maṭṭab khārij būd* (his speech was not to the point).

Point, to, *tīz k.* (to sharpen); *bā angusht namūdan* (with finger).

Pointed, *sar-tīz*: *pur-kināya* (full of innuendo); *angusht-numā* (pointed out, notorious, q.v.).

Poison, *zahr* (d. and *kh.*); *samm* (d. or *kh.*); *samm-i qāṭil* (deadly poison).

Poison, *qahva-yi Qājār²* *bi-ū dādānd* (= he

was poisoned by order of the Shah); *khayāl-ash rā nisbat bi-man fāsid karda ast* (he has poisoned his mind against me).

Poisoned, *masmūm*.

Poisonous, *zahr-dār*.

Poke, to, *suk* (z.).

Poker, *sīkh* (for fire).

Pole, *quṭb* (of star, etc.); *quṭb-i shimātī* (North-pole); *tīr* or *mīl* (telegraph); *'amūd* (tent); *chūb* (long stick); *mardī* (z.) (boat-pole); *chūb-i langar* (balancing-pole). Vide Beam.

Pole-axe, *tabar*.

Polecat, *mūsūra* (polecat?).

Pole-star, *Jady*; *Judayy* (in Pers.); *Najm^a-l Quṭb*.

Police, *gazma* or *shāgird*; *shāgird-chūbākī* (corrup. of —*chūbdār* "armed with a stick"); *yasāvul* a guard, q.v. [in old Persian a parade-servant with a silver mace, now generally called *qāb-chī*, lit. 'door-keeper']; *shab-gard*: *shahna* or *dārūyha* (chief of *gazma*^b); *mustahfizān-i shahr*: *qarāsūrān^c* (mounted police or guards despatched to a village or a country district); *pūlīs* or *pūlīs* (Eur.). Vide Patrol.

Policy, *tariqa* (method); *maslak* (past or future); *maṣlahat* (expediency); *tā kār bi-tadbīr guzārad bi-shamshīr na-yandīzad* (he trusts more to policy than to arms); *'ilm-i siyāsat* (science of governing); *pūlīk* (gen. = selfish-diplomacy; *mard-i pūlīkī ast* = he is a selfish man); *varaqa-yi bima* (of insurance).

Polish, *sayqal zadan* (of steel); *rūgħan* z. (varnish wood).

Polished, *sayqal shuda* (of steel); *muhażżeab* (in manners).

Polisher, *sayqal* (the iron for polishing); *sayqal-zan* or *sayqal-gar* (the man).^b

Polite, *mu'addab* (well mannered); *khayli ta'āruf dārad*; *khush-ta'āruf*; *bā ta'āruf* (of outward politeness); *bā insāniyyat* (of true politeness).

Politely, *ta'ārufāna*.

Politeness, *tahzib-i akhlāq* (refinement of manners); *khush-khulqī* (with natural civility); *bā ta'āruf-i ziġyād mā rā istiqbāl kard*

¹ *Rāh u chāh* the way to go and the pitfalls to avoid; what to do and what not to do.

² But written *Qājār* قاجار.

³ The word *kutvāl* not used in m.c.

⁴ Corrup. of سوارن.

⁵ In India *eigli-gar*.

or *bā ihtirām-i tamām mā rā pažīrā¹ i kard*; *tark-i adab karda* (want of—).
 Politic, *mufid*; *maslahat-āmīz*; *maslahati*.
 Politician, *mudabbir*; *bā siyāsat*; ‘*pulitik-dān*.’
 Politics, *umūr-i pūlitik*; *umūr-i siyāsat*.
Vide Policy.
 Poll, *sar-shumārī* (*k.*); *sar-shumārī-nāma* (register).
 Pollen, *zar-i gul*.
 Poll-tax, *jizya* (duty levied on non-Muslims); *sar-shumār*.
 Pollute, to, *palid kardan* (gen.); *najis kardan* (in a relig. sense); *mulavaṣ kardan* (stain, soil) (rare); *chirk k.* (to soil).
 Polluted, *najis shuda*; *ālūda*; *junub* (ceremonially unclean); *muhtalim* (nocturnally).
 Polluter, *najis-kun*; *mukharrib-i akhlāq* (of morals).
 Pollution, *janābat* subs.; (a state of ceremonial impurity); *shaytānī shudan*, m.c. for *ihtilām* med. term (nocturnal pollution); *najis shudan* or —*kardan*).
 Poltroon, *nā-mard*; *buz-dil*; *kam-dil*; *tarsū* (vulg.); *ay jabūn²* *ay tarsū* (Oh poltroon!). *Vide Coward.*
 Polygamist, *muta'addid³ l-azvāj*.
 Polygamy, *zan-i ziyād giriştan*.
 Polytheism, *shirk*.
 Polytheist, *mushrik*, pl. *mushrikin*.
 Pomade, *rawghan-i mü* (z.).
 Pomander, *dastambū* (a small melon for smelling).
 Pomegranate, *anār* (gen. the fruit); *rummān* (a special kind, red inside); *anār-i bī-dāna* (a pink kind); *darakht-i anār* (the tree); *gul-i anār* or *kūnārū* (the blossom); [but *gul-anār* a flowering shrub; the blossoms resemble pomegranate blossoms]; *in chīz gul-anār ast* “this is red like the flower *gul-anār*].
 Pommel, (saddle), *qāsh* or *qarbūs*, or *kāsh-i zīn* (the bow or front peak of a Persian saddle).
 Pommel, to, *khurd u khamīr k.*
 Pomp, *tumtarāq* (ostentation, properly by one not entitled to it = *karr u farr*); *dabdaba va tantana* (proper pomp); *ihtishām* (ditto); *ū bi-in sha'n u shawkat nazdik-i*

man āmad ki—Prof. S. T. (he approached with the pomp and splendour of retinue so that—); *farr u shukūh* (proper pomp).
 Pompous, *khud-numā*; or *buzurgi-numā*; *khar-i mutashakhkhis* (a pompous ass). *Vide Ostentation*, etc.
 Pompously, *bisyār bā tuzuk rāh mī-ravad* (he walks pompously).
 Ponce. *Vide Bully.*
 Pond, *birka* (small); *tālāb* (larger); *ıṣṭakhr* (an artificial pond or reservoir fed by a stream); *hawz* (artificial). *Vide Pool.*
 Ponder, *āndishidān*; *fikr kardan*; *muvāzana kardan* (to weigh in one's mind); *ghawr k.* (think deeply on).
 Ponderous. *Vide Heavy.*
 Pony, *har şubh barā-yi⁴ gardish tātū yi khudash rā savār mī-shavad*; *yābū* (a coarse bred pony). *Vide Pack-horse.*
 Pool, *vide Pond*; *gawdāl-i āb* (puddle in the road).
 Poor, *muflis* (penniless⁵); *miskīn* (with just enough to live on); *faqīr* (pauper; with nothing at all); *tuhi dast*; *tang-māya* (badly off); *muhtāj* (needy); *maflik* (quite destitute and starving); *ū dar hālat-i bī-chīzī uftāda*; *bī-chāra* (poor fellow).
 Pope, *Pāp* (Eur.).
 Poplar, *safidār* and *sanawbar⁶*; (rightly or wrongly these two words are applied indifferently to species or varieties of poplar).
 Poppy, *lāla* (common red poppy⁷; *gul-i khashkhāsh* or *gul-i kūknār* (flower); *gurzi-i khashkhāsh* (poppy head); *khashkhāsh* or *tukhīm i khashkhāsh* (the seed; in India used in curry); *shaqā'iq* (perhaps incorrectly applied to a poppy).
 Populace, ‘*avāmm*; ‘*avāmm-i k'* *lan'im* (the populace who are like sheep); ‘*avāmm” n-nās*.
 Popular, *kharidār-i bisyār dārad* (of women in a bad sense); *shamāma-yi mardum as*; or *manzūr-i naẓar-hā* (of people); *kūshih kard tā in kār rā dar naẓarhā jalva dihd* (he strove to make the measure popular); *ghalāt-i 'āmm* (or —*mash-hūr*) (a popular error).
 Populated, *ābād* (*k.*). *Vide Populous.*

¹ Prop. *jabān*.

² *Tātū* for the Hindi *taṭṭū* m. and *taṭṭū, ānī* fem.

³ In the Panjab *muflis* also means a “ bachelor.”

⁴ Not a ‘ fir ’ as in dictionaries.

⁵ *Lāla*, both in Afghanistan and Persia is the common poppy. This word is always translated tulip.

Population, *jam'iyyat dah karūr¹ va kasr-i'st* (its population is something over ten crores); *'adad-i nufūs*.

Populous, *jam'iyyat-i ziyād dārad*; *ma'mūr*.

Porcelain, *chīnī*; *saghfūrī* (old Chinese porcelain bowls); *bār fitān* (coloured opaque glass, such as lamp-shades are made of).

Porch, *rivāq*. *Vide Portico*.

Porcupine, *sīkhur*; *[jūjak hedge-hog q.v.]*; *chūla* (vulg.); *khura*; *tūr-pusht*; *khār-pusht*.

Porpoise, *khūk-i daryā*.

Pores, (skin), *masāmm*, pl. *masāmmāt*.

Pork, *gūsh-t-i khūk*; *gūsh-t-i bulbul* (a facetious term invented by a telegraph clerk for a ham).

Porous, *az-ash āb tarāva mī-kunad*; [opposed to *kāshī²* or *kāshī-dār* "glazed"]; *pur manjaz* or *pur-masāmm* (not colloquial).

Port, *bandar*, pl. *banādir*; *bandar-gāh* (harbour).

Portable, *qābil-i haml* (or — *naql*); *bāb-i haml*.

Portal, *bāb* pl. *abvāb*.

Porter, *hammāl* (carrier); *dar-bān* or *qāpū-chī* or *qāb-chī* (of a door); *dālān-dār* or *karvān-sarā-dār* (of a caravanserai).

Porterage, *hammālī*.

Portfolio, *juzv-dān* (for *juz dān*) or *juzv-kash*; *muraqqa'* (a scrap-book). *Vide Wallet*.

Portico, *rivāq* (rare in this sense); *pīsh-gāh* (the roof portion); *safacha* (open space in front of portico); *āgāsī*; *khārujī*.

Portion, *qismat*; *bahra*; *hissa*; *tikka* and *qī'a* (a small piece). *Vide Piece, Share*.

Portmanteau, *yakhdān³* (a Persian wooden box covered with leather); *sandūq-i⁴* *charmī* (European pattern); *jāma-dān*; *khurjīn* (saddle bags).

Portrait, *tasvīr* (any painting or drawing); *shamā'il* (esp. of Saints⁵); *'aks* (photograph); *timṣāl* (of Shah); *parda* (oil-painting).

Portugal, *Portūgāl*; [but *purtughāl* a kind of good orange, perhaps the Malta orange].

Portulaca, *gul-i nāz*.

Position, *vaz'* [pl. *awza'* = "state, position of affairs" and also "disturbance"]; *gūrat-i hāl īn ast* (the position of affairs is this); *sāhib-i tashakhkhush* (a man of position); *Vide Rank*: *tarīqa-yi* (or *vaz'-i*) *mukhāla/t pīsh girist* (he went against me, assumed antagonistic attitude). *Vide State*.

Positive, *mūjaba* (in logic; opp. to *manfiyya*); *bi-ijsāb* (opp. to *bi-naṣīb*).

Positiveiy, *hukmān*; *sahīhān*; *bi-taqrīr-i yaqīn*; *bi-hama chīz* (positively without joking; without flattery).

Possess, *dāshṭan*, rt. *dār*; *mālik būdan*; *sāhib būdan*; *dārā būdan*; *bi-taṣarrūf īvardan* (to bring into one's possession); *bi-dast a* (ditto). *Vide Acquire*.

Possessed, *jinn-girifta* (by a devil).

Possession, *taṣarrūf* (k.); [pl. *tasarrūfāt*; with *kardan* = to criticise, find fault with]; *qabza*; *milkiyat*. *Vide Property*.

Possessor, *sāhib* (possessor); *mālik* (master); *dārā* (holder of).

Possibility, *imkān*; *majāl* (power): *istitā'at* (money means).

Possible, *shudānī* (possible to happen); *mumkin ast* (or *muḥāl ast*) *imrūz ānjā bi-rasīm*: *mumkin ast ūrā bi-bīnam* = either *mī-tavānam bi-bīnam-ash* or *khwāham dīd*: *har-chī zūd-tar ast bi-rāw* (go as quickly as possible); *vide Probable*; *yumkin* (rare); *Khudāyā!* *dar khizāna-yi ghayb-at⁶ hama chīz mawjūd ast yak jarzand-i nīkū bi-man 'āta bi-farmā⁷* — Prof. S. T. (Oh God! all things are possible to Thee; bestow on me a son); *hattā 'l magdūr* or *hattā 'l-imkān* (as far as possible, to the best of one's ability); *agar az dast-at bar-āyad* (if you can). *Vide Quickly*.

Possibly, *bi khatt-i harchi bīhtar⁸ navishtam* = *hattā 'l-maqdūr khūb navishtam* (I wrote it as well as I possibly could); *bi-qadr-i quvvā* (to the best of my ability).

Post, *chāpār-i dawlatī* (the mail); *īn kāyha/z rā bidūn-i mu'attalī bi-pūst-khāna bi-firistid*; *ān rā bi-ṣahābat-i chāpār firistā-*

¹ Crore (*karūr*) is an Indian term signifying 100 lakh or 10 million. In Persia, however, a *lak* is taken as 100 thousand and a *karūr* as 5 *lak* or half a million. As Persians confuse these terms, it is better to avoid their use.

² *Kāshī* also subs. "a title."

³ In India a basket covered with leather.

⁴ In India *sandūq* is usually applied to a large wooden box.

⁵ Representations of living things are forbidden by Tradition; therefore Persians say 'features of a saint' and never 'picture.'

⁶ Note the Deity is addressed in the singular.

⁷ But classically *bi-khūbī-yi harchi tamām-tar navishtam* (class.).

dam (I sent it by post); *chāpār* or *chāpār* (a man who rides with the post bags, and *shāgird chāpār* his assistant); *chāpār-chī* (a man who keeps the stable of post horses); *nā'ib chāpār* (owner of the horses); *sandūq-i pūsta* (post-box) *chūb*; *dār* (stake); *mīl-i chirājh* (lamp-post); *sutūn-i taligrāfi* (telegraph-post). *Vide* Rank; *khidmat* (situation): *qarār-gāh-i 'askarī* (mil. post).

Post, to, *bi-pūsta andākhtan*.

Postage, *kirāya-yi* *in basta chand mī-shavad?* ; but *in kāghaz chand tambr¹* *mī-barad?* = *chi qadr pūsta mī-girad?*

Post-house, *khurāk dar chāpār-khāna* *mumkin mī shavad?* (can food be obtained at the post-houses?).

Postman, *farrāsh-i pūst-khāna*. *Vide* also Post.

Post-master, *ra'is-i pūst-khāna*.

Post office, *pūst-khāna*.

Posteriors, *kajal* ('quarters,' generally of humans); *surīn* (of men or animals).

Posterity, *awlād*; *a'qāb*; *a'qāb u bāz pasāyandagān*.

Postern, *dar-bachcha* and *darbcha*.

Posting, *chapāri raftan* (travelling): *bi-pūsta andākhan* (of letters).

Post-mortem, *tashrīh-i mayyit* (—examination).

Postpone, *ta'viq andākhtan*; *ta'khīr andākhtan*; *mawqūf k* (also to adjourn or abolish); *igrār-i* *in za'iifa rā pusht-i sar-i shāhid-hā miāndāzim* (we'll postpone this woman's statement till we have heard the other witnesses).

Postponement, *ta'viq* or *ta'khīr*: [*bi-andākhtan* and *uftādan*, tr. and intr.].

Postscript, *zayl²* *navish ki*—(=later on he wrote); *mukarrar* *'arz in-kī*—(=P.S.).

Posture, *vaz'* (for pl. *vide* Position); *hālat*.

Posturing, *vaz'hā bīrūn āvardan*.

Pot, *kūza* (earthen pitcher, without handle); *sabū* (with handle); *pātīl* or *dīg* (large, of metal); *dīgcha* (small. of metal); *guldān* (a flower-pot; also a flower vase); *kūza-yi gul* (flower-pot); *dulcha*, vulg. for *dalvcha* (small pot of wood, copper, or skin); *dīzī* (of baked clay, for cooking meat); *kumāj-dān* (copper cooking-pot); *kulūk* (glazed, for preserves; the *martabān* of India); *dīg-bar* (very large, of metal; for feasts);

davāt or *murakkab-dān* (ink-pot); *ibrīq* or *ājtāba* (a portable ewer like a coffee pot). *Vide* Pipkin, Pitcher, Bottle, Flask, Ewer Basin.

Potage, *āsh* (a thick soup).

Potash, *potās* (Eur.), *qiliyā*.

Potato, *sīb-zamīnī* or *sīb-i zamīnī*; *batāta* (Eur.).

Pot-bellied, *shikam-gunda*.

Potent, *mu'assir*; *ta'sir-i ziyād dārad*; *qavī* (for *qavīyy*).

Potentate, *Sultān* (in Ar. power, authority).

Pot-hook, *kilinjār* (scrawled bad writing).

Potions, *mashrūbāt* (in m.c. only used in pl.).

Potiphar, "Potiphar was the Treasurer of Egypt and his wife's name was Zulaykhā" *Qitfir khizāna-dār-i Mīṣr² va ism-i zan-ash Zulaykhā būd*.

Potsherds, *khurda-sijāl*; *kupāl shikasta*.

Potter, *kūza-gar* (maker); *kūza-paz* (baker); *gil-i kūza-garī* (potter's clay).

Pouch, *kīt* (of leather); *dabba* (pouch or flask for powder; also a copper vessel for clarified butter); *kīsa-yi tambāk* (for tobacco).

Poulterer, *jūja-jarūsh*.

Poultice, *pukhātānī*; *zamād* (*nihādan*).

Pound, *līra yi Inglisi* (pound sterling); *līra-yi 'Uzmānī* Turkish pound): *ratl* (half a seer, weight).

Pound, to, *kūbīdan* (coarsely). *Vide* Beat and Grind.

Pounded, *kūbida*; *kūftā* (also tired); *jaw-kūb* (roughly pounded).

Pour, *rīkhān*, tr. and intr., rt. *rīz*: *bārān farū rikht* or —*bārid* (of rain).

Poverty, *bī-navātī*; *iflās*; *faqr*; *tang-dasti*; *maskanat*; *bī-pūlī*; *bā ānki dar falākat ast bāz khush-dil ast*. *Vide* Poor.

Powder, *bārūt* (gunpowder); *gard* (dust or fine powder); *safūf* (med.); *bārūt-dān* or *dabba-yi bārūt* (powder flask); *ambār-i bārūt* or *bārūt-khāna* (powder magazine); *safīdāb* (z.) (for face).

Powder, *bārīk k.*; *safūf k.*; *ārd k.* (vulg.). *Vide* Grind.

Power, *tāqat* (sp. bodily); *zūr* (bodily); *qudrat* (sp. bodily); *quvva* (bodily or mental); *majāl* (ability, room); *man quvva-yi fahmīdan-i ān rā na-dāram*; *talāq dast-i mard ast na dast-i zan* (divorce lies with

¹ *Tambr* Fr. "stamp."

² Generally "Aziz-i Mīṣr" "Prime Minister of Egypt," a position afterwards held by Joseph.

the man, not with the woman); *ikhtiyār* (choice and power); *iqtidār* (power of doing); *ḥukūmat* (authority); *maqdārat* (= *quvvā* and also = *istīṭā'at*); *istīṭā'at* (money means); *iqtidār-i kullī*; or *ikhtiyār-i muṣlaq* (absolute—); *quvvā-yi muḥarrīka* (motive—); *quvvā-yi dāfi'a* (repulsive—); *quvvā-yi nātiqa* (of speech); *shiddat*¹ (of sun); *hatta'l-imkān* (to the best of one's power; *vide* Possible, etc.); *bīrūn az ikhtiyār* (beyond one's authority); *bīrūn az hawsala* (beyond endurance); *dā'ira-yi ikhtiyār-i kas-i rā vus'at dārad* (to extend the powers of any one). *Vide* Powers.

Powerful, *tavānā*; or *tanūmand*; or *zūrmand* (in body); *dūr-bīn-i pur quvvat* (a powerful telescope); *kalām-i muṭassir* (a powerful speech); *shadīd* (of sun; effect, etc.); *qavī* (in body or mind); *qādir* (powerful or able to); *muqtadir*; *sāhib-iqtiadār*, etc. (with authority); *rusūkh* or *tasalluṭ dārad* (has influence).

Powerless, *kam-zūr*; *nā-tavān*; *nā-chār*; *lā-chār*; *'ājiz*; *bī-lāqat*: *nahīf* (feeble after disease); *dar-mānda* (become helpless); *az ijrā-yi īn amr 'ājiz ast*.

Powers, *ikhtiyārāt* (of a ruler, etc.); *quvvā* (functions, bodily or mental). *Vide* Power.

Pox, *ābila* (small-pox); *kūft=nā-khushī-yi mash-hūr* (syphilis).

Practicability, *sūrat-pazīrī*; *mumkinīyyat*.

Practicable, *ṣūrat-pazīr*; *shudanī*; *mumkin*; *bi-jihat-i hall-i īn mushkil maslahat-i ki pīsh mī-āvarīd ma'qūl ast*; *husūlpazīr* (possible to be attained).

Practical, *'amalī* (opp. to *'ilmī* theoretical); *mujarrab* (proved by experience).

Practice, *mashq* (k.); *isti'māl* (k.) (use); *kaṣrat-i istī'māl*; “*kār-i nīkū kardan az pur kardan ast*” (practice makes perfect); *īn rasm az kuja bar khwāst* (or *paydā shud*)?; *'ādat* (custom); *tā kār na kuni ustād namī-shavī* (= practice makes perfect); *az kam-kārī*, or *az qillat-i istī'māl* (for want of practice); *az kār uftāda am* (I am out of practice); *ganda-kārī* (k.) (evil practices).

Practise, *mashq* k.; *kār-i* (or *'amal-i*) *tabābat mī-kunad* (he practises medicine); *mī-gūyī*,

valī bi-'amal namī-ārī (you talk, you don't practise); *dar navishtan khūb rabī dārad* (he is well practised in—).

Praise,² *sitāyish* (k.); *ta'rīf* (k. or *guftan*) (also specification = *vasf*); *tawṣīf* (k.); *tahsīn* k.; *na-bāyad nā-lā'iqān rā tamīd kūnīm*; *madh* (k.) (eulogy of great persons); *hamd*; and *sānā*; and *tahīl*; and *tasbīh* (k.) (of God only); *tamīd* (k.) (of God or man); *khud-sitā'i* (self-praise).

Praise, to, *sitūdan*, rt. *sitāy*.

Praiser, *maddāh*; or *vassāf*; or *vāṣif* (rare) (one who praises; eulogiser).

Praiseworthy, *mustahsan*; *lā'iq-i sitāyish*, etc.

Prance, to, *jast u khīz* k.; *raqs* k. (coll.); *gumbak zadan* (of a fretful horse that won't walk). *Vide* Frisk.

Prate, to, *vide* Preach; *bi-gūsh khwāndan*; *va'z* k.: *jafang guftan*; or *vir vir* k. (to talk rubbish); *harza-gū'i* k. (to talk rubbish or to talk indecently).

Prattle, *jafang* or *jafang-gū'i* (of the pretty prattle of children).

Prawn, *maygū* (brought salted from the coast).

Pray, *namāz khwāndan* or *guzārdan* (of the fixed prayers); *du'ā* k. (in the Christian sense); *qazā-yi namāz rā adā kardam* (I made up for an omission of prayer by saying the missing prayers); but *namāz qazā shud* m.c. = *namāz fawt shud* (I omitted my prayer). *Vide* Entreat.

Prayer, *namāz*; *salāt* pl. *salawāt* (sp. the announcement from the roof by a *mūlla* of the death of an inmate); *salawāt* — or *darūd firistādan* (sp. prayers for the Prophet); *du'ā* (in Christian sense); *ażān* (the call to prayer by the *mu'azzin*); *mīrāb* (the arch or niche showing the direction of the *qibla*); *musalla* (a place of prayer; used for praying over the dead; also for rain, etc.); *sajjāda* and *jā-namāz*³ (prayer-carpet); *imām* (leader of prayer in mosque); *pīsh-namāz* (leader in prayer outside the mosque); *muhr* (the block of sacred earth used by Shi'as); *namāz-i furādā* (solitary prayer); *namāz-i jamā'at* (congregational prayer); *du'ā-ash mustajāb* shud (his prayer was heard);

¹ But *sawrat* (or *shiddat*) severity of heat or cold; *sawrat-i garma*.

² Before praising a child, horse, or any article before its owner, the speaker should say *mā shā' Allāh*, so that the owner may have no fear of the Evil Eye.

³ In India *jā-namāz*, but in Persia this generally means the cloth containing the sacred earth of Kerbela, etc. touched by the forehead by Shi'as when making a *sijda*.

- namāz-i āyāt* (at the time of earthquake or eclipses).
- Prayerful, *namāzī*.**
- Preach, to, *va'z k* ; *maw'aza k.*; *ifāda na-kun*=*bas kun*, *pur va'z-i man ma-kun* (shut up and don't preach); *pand* or *nasihat k.* (to admonish).**
- Preacher, *vā'iż* (gen.) ; *khatib* (in mosque after prayers, and sp. on Fridays); *nasihat-gū* or *nāsiḥ* (admonisher).**
- Preamble, *muqaddama*; and *dībācha* (of books); '*invān* (beginning of a document).**
- Precarious *mashkuk*; *bī-i-libār*; *ghayr-i mu'ayyan*; *guzarān-i ū bi-dast-i havā ast*=*arr-i ma'išhat-i ū sabāt na-darad*.**
- Precaution, *dūr-andishī*; *pīsh-bīnī*; *ihtiyāt*.**
- Precede, *jilo*— or *pīsh raftan* or *āmadan*; *pīsh vāqi'* *shudan* (to happen first).**
- Precedence, *sadr giriftan* or —*nishastan* (in an assembly); *idī-i-āz-i buzurgī dāshtan* (to claim precedence); *aval ki mī-bāshad* (who will take precedence?).**
- Precedent, *naql* (i.e. what is related): *īn amr hīch nazīr na-dārad*; *mi-tavānīd nazīr ash rā bi-yārid*?**
- Preceding, *sābiq*, pl. *savābiq*; *pīsh*; *muqaddam az*, or *qabl az* (of time).**
- Precept, *nasihat*; *pand*.**
- Preceptor, *ustād*; *mu'allim*; *ākhund* (a small mulla); *adīb* (teacher, gen. a literary man); *murshid*; or *pīr*; or *hādī* (spiritual); *nasihat-gū* or *pand-gū* (admonisher).**
- Precinct, *hadd*, pl. *hudūd*.**
- Precious, *nafis*, pl. *nafā'is* (precious things); *qīmatī*; *girān-bahā* (costly); 'azīz (of people or things); *Laylāj-i vaqt ast* (= he's a precious gambler, q.v.).**
- Precipice, *part-gāh*; *baghal-i muhib*.**
- Precipitate, *vide Haste*; *tah andākhtan* tr. (chem.); *sar-ā-zir shudan* (to fall headlong).**
- Precipitated, to be, *tah nishastan*.**
- Precipitous, 'ajūl (rare); *dast-pācha* (hurried and confused); *sar-bātā* (of a cliff, etc., viewed from below); *sar-ā-shib* (prop. when viewed from above).**
- Precipitation, *ta'jil*; 'ajala; *shītāb-zadagī*; *dast-pāchagī* (confusion); *tahavvur* (rashness in fight); *tah-nishānī* (of chemicals).**
- Precise, *musdoggiq*: *vāzīh* (clear, opp. to *mushtabih*), *bisyār muvāzib-i libās-i khudash ast* (he is precise in his dress). *Vide Particular.***
- Precision, *bārik-bīnī*; *taqayyud*; *tadqīq*.**
- Preclude, to, *bāz dāshtan*; *māni' az*—.**
- Precocious, *pīr-manish*; *īn chi-qadr tīfl-i pīr-i* 'st vulg. (what a precocious child!).**
- Preconcerted, *pīsh dīda*; —*ki bāham pīsh qarār dādā būdānd*.**
- Predecessors,—*i salāf*; *mutaqaddimān*; *aslāf* pl. (gen.).**
- Predestination, *qadar*¹ or *taqdīr*; *qaṣā*¹; *jabrī*, pl. *jabariyya* (one who denies the freedom of the human will; a fatalist as opposed to *qadarī*, pl. *qadariyya*).**
- Predestined, *mugaddar*.**
- Predicament, *kash-ma-kash*; *khar-khasha*; *mazīq*.**
- Predicate, *khabar* (in grammar); *mahmūl* (in logic); [the subject in logic is *mawzū'ī*].**
- Predict, *az pīsh namī-tavānīm bi-gūyīm ki fardā chi rūy khwāhad dād* or —*ki az parda-yi ghayb chi bīrūn mī-āyad*; *ghayb gū'i k.***
- Prediction, *pīshīn-gū'i* (k.); *ghayb-gū'i* (k.).**
- Predictive, *mukhbir-i ghayb*.**
- Predilection, *mayl-i sābiq*; *az sābiq mayl dāsh*.**
- Predominance, *istīlās*; *ghalaba*.**
- Predominant, *mustawīlī*; *ghālib*.**
- Pre-eminance, *bartārī*; *sibqat* m.c. for *sabqat* (k., *giriftan*, *justan*); *taqaddum* (k. or *justan*); *imtiyāz* (*dāshtan*) (distinction).**
- Pre-eminent, *bartār az*—; *mumtāz*; *fāzil-i fuzlāt*; or *a'lām*" 'l-'ulamā" (in learning).**
- Pre-emption, *haqq-i taqaddum-i bay'* (right of—); *shuf'a*.**
- Preen, to, *khadang* k. or *par khūn* k. (to 'reform' the feathers, i.e. to pull them through the beak to straighten them; falconer's term); *rūghān-kashī*— or *rūghān-gīrī* k. (to oil the feathers).**
- Preface, *muqaddama* (the reason for writing the book or an introduction); *dībācha*² (praise of God, the Prophet, Reigning Sovereign); 'arz-i *makhshūs* (modern).**
- Prefatory, *tamhīdī*; *ibtidā'i*; *ba'd az tamhīd-i īn mulhāzāt*.**
- Prefer, to, *tarjīh* or *tafṣīl dādan*; *rujhān d. muqaddam dānistān*.**
- Preferable, *az īn du tā kudām yak pasandīdar ast*?; *bih-tar*; *afzal-tar*.**
- Preference, *bartārī* (*dādan*); *tarjīh* (d.); *ān rā bar īn tarjīh mī-dīham*.**
- Preferred, *mutarajjih*; *tarjīh dāda shuda*.**

¹ *Qazā* anything that may be fated now or hereafter, but *Qadar* what is predestined before birth.

² The *dībācha* is sometimes also called *muqaddama*.

Prefix, *harf-i vaṣl* (also a suffix).

Pregnancy, *ābistānī*; *haml*; *bār-dārī* (vulg.).
Pregnant, *shikam-dār*; or *ābistan*; or *ābist* (of women or animals); *ān zan shikam dārad*; *haml dārad* (of animals or women); *hāmila*¹ (of women only).

Prejudice, *bāyad tā'assub rā kinār bi-guzārīm* (we must lay aside all prejudice; relig. or otherwise).

Prejudicial, *muzirr-i hāl*; *barā-yi javā'id-i man nūqṣān dārad*.

Prelude, *pīsh-khwānī* (*k.*) (in music, acting).

Preluder, *pīsh-khwān* (sp. a minor reciter in the *rawza-khwānī*).

Premature, *qabl az vaqt*; *javān-marg shud* or *javān-marg az dunyā raft* (of premature death).

Premeditate, *az pīsh sanjīdan* or —*khayāl k.*; *az pīsh tamhīd k.* (plan beforehand).

Premeditated, *az avval qasd shud*.

Premeditation, *tamhīd u ta'ammud*; *qasd* (intention); *bilā ta'ammul* (without pre-meditation).

Premised, *aval bar sabīl-i tamhīd namūda mī-shavad ki*— (it must first be premised that—).

Premises, *muqaddamāt* (in logic); *muqaddamatayn* = the *muqaddama-yi kubrā* and the *muqaddama-yi sughra* the Major and Minor premises); *tamhīdāt* (gen.); ‘imārat va muta‘alliqāt (property).

Premium, *vaṣḥ-i bīma* (insurance).

Premonition, *āgāhī-yi dil*.

Preparation, *tadāruk* (*dīdan*); *tahiyā* (for *tahiyātā*) (*chidan*); *muqaddamāt-i chīdam* (I made preparations); *tarkīb*; *murakkab* (compound).

Prepare, to, *āmāda k.*; *muhayyā*— or *hāzir k.*; *tartīb dādan*: *tadāruk-i raftan-i Inglīstān mī-binand*: *ū nutq-i khud rā az pīsh muhayyā kard*: *dast u pā-yi khud rā jam' karda am* (I have prepared everything for my journey, or move); *hama chīz-i safar sāz shud* (everything was prepared for the journey).

Prepared, *musta‘idd shudan bi*— (to be prepared for).

¹ Not in Persian *hāmil*.

² It must be recollected that a Persian wishing to sell anything will offer it as a *pīshkash*. To refuse the offer the reply might be *khayr, marhamat ziyādā*. If, after the query *qimat-ash chand ast?*, a seller fixes too high a price, the reply might be *pas pīshkash māl-i khud-at bāshad*. Should one admire anything belonging to a Persian he will say *pīshkash* without any intention of really offering it; the reply to this is *iltīāt-i shumā ziyād*.

³ *Pā-andāz* also = carpets or shawls spread for the Shah to walk on when he visits a subject; these are a perquisite of the sovereign. When a Governor formally visits a gentleman's house, a shawl is spread on the sofa and this afterwards finds its way to the Governor's house.

Preponderance, *ghālibiyyat*; *ziyādatā*.

Preposition, *harf-i jarr*.

Preposterous, *az hadd tajāvuz karda*; *bī-mā'nī*.

Prepuce, *ghulṣa* (med.); *pūst-i sar-i hashāja* (colloq.).

Prerogative, *haqq-i mākhshūs*.

Presage, to, *āgāhī dādan*; *mukhbir būdan*. Vide Omen and Predict.

Presager, *khabar-dih*; *āgāhī-dih* *khabar-kunanda*.

Prescription, *hakīm bi-dast-i khud-ash īn nuskhā rā navisht*: *haqq-i tasarruf*; or *rasm-i qadīm* (claim or right).

Presence, *huzūr*; *hay'at* (personal appearance); *rū bi-rū-yam* (or *huzūra*) *chunīn gujt*; *bā ru'b* (with a presence).

Presence of mind. Vide Mind.

Present (subs.), *pīshkash*² (*k.*) (from an inferior); *hadya* (for *hadiyya*), pl. *hadāyā* (*k.* or *dādan*) (between equals); *ta'āruf* (*k.* or *d*) (between equals or from a superior); *sawghāt* or *armaghān* (*āvardan*) (a present brought from a journey); *tuhṣa* (*d.*) (any curiosity or uncommon thing, small or big); *Amīr-i Samārqand bi-tawr-i tuhṣa īn fil rā bi-Hazrat-i Ajall firistād* or *īn fil rā hadya kard*; *nā-andāz*³ (a present from the bridegroom to the bride on her entering the house of the former); ‘aydī (*d.*) (a present on holidays to an inferior; m.c. for ‘idī); ‘atīyya (donation): *sigħa-yi hāl* (gram. ; Present Tense).

Present (adj.), *hāzir*, pl. *hāzirīn* or *huzzār*; *huzūr dāshṭan* (to be present); *mawjūd* (gen. of things); *ast*; *fulān īnjā ast ya rafṣa?*; *Şadr-i A'zam būd* (the Prime Minister was present; was there); *naqdān na-dāram* (I have not one at present, i.e. by me); *hāl* (of time); *bi-naqd-i vaqt*; or *hālān*; or *al-hāl*: or *al-ān*; or *aknūn* (now, at present).

Present, to, *pīsh k.*; *musharraf sākhtan* (a person); vide Introduce, Give, Bestow, etc.

Presentiment, *dil-am āgāhī mī-dihad ki*.

Presenting, *taqdīm* (*k.*).

Presently, *al-ān*; *bi-zūdī*; *hālā mī-rasam*.

Preservation, *muhāfazat* (*k.*).

Preservative, *dāfi-i balā* etc. (of a charm); *hāfiż-i jān* (ditto).

Preserve, *khusk-bār* (dried fruits and nuts); *murabbā* (jam); *ma'jūn*¹ (electuary, confection).

Preserve, to, *nigāh dāshṭan*; *hifz n.*; *muhāfazat n.*: *murabbā sākhtan* (of jam).

Preserved, *az marhamat-i shumā jān-am mahfūz mānd*; *jān-i tāra-i bi-man bakhshid*.

Preserver, *khālās-kun*; *najāt-dihanda* (from death). Vide Save, Free.

Preside, to, *ra'is-i majlis shudan* (at a committee); *hama kār-hā bi-istihzār-i ū mi-guzarad* (lit. all business is done with his information); *sadr-i majlis shudan*.

President, *ra'is-i majlis*; *ra'is-i anjuman* (gen. for business).

Press, *shikanja* (bookbinders); *matba'* (printing); *kasrat-i mashghala* (press of work).

Press, to, *fishārdan* or *fishurdan*, rt. *fishār* (to squeeze); *sakht* *giriftan* or *pīla k.* (to press a person to do); *ū khayli pā-pay shud ki chīz-i bi-khuram* (he pressed me to eat something); vide Persist and Insist; *chapānīdan* (to press down); *rū-yi īn zūr bi-yāvarīd* (press this down).

Presser, *'assār* (sp. of oil).

Prestige, *waqār*; *shuhrat*.

Presumed, *mazanna tāza dākhil-i vilāyat shuda id?* (I presume you are newly arrived?); *ihtimāl-i kullī mī-ravad ki*—(it is presumed that—).

Presumption, *bar mahabbat-i man takya mī-kunī* (you presume on my affection); *ihtimāl* (assumption). Vide Arrogance, etc.

Pretence, *bahāna* (*k.*); *tazvīr* (hypocrisy); *dast-āvīz* (means); *'uzr* (*k.*) (excuse).

Pretend, to, *taqaddus farūkhtan* (to pretend to piety); *tamāruż k.* (to pretend sickness; rare in m.c.); *khud rū bi-divānagi zad* or *andākht* (he feigned madness); *iddi-ā k.* (to lay claim to); *qalam dādan* (to give oneself out as); *khānum marā shinākhta tajāhul²* *kard va pursid* “*Kis-tū*”? Prof. S. T. (the lady pretended not to recognize me and asked me who I

¹ A Persian *hakim* sometimes prescribes a *ma'jūn* of pearls. The pearls are not of course dissolved in the patient's presence. In *pilaw nīst*, *ma'jūn ast* = “this pilaw is very nice and rich.”

² *Tajāhul* ‘feigning ignorance,’ from root *jahl*.

³ *Layt* Ar. “would that” and *la'all* Ar. “it may be.”

was); *marā na-dīda angāsh* or *girift* (she pretended not to see me). Vide Feign, Malingering.

Pretender, *lāf-zan* (boaster); *mudda'i* (claimant). Vide Quack.

Pretension, *iddi-ā*; *lāf-zanī* (boasting).

Pretentious, *pur-lāf*; *ifāda-yi junub mī-kunad* (vulg.); derived from an impotent man pretending to be *junub*.

Preterite, *Māzi-yi Mutlaq* (gram.).

Pretext, *dast-āvīz* (*k.*); *hila* (sleight, trick); *bi-bahāna-yi īn ki chīrā shīfāt na-kardand*—(on the pretext that they had not interceded—). Vide Pretence.

Pretty, *khushgil* (gen. of people); *maqbūl* (of people or small animals); *vajīh* (handsome, of people); fem. *vajīha*; *hasīn* (of beautiful face = *vajīh* and *vajīha*); *jamil* (fine in appearance); *qashang* (people or things); *khush-sūrat*; *shangul mangul* (of little things or animals); *ṭawr-i* adv. (= pretty well).

Prevail, *nāmī-tavānam ūrā bar ān bi-dāram ki bishtar īnjā tavaqquf kunad*, or *na-tavānistam ūrā bishtar nigāh bi-dāram* (m.c.). Vide Conquer, Prevalent.

Prevalent, *īn maraz hālā dar ānjā istīlā dārad* or *zūr dārad*; *mutadāvil* (shudan); *shuyū' dārad*; *'umūm dārad*.

Prevalence, *'umūmiyyat*; *ghalaba*; *shuyū'* (being common).

Prevaricate, to, *chachul-bāzī k.*; *layt u la'all kardan*³ and *ta'allul k.* (putting off in promising).

Prevarication, *zabān-bāzī* (*k.*) (all words); *hila hawāla k.*; *ṭa'ra-zanī* (shuffling). Vide Procrastination.

Prevent, Prevention, *bāz-dāshṭan*; *vā-dāshṭan* (also to force, to prevail on); *māni'*; pl. *mavāni':* *muzāhim*, pl. *muzāhimāt*; *ā'iq* pl. *'avā'iq* (in m.c. plural generally used); *jilaw-gīr*; *gumān dāshṭam shumā išān rā az bar gashtam mī-tavāništād māni' bishavād*; *inshā' Allāh fardā sharaf-yāb mī-shavām agar māni'-i paydā na-shavad* (I hope to call on you to-morrow if nothing happens to prevent me).

Preventive, *māni'*; *jilaw-gīr*; *muzāhim*.

Previous, *sābiq*; *pish* (adj.); *qabl az vurūd-am ravāna shudid*.

Prey, *sayd*; or *shikār* (game, quarry): *yaghmā*; *ghārat*; *tūrāj* (booty, etc., q.v.). Price, *qīmat* (cost); *bahā* (value); *nirkh-i bāzār* (price current); *qīmat-i nāzil* (small price, small rate); *qīmat-i ākhir-ash* (its lowest price); *ū avval khaylī tūp zad* (he first asked an enormous price); *qīmat-i gizāf* (enormous price); *diya*; or *khānbahā* (—of blood). *Vide* Bargain and Cheap.

Priceless, *bī-bahā* (but *bahā-i na-dārad* it is worthless).

Prick, to, *sūzān zadan* (with needle); *surākh k.* (make a hole); *vide* Goad; *khalish k.* (of the mind); *asp gūsh-hā-yash rā muhr-kard* or *bar-girīf* (the horse pricked up its ears); [*gūsh khwābānidan* to lay back the ears]; *shīr gūsh-ash rā qalam va dum-ash ra 'alam kard*—Prof. S. T.: *asp mīkh khurda ast* (the horse has been pricked in shoeing); *khayāl-i ān fīl bar qalb-am khalish-mī-kunad* (my conscience pricks me about that).

Prickly, *pur-khār*; *khār-dār*.

Prickly-heat, *'araq-sūz*.

Pride, *ghurūr* (pride of possession, haughtiness; an inherent quality): *kibr*; *takabbur* (assumption of pride); *nakhvat* (in Persian = *ghurūr*); *kibriyā* Ar., or *kibriyā-i Per.* (of God only); *bāyad az ghurūr bi-parhīzīm* or *ijtināb kunīm* (we must beware of pride); *ghurābī* (vulg.). *Vide Puff.*

Priests, *mujtahid* (a high divine amongst Shī'as); *kashīsh* (Christian—): *dastūr* (the head-priest of Zardushtis: there is one in each city); *mūbid* (assistant of *dastūr*); *ra'is-i rūhāni* (any spiritual leader; a newspaper word); *pīr*; or *murshid* (spiritual guide; *Muslim*).

Prime, 'umda adj.); *lubb* (the best part of anything, prim. meaning in Ar. is kernel); *zubda* (extract); *nukhba* (chosen part); '*unjuvān-i javānī* (prime of life; 30 in a man and 20 in a woman); *zubda-yi* (or in m.c. *lubb-i*) *ma'lāb* (the gist of what I have to say, the pith); *nukhba-yi 'askar* (the chosen, or flower, of the army).

Prime, to, *az avval talqīn*¹ (or *ta'līm*) *k.*: (instruct beforehand) *dar tu'fang bārūt rikhtan*.

Prime Minister, *Sadr-i 'A'zam*.

Primitive, *jāmid* (gram. term); *pishin*: *qadīm* (ancient).

Primogeniture, *haqq-i taqaddum* (-i vilādat understood; the right of primogeniture).

Prince, *shāhzāda*, gen. pronounced *shāzda*; *mīrzā* or *mīrzā* (*after* the name; but *mīrzā* before a name means that the mother was a *Sayyida*,² while *mīrzā* before the name means "clerk"); *navvāb-i vālā* (in address; of certain princes only); *prīns* (Eur.); *vālī 'ahd* (heir-apparent).

Princely, *amīrāna*; *miśl-i shāzda*.

Princess, *shāhzāda khānum*.

Principal, *shakh-s-i avval*; *ra'is*: *sar-māya*; or *ra's-i l-māl* (capital); *juzv-i a'zam* (the chief ingredient). *Vide Interest.*

Principle, *asl*; *mādda*: *'aqīda* (belief); *qā'iда* (habit).

Print, *chīt* (English washing print); *qalam-kār* (Persian; chiefly made in Isfahan); *vide Calico*; *asar* or *nishān-i pā* (of foot); *radd-i pa* (ditto). *Vide Trail, Track.*

Print, to, *chāp*— or *tab'* *k.*; *az chāp uftāda* (out of print).

Printed, to be, *tab'* *shudan*; *chāp sh.*; *ma'lū'* *sh.*

Printer, *chāp-chī*; *tabbā'* (rare); *chāp-zan* (also in m.c. a cheat).

Printing-press, *maṭba'*; or *chāp-khāna* (printing-house)

Priority, *sabqat*; *taqaddum*.

Prism, *shīsha-yi si-gūsha* or —*si-pahlū*; *qalam* (drops of a chandelier).

Prison, *dusīq-khāna*; *maḥbas*; *zindān*; *qayd-khāna*: *ambār* (solitary cell).

Prison, to, *ḥabs*— or *maḥbus* *k.*; *bi-qayd andākhan*.

Prisoner, *zindānī*; *maḥbus*; *muqayyad*; *qaydī*: *asir* (of war). *Vide Captive.*

Privacy, *khalvat*; *tanhā-i*.

Private, *dūstāna* (personal, not official); *khāss*; or *makhsūs* (special); *pūshida* (secret); *ishān sūbat-i mahramāna-i dāshtar-dar khilval sūbat kardand*. *Vide Privities, and Whisper.*

Privately, *dar khufya*; *dar pinhānī*; *dar khalvat*: *mahrūmāna* (confidentially).

Privation, *mahrūmiyyat*: *bad-guzarāni*: *fāqa* (starvation).

Privative, *nāfiya* (of words).

¹ *Talqīn khwāndan* to instruct a corpse how to answer *Munkar* and *Nakir*.

² But in India *Mirzā* before a name indicates a *Sayyid*.

Privilege, *haqq*, pl. *huqūq*; *pīrī u kūrī ūrā* *vājibr-ri^uāya karda būd* (=whom age and blindness had privileged to speak freely). Vide Concession and Permission.

Privities, *sharm-gāh*; ‘aurat (male or female pudenda); ‘auratayn dual, (before and behind); *nāmūs* (sp. female); ‘iṣmat (ditto).

Privy, *mabraz*; *khalā*²; *kinār-i āb*; *āb-rīz*: *mutavazza*¹ *raftan* or *sar-i āb raftan* or *kinār-i āb raftan* or *bi-gazā-yi hājat raftan* (to go to the privy); *marbala* (refuse, heap); *mabāl* (prop. urinal) Vide Water-closet.

Prize, *in-ām* (*giriftan*); =*gū-yi sabqat rubūdan* (to carry off the prize).

Prize, to, ‘azīz dāshṭan; *qadr* k.; *girāmī dāshṭan*; *ghānimat shimurdan* (to deem a boon).

Probability, *ihtimāl*.

Probable, *ihtimāl mī-ravad*; or *muhtamal ast*; or *yaḥtamil*² *ki* (it is probable); *aghlab ast*; *zann-i ghālib bar in ast ki*—.

Probably, *dūr nīst ki chunīn bāshad*; *ihtimal dārad ki*—; *ghāliban gufta bāshad* (he probably said so).

Probation, *ayyām-i imtihān*; *hālā taht-i imti-hān ast* (he is now on probation).

Probationer, *zīr-i imtihān ast*: *taht-i āzmā-yish*.

Probe, *mūl* (z.); *sīkh* (*guzāshṭan*) (vulg.).

Probity, *diyānat*; *hisāb-durustī*; *pāk-tīnati*. Vide Honesty.

Problem, *mas’ala*, pl. *mas’ūl*; *hall-i mush-kilāt* (solving of difficult problems).

Proboscis, *khartūm* (of elephant).

Procedure, *tariqa*; *ravish*.

Proceed, *pīsh raft kardan* (to advance, metap.); *nāshī shudan az* (to arise from); *ammā ba’d-a-hā* for *ammā ba’d** (=but to proceed—). Vide To Begin, etc.

Proceedings, *sūrat-i majlis* (minutes of a meeting); *rūy-dād-i majlis* (ditto).

Process, *vaz’*; *qā’ida*; *tariqa* (method); *dar ‘arṣa-yi zamān-i* (in the process of time).

Procession, *dasta* (of a *ta’ziya*, etc.); *bā jam’iyyat-i tamām dawr mī-gardānand*.

Proclaim, *āftābī namūdan* (make public); *i‘lān* k. (written); *jār kashidān* (by crier); *bar malā** *sākhītān* (to reveal); *ishtihār* k. (written or oral advertisement).

Proclaimed, *i‘lān namūda*.

Proclaiming, *shuhrat dādān*.

Proclamation, *ishtihār*; *i‘lān*; *jār*.

Proclivity, *mayl*.

Procrastinate, *imrūz u fardā mī-kunad*. Vide Prevaricate, Delay.

Procrastination, *layt u la‘ll*; *imrūz u fardā k.*

Procreate, to, *tawlīd-i nasl k.*; *nasl bar qarār dāshṭan*.

Procurable, *yāftanī*; *muyassar* (k.); *bi-dast āvardanī*.

Procurable, to be, *yāft shudan*; *gīr āmadan*; *bi-ham rasīdan*.

Procure, *yāftan*; *bi-ham rasānīdan*; *hāsil k.*; *kishtī*³ *az kuja gīr-i man mī-āyad*? Vide Procurable.

Procurer, *jā-kash*; *dallāl*. Vide Pimp and Bawd.

Procress, *līhāj-kash*: *dallāla* (a female broker or go-between; also a woman who arranges marriages).

Prodigal, *isrāf-kār* or —*kun*; *musrif*⁴; *talaf-kār* or —*kun*; (very wasteful); *vil-kharj* (wasteful).

Prodigality, *isrāf*.⁴ Vide Extravagance.

Prodigy, *u‘jūba*; *ū u‘jūba-yi dānish ast* (he is a prodigy of wisdom).

Produce, to, *bi-‘amal āvardan* (and *āmadan*); *in ashyā*² (or *ajnās*) *dar in mulk paydā mī-shavad?*; *gunāh bad-bakhī mī-ārad*; *āvardan* or *zārīdan* (to give birth to; vide Bear and Bring forth); *iqāmat-i shuhūd* k. (to produce witnesses, q.v.).

Producer, *paydā-kun*.

Product, Products, *hāsilāt*; *hāsil-i zarb* (arithmetic).

Production, *ta’sīf*, pl. *ta’sīfāt*; *tasnīf*, pl. *tasnīfat* (liter.). Vide Composition.

Productive, *hāsil-khīz* (of ground); *muṣmir* (fruitful of trees and met. of plans); *bachcha-āvar* (of women or animals).

Profane, *īshān sukhānā-yi kufr-āmīz mī-gūyānd*; *masjid rā najis* (or *palīd*) *kard*: *bi-Qurān bī-hurmatī ma-kun* (by deeds or words).

Profess, *iżhār kardan*; *i‘tirāf kardan* or *iqrār k.* (to acknowledge); *iddi‘ā k.* (to claim).

Profession, *pīsha*; or *kār*; or *shughl*; or *ṣan‘at* (trade): *tashahhud* (of Muslim faith = *kalima-yi shahādat*).

¹ *Mutavazzqa* a place for ablution before prayers.

² Ar. 3rd person sing. masculine of the Aorist.

³ Also in m.c. *kishtī*²-i.

⁴ *Musrif* مُسْرِف one who spends money but not extravagantly. Some wrongly use this word in the sense of مُحْسِف.

Professor, profisor (Eur.). *Vide Teacher.*
Proffer, taqdim— or *ta'āruf kardan*; *'arza dāshian*.
Proficiency, mahārat; *isti' dād*.
Proficient, māhir dar (gen.); *hāvī bi*—, or *dar —hāvī*; (master of, q.v.: stronger than *māhir*); *kirm-i kār* or *kār-kushta* (for arts or handicrafts).
Profile, yak-chashm adj.; [du-chashm adj. full-face]; *nīm-rū*.
Profit, manfa'at, pl. *manāfi'*; *fā'idah*; *sūd*; *naf'* (gen.); *sarfa*; *madkhūl* (money); *naf'* u *nugān* (profit and loss).
Profit, to, manfa'at, etc. *rasāndan*; or *sūd bakhsidān*, tr.; *sarfa* (with burdan reflex., and with *rasāndan*, tr.); *in kār sarfa na-dārad* (there is no profit in this).
Profitable, sūdmānd; *fā'idah-mānd*; *nāfi'*; *mu'sid* (*būdan*) (beneficial). *Vide Flourishing.*
Profligacy, lūtī-garī; *harzagī*; *fasq u fujūr karda muflis shud*: *mashghūl-i lahv u la'b shud*.
Profligate, lūtī (= low profligate); *fāsiq u fājir*; *awbāsh* (prop. pl.; also = one of the mob); *vil* (vulg.).
Profound, vide Deep; *'ālim-i mutabāhhir* (profoundly learned).
Progeny, tukhīm; *nasl*; *zurriyya*, pl. *zarāri*. *Vide Offspring.*
Programme, proghrām (Eur.).
Progress, tarraqī (k.); *raftār*; ravish or *pish-āmad-i kār khūb ast* (it's progressing, prospering well); *kār-ash khaylī pish raft* (his business has made great progress). *Vide Prosper.*
Prohibit, man' kardan; *nahī* (for *nahy*) k. : *qadaghan* k. (also to give strict injunctions).
Prohibited, man'; *mamnū'*: *ḥarām* (unlawful).
Prohibition, māni'; *qadaghan*; *mumāna'at*; *nahī* (for *nahy*).
Project, tadbīr, pl. *tadābīr*; *khiyāl* (for *khayāl*).
Projector, mūjid, or *bānī-yi tadbīr*; *mudabbir-i in tadbīr ū būd*. *Vide Inventor.*
Prolapsus, khurūj-i maq'ad (prolapsus ani).
Prolific, bisyār bachcha-dih or *—bachcha-āvar*: [*valūd* in writing].
Prolix. Vide Wordy.
Prolixity, tūl-i kalām; or *ta'līl*; or *tūl-i ṫavīl* or *ta'līl-i lā ṫāsil* (a fault); *īnāb* (circumlocution; not always a fault).
Prologue, muqaddama.

Prolongation, imtiād (*dādan*); *ta'līl* (d.).
Prolonged, māmdūd (of a line); *mutamādī* (of time; protracted).
Promenade, sayr (k.); *gardish* (k.); *ta'arruj* (k.) (sight-seeing, not necessarily on foot); *qadam zadan* (to walk leisurely); *tamāshā k*. *Vide Stroll and Sight-seeing.*
Promise, to, qawl dādan; *va'da k.*; *'ahd k.*; *paymān d.*; *zabān d.*; *qawl dādam ki imrūz dīdān-i ū bi-ravam* (I promised to go and see him to-day); *qawl-ash bawl ast* (vulg.); his promises are worth nothing).
Promised, maw'ūd; *ma'hūd*; *va'da karda shuda*.
Promising, sahlū'l-qawl (full of promises): *ū javān-i ummād-bakhs ast*=*āṣār-i taraqqī az ū numāyān ast* (he is a promising youth); *sāl-i ki nikū' st az bahār-ash paydā ast* (common saying).
Promontory, ra's; dimāgha.
Promote, to, taraqqī dādan; *man pāya-ash rā buland karda am* (I have promoted him).
Promotion, taraqqī; or *bartarī* (of people); *pish-raft* (advancement, in business).
Prompt, musta'idd (of persons); *fawrī* adj.
Promptitude, musta'iddī.
Promptly, fawrī: *bi-ṭawr-i āmādagī*.
Promulgated, shāyi' (k.). *Vide Publish, etc.*
Prone, insān mā'il bi-gunāh ast=*insān rāghib bi-khaṭā' st*: *dam-i rū uftādan*, or *dam-i rūy shināvar uftādan* (to fall prone, on the face); *man bar pā-yi ū bi-rūy dar uftādam* (I fell at his feet); *ū chapakī uftād* (he fell on his side; *chapakī* in m.c.=upside down). *Vide Fall.*
Prong, Pronged, shākh; *du-shākha* (two pronged); *afshān*, vulg. *awshīn* (a fork with two or more prongs; for tossing straw); *shākha-dār* (pronged).
Pronoun, ism-i ẓamīr (personal); *ism-i ishāra* (demonstrative).
Pronounce, to, adā k.; *bi-bīnam īn kalima rā chi-tawr talaffuz mī-kunīd*.
Pronunciation, talaffuz-i man ẓahīh ast?; *lahja* (accent, dialect, etc.).
Proof, iqbāt; *qubūt*; *dalīl*, pl. *dalā'il*: *chi dalīl mī-tavānīd bi-yārīd*?; *āzmūn*; or *imtiāhān*; or *āzmāyish* (trial); *tajriba* (experience); *bi-tajriba dar āvardan* or *rasāñidan* (to put to the proof); *dalīl tarāshidān* (to fashion proofs); *dalīl-i 'aqī* (proof according to reason; opposed to *dalīl-i naqī* "proof according to tradition"); *prūf* (Eur.; printer's).

Prop, Prop to, sitūn; or ‘amūd (a pillar); agar īn takya rā bar-dārīd saqf pāyīn mī-āyad?; yak chūb-i zīr-ash bi-zan; pushī.

Propagate, intishār (dādan); īn mas̄ala dar hama jā shāyi‘ ast or shuyū‘ dārad; vide Publish: tawlīd-i nasl k. or nasl bar qarār dāshṭan (to procreate, q.v.). Vide Generation.

Propagated, muntashir. Vide Published, etc. **Propel, pīsh raftan** and burdan; ḥarakat k. and d. (of ships, trains).

Propensity, mayl; ragbat; in’iṭāt-i khāṭir (rare).

Proper, munāsib; sazāvār: savāb dānistam, or dar īn savab dīdam (to think proper to); agar salāh bi-dānīd sazā-ash kunīd. Vide Becoming, Suitable, Fit.

Property, khāṣṣiyat or taṣṣīr (quality): māl, amvāl (possessions); māl u matā‘ (household furniture and clothes); īn milk khāliṣa-yi man ast (this land is my personal property); ashayā-yi manqūla (movable property); māl-i masrūqa (stolen property); sāhib-muknat ast (he is a person of property, wealth). Vide Land, Estate.

Prophecy, khabar (d.) (of prophets); ghayb-gū‘ (k.); and pīshīn-gū‘i (of ordinary men); nubuvvat or risālat (mission; of a prophet).

Prophecy, az pīsh khabar dādan (of prophet only); az ghayb guftan; or pīshīn-gū‘i k. (of men).

Prophet, paygħambar; or rasūl (messenger of God); nabī (prophet). Vide Tongue.

Prophylactic, dawā-yi bāz dāshṭan-i maraz.

Propinquity, qurb; ham-nishīn, etc.; nazdīkī (but if used in a context referring to women, this word means “cohabiting”).

Propitiate, to, taskīn-i ghazab k. (propitiate anger); rāzi k.; bar sar-i iltifāt āvardan (gen.; to make kind).

Propitiation, istirzā: kaffāra (relig. atonement); istighfār (asking forgiveness, from God only); vasīla-yi najāt (means of salvation).

Propitious, khujasta; farkhunda; mubārak; sa‘d; humāyūn; muvāfiq.

Propitiousness, musā‘ adat; muvāfaqat; khujastagi; farkhundagi.

Proportion, niśbat; qismat-i manāfi‘-i shumā mī-rasad; har qadar buzurg-tar mī-shavad bā quvvat-tar mī-shavad (the larger it grows the stronger it gets); panja-ash bi-ān jussa kūchahk ast (its claws are small in proportion to its body).

Proportionate, bi’-n-nisba bi—; mutābiq; bi-miqdār-i zahmat fā‘ida hāsil karda and (their success has been proportionate to their labours); bi-qadr-i māst dūgh mī-zanam (I’ll work proportionate to my pay). Proportioned, bā tanāsub-i andām (well-proportioned).

Proposal, mas̄ala; vide Request, Petition; maṭlab-i ki pīsh (or tahrīk) kardīd namī-tavānam qabūl bi-kunam : khwāstgārī (k.) (for marriage; by a parent to parent).

Propose, mī-gūyam har-chi zarar vārid āyad bi’l-musāvāt dar miyān-i mā qismat shavad; man tahrīk mī-kunam ki—(I move or propose that—); maṭlab pīsh k.

Proposer, tahrīk-kun-i īn mas̄ala man bū-dam; [ta’yīd-kun “seconder”].

Proposition, mas̄ala: qażiyya, and vulg. shakl (of Euclid); qażiyya (Logic); qażiyya-yi iż-żejjixx (or müjiba) (affirmative); qażiyya-yi salbiyya (or sāliba) (negative); masā‘il-i hisābiyya (mathematical propositions).

Proprietary, adj., mālikī; sāhibī.

Proprietorship, mālikiyat.

Proprietress, the masc. mālik is used.

Propriety, shāyistagī; barāzandagī; [īn libās bi-shumā mī-barāzad this dress suits you]; munāsabat. Vide Shame.

Prosaic, bī-maza; sard; bisyār yakh ast (dull).

Proscribed, khūn-ash hadar ast. Vide Forbidden.

Prose, naṣr; musajja‘ (rhymed prose).

Prosecute, pīsh-i hākim bar ū idda‘ā‘ mī-kunīd?; āriż shudan bar kas-i (law): mudāvamat k. (to continue, carry on).

Prosecution, ‘aqab (k.) (gen.): da‘vā (k.) (law); javāb-da‘vā (d.) (defence).

Prosecutor, sāhib-i da‘vā (gen., private or public); muḍda‘i (gen.).

Proselyte, mu‘min-i jadīd or jadīd-l-Islām (for Muslim); dākhil-i ṭariqa (any sect or religion).

Proselytize, to, bi-dīn āvardan; dākhil-i ṭariqat sākhtan.

Prosody, ‘ilm-i arūz.

Prospect, manzar; or chashm-andāz (view); ummīd, etc. (hope).

Prospect, to, taṭīsh kardan; tajassus kardan; kāvidan (of mine).

Prosper, dar pīsh-raft būdan; rū bi-rawnaq būdan; har kār mī-kunad rawnaq mī-girad; kāsh kār-i shumā bi-khūbī bi-guzarad (may your business, errand, prosper);

vide Infra); Khudā kunad kār-i shuma awj bi-gīrad. Vide Successful and Progress.

Prospering, kām-rān (of persons); kār u bārash chāq u chilla ast (his business is prosperous). Vide Supra.

Prosperity, kāmyābī; iqābāl (of people); ābādī or rawnaq (of a town); hālā bakht-ash buland shuda or bidār ast: [bakht-ash khayābida ast his ill-luck is in the ascendant]; īn qadar mamlakat amn būd ki mīsh va gurg bi-ham āb mī-khurdand—Prof. S. T. (such peace and prosperity were in his reign that wolf and the lamb drank side by side); vide Success, and Fortunate; dar ayyām-i bi-rāw bi-rāw-i ū (or shahr) (in the days of his (or the city's) prosperity).

Prosperous, kār u bārash khūb ast;—rū bi-tarraqī ast (on the rise); ayyām-i ma'mūrī (prosperous days, of places); dar ayyām-i iqidār-i īn tājir. Vide Well-to-do.

Prostitute, jinda (vulg.); jinda-yi hazār 'aybdār (a regular low prostitute; a term of abuse only); fāhisha; qahba. Vide Whore.

Prostitution, jindagi; qahbagī; fāhishagī; qahba-garī (of women); tazīn-i isti'dād (prostitution of ability); jinda-bāzī (frequenting prostitutes; of men).

Prostrate, uftāda (from sickness); darāz kashida (lying extended). Vide Prone and Supine.

Prostrate, “—and all the angels prostrated themselves before Adam except Iblis the father of the Jinn” (va hama-yi firishta-gān, juz Iblīs pidar-i Jinn, Ādām rā sijda kardand); bi-pā uftādan; khud rā bar-pā andākhtan. Vide Fall.

Prostration, sijda (k.) (relig.); or sujūd (k.).

Protean, khud rā bi-hazār shakl dar āvard.

Protect, to, hifāzat k.; himāyat dādan (to take the part of).

Protected, mahfūz; mahrūs.

Protection, hifāzat; himāyat (taking the part of); ra'iyyat-parvarī jahhr-i Shāh ast; bi-Shāh panāh avardand; dar ṭavila-yi Shāh bast¹ nishastan.

Protection, to seek, panāhīdan vulg.; panāh justan.

Protector, muhāfiẓ; hāmī; nigāh-bān or nigāh-dār; pusht u panāh.

Protegō, dast-parvarda (from youth); taht-i

himāyat; tābi' (follower); manzūr-i nazār-i fulān (favourite).

Protest, to, bi-tawr-i tashaddud bayān (or istirāz) kardan;—va bar bī-gunāhī-yi khud istidlāl mī-kard (protested his innocence).

Protestation, iqbāt (proof); iltimās (entre-treaty); izhār (statement and also display of). Vide Objection.

Protocol, sūrat-i mu'āhada (of treaty). Vide Proceedings.

Protract, to, imtīdād (dādan and yāftan); tūl (dādan and kashidān). Vide Delay.

Protracted, māmdūd; māntadd; muṭarravvāl: dūr az aḥbāb bā pīch u tāb bi-halāk-i mutāmādīd rasīd (he languished out a protracted existence far from his home). Vide Prolonged.

Protraction, tāvīl; imtīdād.

Proud, maghrūr; mutakubbir (also of God); mudammagh (also in a bad sense, vide Pride); ghayrat-mand or ghayrūr (in a good sense, with esprit de corps and sense of honour); kalla-ash pur az bād ast (he's got wind in the head); fisū and bādū (ostentatious, boastful); lāj-zan (boasting); bi-khud-ash maghrūr būd (he was proud of himself; in a good sense); dimāgh farūkhān (to be proud); bā Shāh ham fālūda namī-khurad (=too proud to mix with any one); for ‘proud of’ vide Well-done.

Prove, gābit kardan or iqbāt k. (by words or deeds); āzmūdan, etc. (to test, q.v.); dalīl āvardan (prove by words): chīz-i ki asl na-dārad kujā' sh rā iqbāt khwāhīd kard? ‘abāq zahmat na-kashīd (don't waste time in trying to prove a thing that has no existence); agar tā yak sāl sukhān-ash kursī-nishīn na-shavad ūrā az dil u jān mī-kusham—Prof. S. T. (if within one year his words be not proved true I'll slay him outright); darūgh-gū rā tā dam-i khāna bāyad rasānd (—we must prove his falsehood up to the hilt).

Provender, ‘alīq (grass and grain ration for horses, etc.); ‘alūṣa (any fodder). Vide Provisions, Food.

Proverb, masal, pl. amṣāl; īn masal-i st mash-hūr.

Proverbial, ẓarbū'l-masal.

¹ *Bast* “sanctuary, q.v.” Many places are sanctuaries. The stable of a private gentleman is a sanctuary for his own servants or those of his friends. (*Tavīla* “stable” from Ar. *tawīl* “long”: originally the long rope, pegged on the ground, to which, on the march, horses are picketed in a line by short ropes).

Provide, *muhayyā* *k.*; *āmāda* *k.*; *rizq* *d.* (of God; of food); *dar* *īn* *muddat* *ki* *khidmat* *kardā* *bāz* *hama* *chīz-i* *bi-jihat-i* *aht u* ‘*iyāl-i khud* *jam’ na-karda* *id?*

Provided, *mashrūt* *bar* *īn* *ki*— or *bi-shart-i* *īn* *ki* (provided that). Vide Condition.

Providence, *hukm-i* *Bārī* *Ta’āla* *bar* *hama* *chīz jāri*¹ *st=tadbīr-i* *Khuda* *dar* *hama* *chīz ast*: *basirat*; or *pish-bīnī*; or ‘*āqibat-bīnī* (foresight).

Provident. Vide Prudent.

Province, *īn nā-khushī* *dar* *tamām-i* *bulūkāt-i* *Kirmān* *muntashir* *ast*; *sūba* (a Presidency of India); *īn az iħāta-yi tasarruf-am* *khārij* *ast* (this is beyond my province).

Provision, Provisions, *āzūqa* (for journey); *tūsha-yi rāh bi-jihat-i sajar* *āmāda* *kun*; *zakhīra* (store); vide Fodder and Proven-der. Vide Preparation, Stipulation and Condition.

Provocation, *tahrik*; *zarar*; *sabab* (cause); *bidūn-i zarar* *bi-ū yā tahrik* *az man marā hamla kard*.

Provocative, *īn davā muhayyij-i* (or *muharrik-i*) *ishtihā* *ast*.

Provoke, to, *bar angīkhtan* (gen. by words or deeds); *ranjānidān* (gen.); *shūrānidān* (gen.); *kalla k.* (gen.); *har chi mī-tavānād mī-kunad* *ki marā bi-ghayz* *bi-yāvarad=kūshish-i kullī mī-kunad* *ki marā bi-jirr bi-andāzad*; *ū marā pur kard* *ki īrā zādam* (vulg.)= *marā sar-i khashm īward ki*—(he provoked me to strike him); *kük-ash kardam* (or *tū-yi kük-i ū raftam*) *va bi-āsmān raft* (I chaffed him and got a ‘rise’ out of him, provoked him).

Prow, *rafs-i kishtī*; *jilav-i kishtī*; *sadr-i safina*.

Prowess, *mardānagī*; *himmat*; *jurāt u hūnar* *dar jang*. Vide Bravery.

Proximity, *nazdīkī*; *taqarrub*; *qurbat*. Vide Propinquity.

Proxy, *vakīl*, pl. *vukalāt*; *nāyib-manāb*; *vakālat*² (adv. by proxy; opp. to *shakkīsan*).

Proxyship, *vakālat*: *niyābat*.

Prude, ‘*iffat kharj-dih*.¹

Prudence, *basirat*; *iħtiyāt*; *hazm*; *tadabbur* (good managing).

Prudent, ‘*āqibat-bīn*; *ākhir-bīn*; *dür-andīsh*; *maṭāl-andīsh*; *bā hazm* (looking ahead); *ān zan ‘aqil* *va ahl-i tadbīr* *ast* (she is a

good manager); *bā tadbīr* (managing, in a good and bad sense).

Prudential, *hikmat-āmīz*; *iħtiyātāna*.

Prune, *ālū-bukhārā* (dried yellow plums).

Prune, to, *shākh chīdan*; *iślāh k.*

Prudent, *māyil bi-shahvat*: *havā-angīz* (of lit.).

Prussia, *Prūs*.

Prying, *kunj-kāvī* (*k.*); *fuzūlī* (*k.*); *bi-hama kār kār dārad*; *ān shakhṣ sunjū u bunjū vā mī-rasad* (puts his finger in every pie; local in Kirman); *ān shakhṣ bi-zīra va zard-chūba vā mī-rasad* (of a master or mistress; petty—).

Psalms, *Mazāmīr* pl. (Christian term); *Zabūr* (the Qoranic name of the Book of Psalms).

Psychology, ‘*ilm*’ *r-rūh*.

Puberty, *bulūgh*; *bulūghiyat*; *hadd-i taklīf* (age of—); *sinn-i shu’ūr* (in law).

Pubes, *zuhār* (the hair of—); = *pashm* (vulg.). Vide Fig.

Pubescent, *bālīgh* (*sh.*).

Public, ‘*āmm*; ‘*vide*’ Notorious; *mardum*; *makhlūq* (the public); *abniya-yi dawlatī* (public buildings); *bar zidd-i jamhūr na-tavān harakat-i kard* (one cannot go against public opinion); *tajarruj-gāh-i khalāt-iq* (a place of public resort).

Publication, *ishtihār* (*k.*); *i-lān* (*k.*); *iʃħār* (*k.*); *ibrāz* (*k.*) (to make public); *tasnīf*, pl. *tasnīfat* lit.; vide Composition); *jarīda*, pl. *jarā’id* (journal).

Publicly, ‘*alāniya*; *āshkārā*; ‘*ala ru’ūs-i l-ash-hād*; *sar-i bāzār*.

Public Works, *vazīr-i javā’id* (Minister of P. W.).

Publish, to, *shuyū’ dādan*; *shāyi’ kardan*; *muntashir* *k.* (to make known); *tab’* *k.* (of books. Vide Print).

Publisher, *nāshir* (rare). Vide Printer.

Pudding, *firnī* (rice pudding); *shirinī* (any sweet; wet or dry).

Pudendum, *sharm-gāh*; (vide Privities); *kus* (female; a crude word); *farj* (female; vulgar); ‘*awrat-i*: *zan*: *zakar*; and *kīr* (male, vulgar); *ālat*; *najs*; *gazīb*; *awrat-i* *mard* (male); *fulān* (in abuse). Vide Penis.

Puerile, *tifl-mānand*; *bachcha-mānand*.

Puerility, *bachchagī* (of actions); *khāmī* (of writings).

¹ Prude, ‘*iffat-farūsh* not idiom; *zuhd-jarūsh* however is correct.

Puff, *yak puf-i bād* (of wind or smoke); *gardak-zan* (powder-puff).

Puff, to, *khud rā bād k.* (to puff or blow oneself out); *puff k.* (to blow with the mouth; also to puff); [*puff karda nishasta būd*=he was sulky]; vide To Pant; *khaylī bād u fīs dārad* (he is puffed up with pride). Vide To Swell.

Pugilist, *mushti-zan* (boxer).

Pugnacious, *jang-jū*; *da'vā-kun*; *sar-ash dumbāl-i fina mi-gardard*.

Pug-nosed, *pahn-bini* (of Burmese, etc.). Pull, *kashidan*: *kandan* (uproot); *bar āvar-dan*; and *kashidan* (pull out); *bāyad bā tanāb kishtī rā bi-kashīm*; *az bonyād kan-dan*; or *munhadim k.*; or *bā khāk barābar k.* (pull down a building).

Pulled down, *az īn maraz khaylī shikasta shuda id* (you are much pulled down by your illness).

Pullet, *jūja*.

Pulley, *gharghara* (also gargling).

Pulp, *misli-i khamīr*: *gūsh* (flesh of fruit).

Pulpit, *mīmbar*, pl. *manābir*.

Pulsation, *harakat-i nabz* or —*qalb* etc.

Pulse, *habūbāt* (leguminous plants in general); *nabz-at rā bi-bīnam*, *khaylī tund mi-zanad*.

Pumice stone, *sang-i pā* (used in the *ham-mām*).

Pump, *tulumba* (the whole pump); *bambū* (gen. the outside pipe).

Pump, to, *āb kashidan*.

Pumpkin, *kadū* (white); *kadū-yi zard* (yellow and very inferior; the seeds however are eaten). Vide Button.

Pun, *tajnis* (a Figure in rhetoric; it is a play upon two or more words resembling each other more or less either in sound or in appearance when written).

Punch, *Pahlavān-i Kachal* (a kind of Punch and Judy).

Punchy, *kup* (vulg.); *kupul* (very short and thick-set; of men or animals).

Punctual, *sar-i vaqt*: *muvaqqat* (local); [but *muvaqqatān* "temporarily"]; *pāband-i vaqt*.

Punctuality, *pābandī-yi vaqt*; *sar-i vaqt rasidān*.

Punctured, *manjaz paydā kard*; *sūrākh shud*. Vide Hole.

Pungent, *tund ast misli adviya* (of taste or smell).

Pungency, *tūzī*: *tundī*.

Punish, *bi-jazā rasānidān*; '*uqūbat k.*; *tambīh*—or *siyāsat k.* (any punishment); *ta'dīb k.* (to correct children or slaves); *kutak z.* or *kutak-kārī k.* (to beat with stick); *jalak k.* (to bastinado), *hadd zadan* (according to what is laid down in the *Shar'*): *nasaq k.* (by mutilation, etc., but not killing or bastinadoing); *shaqqa k.* (to tear in pieces and hang the pieces in the gates); *mahār k.* (to put a string in the nose and lead through the bazaar). Vide Execute.

Punished, *bi-sazā rasīda*; *muntazir-i siyāsat-i īn amr bāshīd* (you will be punished for this one day).

Punisher, *siyāsat-kun*; *tambīh-kun*; *sazā-dih*.

Punishment, *tambīh* (k.) (prop. to warn); *siyāsat* (k.): or '*uqūbat* (k.) (torment, gen.); *ta'dīb* (k.) (correction); *sar-zanieh* (k.) (rebuke); *azāb* (d.) (torment of hell; torture); *gūsh-mātī* (k.): *qisās* (*giriştan*) (blood-retaliation); *hadd* (*jāri k.*) (as prescribed and fixed by Quran).

Punkah, *bād-kash*; [*bād-zan* or *bād-bi-zan* "fan"].

Puny, *yak-vajabī* (of one span); *nīm-gazī* (of half a yard); *du-pishkīlī* (of the size of two pellets of goat's dung); '*ājiz* (feeble, q.v.).

Pup, *tūla* (also a hound, q.v.); *bachcha-sag*. Vide Puppy.

Pupil, *shāgird* (gen.); *talaba* (prop. a pl. of *tālib*; in science or relig.); *murīd* (a disciple of saints, dervishes); *man suwāl u jawāb-i*¹ (or *mukālāma-yi*²) *mā bayn-i ustād u shāgird rā mī-khwānam* (I am reading a dialogue between a master and a pupil); vide Naval; *mardumak-i hashm* (of eye); = *būbū*, and *bibī* (vulg.).

Puppet, '*arūsak*; and *lūfat* (local); *lu'bat* (prop. plaything); *shāh-bāzī* (name of a game played with rag-dolls); *Pahlavān Kachal* (Punch and Judy); *angushtar-i dast-i Fulān ast* (he is a mere puppet; can be turned any way So-and-so likes; vide Tool). Vide Show.

Puppy, *tūla-sag*; [*tūla* alone gen. means a

¹ In India *suwāl o jawāb* also means "matching" (of pictures or paintings opposite each other; in Persia *just-i ham*).

² *Mukālāma* prop. "conversation," but also "dialogue"; but *makhāvara* "conversation" only.

spaniel, or a pointer, i.e. any sporting dog other than the greyhound]. *Vide Pup.*
 Purblind, *za'if-chashm*; *tira-bin*; *nazdik-bin* (short-sighted).
 Purchase, *kharid*; *ibtiyā'*.
 Purchase, to, *agar pūl-i kājī dāshtam mī-kharidam-ash*.
 Purchaser, *mushtari* (also customer); *kharidār*.
 Pure, *pāk* (gen.); *tāhir* (relig., of people or things); *khālis* (unadulterated); *nāb* (of wine); *zulal* (of water); *pārsa* (who does not sin); *pāk-dāman* (ditto); *'asif* (chaste); *sāf* (clean also "level"); *ū Fārsi-yi khālis mīgūyad*; *mahz* (mere); *asil* (of breed).
 Purgation, *tanqīya* (d.) (an enema and also a purgative); *tāthīr* (making pure).
 Purgative, *dāvā-yi kār-kun*: *mus-hil*, pl. *mus-hilāt*: *munzīj* (gentle purgative); *mu-saffī*; *mutahhir*; *tāthīr-kun* (part.).
 Purgatory, *Barzakh* (time and place between death and resurrection); *A'rāf* (for small sinners; the partition between heaven and hell); *Mahar* (Christian).
 Purgings, *ijābat-i ziyād*.
 Purification, *tāthīr* (k.) (gen.); *tazkiya* (of the soul); *wuzū'* (k.); or *dast-namāz* (g.); or *āb-dast* (g.) (ablutions before prayer); *ghusl*¹ (relig. washing of the whole body); *tahārat* (after a call of nature); *ghusl-i mass-i mayyit* (after touching a corpse); *ghusl-i janābat* (after copulation); *ghusl-i hayz* (after menstruation); *nīfās* (40 days after child-birth). *Vide Ablution.*
 Purified, *muṭahhar* (relig.); *musaffa* (clarified, strained); *sāf karda* (cleaned); *bijihat-i īn-ki sug-i dākhil-i masjid shud bāyad masjid rā tāthīr² kunid*.
 Purifier, *muṭahir*.
 Purify, *pāk* k. (to clean); *tahārat* d.; or *tāthīr* k. (relig.); *khālis* k. (of sugar, etc., etc.).
 Purity, *sāfi*; or *pākī* (cleanness); *khālis būdan* (being unadulterated; of eatables, etc.); *khulūs* (of intentions, the heart); *pāk-dāmanī* (from sinning); *Vide Chastity*; *tahārat* (relig. ceremonial or of heart); *pākī-yi nasl*; or *asālat* (of breed).
 Purple, *arghavāni* (i.e. the colour of the flower of the *Arghavān* or Judas Tree).

Purport, *maṭlab*, etc., *vide Object*; *mazmūn* (gen. of writings): *fahvā* (gen. of speech). Purpose, *nīyyat*; *irāda* (intention); *qaṣd*; *'azm*; *murād*; *maqṣūd* (object); *gharaz* (also selfish object); *qaṣd dāram ki anjā bi-ravam*; *īn matlab rā mī-khwāham bisanjam*; *bī-khayāl na-yāmada am* (I have not come without a purpose). *Vide Object.*
 Purposely, *qaṣdān*; *'amdān*; *dīda u dānistā*; *dastī-guftam* (I said it on purpose); *jiddān* (not in joke, opp. to *shūkhīyātān*).
 Purr, to, *gurba khur-khur mī-kunad*: *Qurān mī-khwānad* (by Zardushtis only).
 Purring, *khur-khur* (k.) (also snoring). *Vide Cat.*
 Purse, *surra* (sp. a full purse sealed and given as a present); *kīf* (any leather bag); *kīsa-i bā panj ashrafi paydā kard* (lighted on a purse containing five gold coins); *kīsa tah kashid* (my purse is empty); *kīsa-bur cut-purse*); ∴ *Qurbān-i band-i kīf-at-am* ∴ *Tā pūl dārī rasīq-at-am* ∴ —(saying; = I'm devoted to your purse; as long as you have money, I'm your friend).
 Purse-proud, *naw-kīsa* (*nouveau riche*).
 Pursuance, *ta'āqub* (k.).
 Pursue, to, *ta'āqub* k.; *dar pay raftan* (gen.); *payravī* k. (of an object); *pā-pay shudan* (press, pursue an object); *sarbāz-i³ mā tā shaṣṭ mīl dushman rā ta'āqub kard*.
 Pursuit, *ta'āqub*: *pay-i dawlat raftan* (the pursuit of wealth); *vide Occupation*; *rāhat-īlābī-yi shumā bī-fā'ida ast* (your pursuit of ease is useless).
 Pus, *fasād* (k.); *chirk* or *jarāhat* (*āvardan*) (of open sore); *māddā* (ā.) (inside a swelling).
 Push, *hul d.* (with hand); *yak-khurda dūrash andākhtam* (I pushed him away a little); *takān d.* (shaking; shoving); *tana z.* (shoving with the shoulder).
 Put, *guzāstān*, rt. *guzār*; *nīhādan*: *bi-pahlū nīhādan* (to set aside); *hama-yi pas-andāz-i khud rā dar bānk guzāشت va bānk var-shikast* (he put all his savings in a bank, which broke); *pūshidān* (gen.) (to put on); *bar* k. (on the body); *sar* k. (of hat); *pā* k. (of shoes); *dast* k. (of gloves); *vide Extinguish*; *bīrūn* k.; or *bi-dar* k.; or *rāndān* (put out, eject); *sākhtān*, rt. *sāz*

¹ In India "bathing" generally.

² *Tāthīr* in Baghdad also means "circumcision".

³ Or *sarbāz-hā*.

- or *bi-sar burdan* (to put up with); *daf^u'l-vaqi k.* (to put off).
- Putrefaction**, *gandīdagī* (with foul odour); *pūsīdagī* (when the flesh has disappeared; of crumbled bone, dead leaves, etc.; not with foul odour); *ta'afun*; or *'ufūnat* (prop. having a foul, rotten odour).
- Putrefy**, *pūsīdan* (of dry, rot, etc.); *gandīdan*; or *ta'afun kardan* (to emit a bad odour); *muta'affin shudan*.
- Putrid**, *gandīda*; *pūsīda*: *bad-bū*; or *muta'affin* (having a stinking odour).
- Putties**. *Vide Gaiters.*
- Puzzle**, *ramz* (game; on paper); *halqa shayṭānak* (a wire puzzle).
- Puzzle**, to, *hayrān k.*; *mutahayyir k.*; *marāgīch na-kun* (don't puzzle me); *muddat-i 'aqab-ash hayrān mānd ākhir hall kard*.
- Pyramid**, *haram*, pl. *ahrām* (of Egypt); *gumbad-i haramān* (the two great pyramids).
- Pyramidal**, *shakl-i ahramī dārad*.
- Pythagoras**, *Fīsūghūrus*.
- Python**, *azhdahā* (also a dragon).
- Q
- Qoran**,¹ *Qur^u-ān*
- Quack**, (subs.), *pufyūz* (a pretender); *mudā'i-yi bī-māya u ma'nī*; *pīla-var* (of a *hakim* or druggist; lit. peddler).
- Quack**, to, *vāq vāq k.* (of duck).
- Quadrangular**, *chahār-gūsha*; *zū arba'at i'l azlā'* (in geo.).
- Quadrilateral**, *chahār-harfī*; *rubā'i*.
- Quadruped**, *chār-pā* or *chār-vā*; [but *chār-pāya* a table; also an Indian bedstead].
- Quadruple**, *chahār-barābar*; *chahār-muqābala*.
- Quaff**, to, *jām paymūdan*; *piyāla zadan* (vulg.).
- Quail**, *baldarchīn*; *būdina*; *sumānā* Ar.; "the quail cries 'Evil ever remains'" *baldarchīn mī-gūyad* "Bad bad-a."²
- Quake**, to, *ra'sha* (k.); *larzidān*.
- Quaking**, *tazalzul* (earthquake; quaking of the earth).
- Quætion**, *qābiliyyat*; *isti'dād*: *istihqāq* (also in Persian "claims"); *qayd*; *in harf islāh lāzim dārad* (this statement needs qualification); *imtiyāz barā-yi fulān jā na-*
- dārad* (he has not the necessary qualifications for the post); *qayd barā-yi fulān 'uhda* *in ast* (these are the qualifications required for the post).
- Qualified**, *qābil*; *lāiq* (fit).
- Qualify**, *khud rā barā-yi kār-i muhayyā sākh-tan*; *in va'da rā mahdūd kard* (he qualified his promise).
- Quality**, *sifat*, pl. *sifāt*; *sifāt-i hasana* (good qualities); *ū awṣāfi-i* (or *khaṣā'il-i*) *hamīda dārad* (he has many good qualities); *in pārcha chi mumra³ ast?* (of what quality is this cloth?); *khāṣṣiyat* (speciality; peculiar quality); *qumāsh-ash khūb nīst* (the texture, quality, is not good); —*ki zamīma-ash bi-hamīda badal shavad* (—so that his depraved qualities should be changed into higher attributes); *in jīns-i a'lā ast* (this is the best quality).
- Qualm**, *hālat-i qay* or —*tahavvū'* (*dast dādan*).
- Quantity**, *andāza*; *miqdār*; *qadr* or *qadar*. *Vide Excess*, *Much*, etc.
- Quarantine**, *qaranīn*.
- Quarrel**, *jang* (k.) (gen., words or deeds); *nīzā'* (k.) (in words only); *da'vā* (k.) (gen.); *sīlā* (k.) (in deeds); *qīl u qāl* (k.) (in words only); *arbada* (k.) (disturbance by a drunkard). *Vide Fight* and *Sham and Unfair*.
- Quarrelsome**, *kāfir-mājara* (argumentative); *da'vā'i*; *hangāma-jū*; *nīzā'-dūst*.
- Quarry**, *ma'dan* (mine); *sayd* (game; prey).
- Quarry**, to, *ma'dan kardan*.
- Quarryman**, *ma'dan-kān*; *hajjār*; *sangītarāsh* (stone-cutter).
- Quarter**, *chahār-yak* and *chārak* P.; or *rub'* Ar.; *sih-rub'* (three-quarters); *mahalla*, pl. *mahallāt* (of a city); *vide District*; *Amān amān!* and *Dakhil* (spare me!); *zīnhār dādan* (to give quarter).
- Quarter**, to, *chār pāra* or *tikka k.* *Vide Execute*.
- Quatrains**, *rubā'i*, pl. *rubā'iyyāt*.
- Quaver**, *āvāz-ash mūrtā'ish ast* (his voice is quivering; of an old person: from weakness); *ghalt-i āvāz* (in singing).
- Quay**, *bār-andāz*.
- Quean**, *salīta*; *lavand*.
- Queen**, *malika*; *haram-i shāh* (of Shah only); *Qaysara* (empress); *fārzin*; or *vazīr* (chess);

¹ The *Qur^u-ān* has abrogated and surpassed all previous revelations, the Gospels, the Psalms of David, and the Pentateuch; these latter are held to be greatly corrupted.

² *Bad-a* = *bad ast*.

³ French.

Ya'sūb (the King of the bees): “The floor of the palace was of clear transparent glass, and beneath it was running water in which were fish; the Queen of Sheba uncovered her legs that she might wade through, and Solomon saw that her legs and feet were beautiful and not as reported, hairy like those of an ass” (*zamīn-i qasr az bulūr-i shaffāt* *va zīr-i ān āb-i ravān būd* *va māhiyān-i gūn-ā-gūn dar ān āb bū-dand*; *Bilqīs pācha-yi khud rā barahna karda khwāst ki 'ubūr kunad*; *Sulaymān dīd ki pācha-ash khush-tarkīb* *va khush-rang ast, na chunān ki gufta būdand pur-mū va mišl-i pā-yi ulāgh*).

Quell, *farū nishandan*; *sākit kardan*; *ārām kardan* (of tumult).

Quench, *taskīn dādan*; *qadr-i āb bi-jihat-i raf'-i 'atash* (or *daf'-i tashnagī*) *mī-khwāham*: *farū nishāndan*; *khāmūsh k.* (of fire).

Question, *su'āl* (k.); *pursish* (k.): *mas'ala*, pl. *mas'ā'il* (a problem, point); *kār*; *amr*, pl. *umūr*; *mu'āmala* (a matter); *īn mas'la du shigg dārad* (there are two sides to this question); *bale bi-shart-i ki pā-yi kushtan-i ū dar miyān na-bāshad*: *īn su'āl-hā bi-tu namī-rasad*; *taklīf-i khud-at rā bi-jā bi-yāvar* (you should not ask this sort of questions; mind your own business).

Questionable, *qābil-i i'tirāz*. *Vide Suspicous.*

Quibble, *tafra-zānī* (k.) (shuffling); *'uzr-i shar'i* or *bahāna-yi shar'i* (a legal quibble; in religious law).

Quick, *bi-sur'at-i tamām āmadam*; *zūd*; *vide Active*; *māl-i firz'i* (it is a quick animal); *īn tīfl khaylī firz ast* (smart, quick in actions); *firz bāsh* (look sharp); *bād-raftār* (quick as the wind; of a horse); *az bād und-tar mī-ravād* (of man or horse): *gūsh-ti zinda* (—flesh); *hayy u mayyit* or *zinda u murda* (the quick and the dead); *hay hay bi-ravīm* (quick! let us go).

Quicken, *zinda k.*; *ihyā n.*

Quicklime, *āhak-i khām* or *āhak-i zinda* (before being slaked); *āhak i kushta* or *āhak-i murda* (slaked).

Quickly, *zūd*; *bi-zūdī*; *bi-tājīl*; *zūd zūd* (very quickly); *bi-sur'at-i tamām*; *har chi zūd-tar* (as quickly as possible). *Vide Fresh.*

Quickness, *tundī* (of motion; also being hot, of spices); *zūdī*; *sur'at* (of motion); *shittāb* (haste); *zīchāqī* (quickness, in doing); *hiddat-i zīhn*; *sur'at-i fahm*; *zakāvat*; *tīz-fahmī*; (quick-wittedness); *ziringī* (sharpness; in action or intellect).

Quicksand, *rīg-i ravān*.

Quick-sighted, *tīz-chashm*; *tīz-bīn*; *tīz-nigāh*.

Quicksilver, *jīva*; *zībaq*.

Quick-witted, *bā hiddat-i zīhn*; *hāzir-javāb* (quick in repartee).

Quiescence, *sukūn* (gram.; of a letter).

Quiescent *nā-mutaharrīk*; or *sākin* (gram.; of a letter): *ārām*.

Quiet, *ārāmī* (subs.); *ārām* (subs. and adj.); *rāhat*, subs. and adj.; *rām* or *ārām* (of horses, boys, etc.); *khāmūsh* or *sākit bāsh* (be quiet!); *uskut* Ar. (ditto); *mulāyim* (horse); *īn asp khaylī rām¹* or *fāqīr* or *mazlūm ast*; *mišl-i mahalla-yi khāmūshān* (=quiet as the grave); *ādam-i bī-sādā u nīdā* (quiet and taciturn). *Vide Silent.*

Quill, *shāh-par* (a quill or flight-feather of a bird); *galam-i par* (pen); *tīr²* (of porcupine; but *sīkh* when used as a knitting needle); *bun-i par* (the quill part of a feather).

Quilt, *līhāj* Ar.; *davāj* P. (rare); *zīr-andāz* (anything to lie upon; often a quilt).

Quilting, *ājīdān* (also any kind of sewing).

Quince, *bīh*; *bīhī*.

Quinine, *gina gina chīz-i khaylī talkh ast*, vulg. for —*chīz-i talkh-i* st.

Quinsky, *khunāq*.

Quintessence, *panj-ātasha* (adj.); *jawhar* (essence).

Quire, *dasta* (= 24 sheets; 20 *dasta* = one band).

Quit, *guzāshṭan*, rt. *guzār*; *vil k.*; *kay mī-khwāhīd īn khāna rā tark kūnīd* (better *vil kūnīd*? : *dād-i mardānagī bi-dihīd* (quit yourselves like men).

Quite, *bi-kullī*; *tamām^{an}*; *bi'l-marra* (adv.); *hisābī*, adj. (regular as; *divāna-yi hisābī* “a regular madman”).

Quittance, *navishta-yi barā'at-i zīmma*; *mu-sāfāt-i hisābī*.

Quiver, *tar-kash*; *ja'ba-yi tīr*.

Qum, “*Qum bihtar ast ya Kāshān?* *La'nat bar har du tā-shān!*”³ (a saying). *Vide Kashan.*

Quorum, *Koram* (Eur.).

¹ *Rām* “tame.”

² In India always *sīkh*.

³ *Tā-shān* corrup. for *tā-yi shān*.

Quotation, *iqtibās* (*k.*) (sp. for relig. books); *vide* Light; *in az Sa'dī giriſta ast*, or *az kalām-i Sa'dī st.*
 Quote, *īrād* (*k.*) (in m.c. also “to object to”).
 Quoted, *muqtabas* (from Qur'an, or a relig. book); *giriſta* (of secular books); *az Qur'ān* (or *az Hāfiẓ*) *ast* (gen.).
 Quotient, *hāſil*; [*maqṣūm* “dividend” and *qāsim* “divisor”].

R

Rabbi, *hibr*, pl. *ahbār*; *mullā-yi Yahūd*.
 Rabble, *awbāsh*, Ar. pl. used as a sing. in Pers.; *awbāsh-hā-yi shahr*.
 Rabid, *zhiyān* (of lions); *mast* (of elephants); *hār* (mad, of dog). *Vide* Rapacious.
 Race, *nasl* (progeny); *nasab* (lineage); *vide* Family; *gawm* (tribe, family; community); *rasan* (of horses only; dealer's term); *az aqvām-i man ast* (he is a connection of mine). *Vide* Breed.
 Race, to, *in du tīſl shart̄ basta mī-davand*; *davānidān*, tr. [shart̄-i asp].
 Race-course, *maydān-i asp-davānī*; *maydān-i*
 Races, *dīrūz bi-shart̄-i asp* (or *bi-as-p-davānī*) *raſtam* (I went to the races yesterday).
 Race-horse, *asp-i shart̄*; *asp-i davandānī* (vulg. and local).
 Racing, *asp-davānī* (*k.*) (horse—); *musābaqat* (*k.*) (trying to get first; gen.).
 Rack, *shikanja*¹ *k.* (now to torture by any instrument).
 Radiance, *nūr*; *tābandagi* (shining); *sha' sha'a* (gen.); *tala' lu'* (of gems). *Vide* Halo.
 Radiant, *tābān* (of sun, etc.); *sūrat-ash munawwar būd*; *darakhshān* (of sun, etc., metal, jewels).
 Radical, *aslī*; *harf-i aslī* (radical letter); *māddī* (Philological); *zātī* (personal; innate); *farg-i māddī* (a radical difference).
 Radish, *turb* (the turnip-radish); *turbcha*; *turbuza*.
 Radius, *nīm-qutr*; *nīſ-i qutr*.
 Raffle, *'lātārī zadan* or *andākhtan*, tr.; *yā naſib* (vulgr.).
 Raft, *kalak*.
 Rafter, *tīr* (or beam).
 Rag, *latta*; or *jul-kuhna*; or *zhinda*; or *kapanak* (ragged clothing). *Vide* Torn.

Rag-man, *kuhna-khar* (buys rags for torches).
 Rag-picker, *kuhna-chīn*.
 Rage, *khashim* (anger); *ghayz* (rage); *ghazab* (wrath); *qahr* (anger and wrath and sulks); *qahr-i Khudā* or *ghazab-i Khudā* (the wrath of God). *Vide* Anger and Wrath.
 Ragged, *pāra pāra* (of things); *jalam-bur*; or *zhanda-pūsh* (of people); *lūt u 'ūr*² (m.c.; very ragged; lit. naked).
 Raggedness, *zhandagī* (of cloth); *julum-buri* (of people).
 Rai, *vide* Rhagis.
 Raid, *īlghār* (*k.*) (a Turkoman raid; or a forced march); *alamān* (Turko. raid); *chapaw* (any sudden looting). *Vide* Rape.
 Rail against, *takzīb u tashni*³ *k.*; *ta'n u tamaskhur kardan*. *Vide* Railing.
 Rail, *khatt-i rāh-i āhan*: *sīkh* (of wood or iron); *tīr* (ditto). *Vide* Infra.
 Railing, *ma'jar*⁴ (round a grave or round a small garden in an interior courtyard); *dast-andāz-i urusī*⁵ (a low railing in a window); *chūb-bast* or *dār-bast* (for training vines); *dast-andāz* (on stair-case; or round a roof, etc. and just high enough to rest the elbow on when reclining or sitting on the floor).
 Railillery, *istihzā*⁶ (*k.*). *Vide* Chaff, Ridicule, and Raid.
 Railroad, *rāh-i āhan*.
 Raiment, *libās*, pl. *albisa*; *rakhi*, pl. *rukħūt*.
 Rain, *khayli tund* (or *ziyād*) *mī-bārad* (it is raining hard); *bārān*⁷ *muttaṣil mī-bārid*, *gāh-i shadīd gāh-i khafīs* (it rained incessantly, sometimes heavily, sometimes lightly); *bārān istāda ast* (it has stopped raining); *az kaṣrat-i bārandagi*⁸ *rāh pur gil va bāylāq būd*; *bīm-i bārān būd* (it threatened to rain); *tarashshūb* (slight shower); *nam nam-i bārān* (a drizzle); *sharaq sharaq* (noise of rain); *imāk-i mutamādī dar bārān* (the long absence of rain; draught).
 Rains, *mawsim-i*— or *ayyām-i bārān*; or *ayyām-i bārandagi*⁹; *birishkāl* (Hin.).
 Rainbow, *tīr u kamān*, or *kamān-i Rustam* (amongst Zardushtis); *qaws-i quzah haft rang dārad*.

¹ *Shikanja* is a bookbinder's press; in m.c. called *qayd*.

² *Lūt u 'ūr-i mādar zād* “naked as he was born; destitute.”

³ *Ma'jar* is also a woman's *chādar*.

⁴ The board in a shop door over which the visitor has to step is also called *das-andāz*. *Urusī*, a Persian window with sliding panel, generally with coloured glass. In shops the *urusī* is merely a sash that slides up and down, and closes the door.

⁵ *Bārān* “rain,” but *bārandagi* “raining.”

Rain-guage, *mīzān-i bārān*.

Rainy, *bārānī* (of day); *bārān-bār* (of country); *nam-nāk* (of damp day); *rūz-i mābādā* (= a rainy day, i.e., time of necessity).

Raise, *bar-dāshṭan*; or *buland k.* (lift up from the ground); *mīva bi-'amal āvardan* (to raise fruit; in hot-houses, etc.); *bālā k.* (of flag); *khud rā buland k.* (to raise oneself; lit. or met.); *jam' āvarī k.* (of army). Raisins, *kishmish* (small); *mavīz* (black, with stones); *ghūra kishmish* (from unripe grapes); *kishmish-i sabz* (sultanas); *mun-aqqā* (large black raisins).

Rake, *khāk-kash*: *awṣī* (k.) (of wood); *khār-kash* (of iron).

Rake, to, *bū khāk-kash*, etc. *jam'* k.

Rally, to, vide Collect.

Ram, *ghūch* or *gūch*; *shīshak* (about 6 months old); *hamal* (Zodiac).

Ram, to, *sumba zadan* (powder); *kūbīdan* (gen.).

Rambling, *gardish* (k.) (wandering); *shākh bi-shākh* *raftan dar guft u gū* (in speech). Vide Cram.

Rampart, *khāk-rīza*; *badana-yi shahr* (rare); *bārā* or *bārū* (the outer wall of a city or fort); *dīvār-i shahr*.

Ramrod, *sumba*.

Rancid, *turush* (of butter); *talkh* (of oil); *īn kara bū karda ast* (this butter is rancid).

Rancour, *kīn*; or *kīna*; or *kīna-yi shutur*; or *shutur-kīnagī*.

Random, *vilakī* (vulg.); *havāñ* or *havakī*; *tīr bi-tārīki andākhtan*, or *tīr tū-yi buta zadan* (fire aimlessly; make a shot or speech at random); *'ala 'l-'amyāñ* (blindly); *khayātī harf zad* (he said that at random).

Rank, *mansab*, pl. *manāsib*; *uhda*; *rutba*; *manzilat* (dignity, position); *saff*, pl. *sufūf* (of soldiery, etc.); *qitār* (any row, straight or otherwise); *jāñ-sangīnī=buzurg marta-bagī*.

Rank, to, *saff-ārāñ* k., tr., and *saff bastan*, intr. (to form in ranks; of persons); *bi-tartīb chīdan* (of things).

Ransom, *sar-bahā* (money paid); *fidā* (person). Vide Alms.

Rap, *tiq tiq z* (on table with knuckles).

Rapacious, *daranda*; *zhīyāñ* or *sharz* (gen. of lions); *tammā'*; or *harīs* (of people); *ahl-i pūlīs dahan-i shāñ bisyār gushād ast*.

Rapacity, *darandagī*; *tama'-kārī*; *hīrs*.

Rape, *zinā bi 'l-jabr* (k.); vide Plunder; *tukhm-i shalgham* (rape seed). Vide Violate.

Raptores, *tuyūr-i sabūñ*.

Rapture, *vajd* (gen.); *hāl* (of Sufis); *bī-khudī*.

Rare, *kam-yāb*; *nādir*: *bī-nazīr* (unequalled); *kibrīt-i ahmar* (met.; red sulphur was used in alchemy); *'anqā shuda* (it has become very rare).

Rarefied, *laṭīf* (of atmosphere); *khafīf*.

Rarely, *nudrat*; *shāzz u nādir*; *bī-nudrat*.

Rarity, *nudrat*: *laṭāfat* (of air); *tuhfa*, pl. *tuhaj* and *tuhfājāt* (a curiosity); *sawghāt* (a small present brought from a journey); *najāñis* (pl. of *nafisa*). Vide Present.

Rascal, *pidar-sūkhia*; *alvāñ* (prop. pl. of *lūt*; from Lot of Sodom); *awbāñ*; *qallāsh* (cheat); *qullābī* (prop. adulterator); *julā-ghī* or *juwalaqī* (a merry humbug; a joker); *khazz-pūsh* (a low fellow who sleeps in the bazaar); *duzd u dila-yi shāhr* (the thieves and rascals of the city); *ay lūtī!* or *ay pisar-i dila!* (O rascal!). Vide Rabble.

Rash, *ū dar raftār-i khud bi bī-mulāhazagī kār mī-kunad*; *bī-tadbīr ast*; *mutahavvir* (in danger); vide Hasty: *lakka-yi surkh* (med.).

Rashness, *tahavvur* (in danger); *bī-parvāñ*.

Rasp, *sūhāñ* (k. or z.) (to rasp or file).

Raspberry, *gīha* (blackberry, etc., etc.).

Rat, *mūsh* (rat or mouse); *mūsh-i biyābāñ* (field rat); *mūsh-i du-pā*, or *jarbū'* for *yarbū'* (jerboa, etc.); *mūsh-i sulaymāniyya* (a marmot); *mūsh-i khānagī* (mouse); [house rats, etc. are found only in the ports of Persia].

Rate, *nirkh* (bazaar price); *bi-qīmat-i dah rūpiya fī*—(at the rate of ten rupees each —). Vide Price and Exchange.

Rather, *bīshtar*; *balki*; *bal*: *man īn rā bar ān tarjīh mī-dīham* (I would rather have this than that); *man khud-am rā bi-kusham ki īn kār rā bi-kunam* (I would rather die than do this). Vide More.

Ratification, *tasdīq u imzāñ*.

Ratified, *imzāñ yāfta* (but *imzā shuda* "signed").

Ratio, *nisbat*; *nisbat-i ma'kūsa* (inverse ratio).

Rational, *nātiq* (of human beings, opp. to

- ghayr-i nātiq* or animals); *ma'qūl* (of reasons, etc.).
- Rationally, '*āqilāna*: *az rū-yi hujjat*; *bā dalīl*; *bi-tawr-i ma'qūl*.
- Rations, *āzūqa* (food stuffs, food supply); *jīra* va 'alīq (the former is the bread ration given to soldiers and sometimes its money equivalent; also a camp allowance to servants on a march; the latter is barley and *kāh*); *rātib* or *rātiba* (a fixed allowance of food; for men or animals).
- Ratsbane, *marg-i mūsh*, P. (i.e. arsenic); or *samm'l-fār*, Ar.
- Rattle, *jaljala* (child's): *khur-khur* (in the throat at death; also snoring in sleep).
- Raucous, *girifta-āvāz* (nat. or from a cold).
- Ravage, to, *tārāj* k.; *ghārat* k.; *chapaw* k.; and *chāpidan* (to raid, loot); *kharāb* k.; and *vīrān* k.; *nā-khushī-yi* *ābila* *ghārat-gari* *jān-hā* ast or —*qiyāmat* *kard* (the ravages of small-pox); *mulk rā tār u mār* k.; *dast-i zulm-i zamān hanūz bi-sūratash na-rasīda*. Vide Raid.
- Rave, to, *hazayān gustan* (of madness or delirium).
- Raven, *ghurāb*; *quzqūn* T.; *kalāgh-i quzqūn*. Ravenous, *sayd-jū*; *gurg-i qahr-ālūd* (a fierce wolf); *bal-anda* (swallowing whole; of sharks, dragons).
- Ravine, *tanga*; *darra*.
- Raving, *hazayān-gū'i*; *dīvāna-gū'i*.
- Ravish, '*ismat* *giriftan*; *bakārat* *burdan* (of virgin). Vide Violate.
- Ravished, *bī-sūrat* *karda* (vulg.): *bi-vajd āmadan* (to be enraptured).
- Ravisher, *rubāyanda*; *tārāj* *kunanda*.
- Raw, *khām*; and *nā-pukhta*. Vide Unripe and Green.
- Rawness, *khāmī*; *na-pukhtagi*.
- Ray, *partav*; *shū'ā*.
- Raze, *munhadim* k.; *khāna-ash rā bā zamīn yak-sān kardand* or —*hamsān-i khāk kar-dand* (they razed his house to the ground); *ān shahr rā bā zamīn yak-sān karda jaw kāshland*—Prof. S. T.
- Razor, *tīgh-dallākī* or *tīgh-i dallākī*.
- Reach, *in qadar buland* (or *bālā*) *ki dast-am bi-ānjā namī-rasad*. Vide Arrive.
- Read, *muflā'a* k. (to peruse); *ū har rūz haft hast dah¹ sā'at dars mī-khwānad* (he reads for eight or nine hours daily); *buland*
- khwāndan*² (to read aloud); *qirā'at k.* (to read aloud); *tilāvat k.* (of Qur'an only).
- Reader, *khwānanda* (gen.); *qārī* (of Qur'an only); *muṣahhiḥ* (proof-reader).
- Readiness, *āmādagī*; *tahiyya* for *tahiyā* (preparation).
- Reading, *qirā'at*, *kitābat*, *va 'ilm-i hisāb* (reading, writing, and arithmetic).
- Reading-room, *qirā'at-khāna*.
- Ready, *hāzir* (present, of person or things); *hāzir-javāb* (ready in answer or in repartee); *āmāda* (ready): *mawjūd* (present); *musta'idd* (of persons only, also competent): *pūl-i naqd* (ready-money).
- Ready-made, *vide* Made.
- Ready-witted, *musta'idd-i khitāb* va *hāzir-javāb* (ready witted, of ready repartee).
- Real, *īn hama haqīqī ast na majāzi*=*īn hama ma'navī* st na suvarī (this is real not imaginary); *īn marvārid asl ast na badal* (or *na-ki badal*), or *haqīqī* st na *masnū'i*. Vide Affected.
- Reality, *haqīqat*: *vāqi'*³ or *haqīqat*³ (in reality); *bāyad muvāfiq-i vāqi'* *bā masāl bi-shumā hālī kunam ki zarar-i taryāk kashidān chīst* (I will just show you by examples what the evils of opium-smoking really are).
- Realm, *qalam-rāw*; *mamlakat*.
- Reap, to, *dirāvidan*; and *diraw* k.: *burīdan* (of grass).
- Reaper, *diraw-gar* (the man).
- Reaping-hook, *mangāl* (local?); *dās* (gardener's small hook, with teeth).
- Rear, *dumbāl* or *'aqab-i lashkar* or *pas-rāw* (of an army); *az 'aqab* (in the rear of).
- Rear, to, *parvardan* or *parvarish dādan* (of child, etc.); *bālā āvardan* (m.c.) or *tarbiyat k.* (bring up, educate); *sīkh shudan* or *chirāgh-pā shudan* (rear up, of a horse); *bar du pā³ istādan* (vulg.).
- Reason, *sabab*, pl. *asbāb*; *jihat*; *bā'iq*; *mūjib*; *'illat* (cause); *vasīla*; *vāsita* (means); *vide Proof*;—*va jā ham dārad* (—and he has reason to be); *bi-chandīn jihat* (for several reasons); *'aql* vulg.; *quvvā-yi mudrika* or *—idrāk* (power of reasoning).
- Reasonable, *bāvar-kardanī*; *ma'qūl* (in m.c. often "good and well-behaved," of a schoolboy); *masmū'* (m.c.; lit. "heard");

¹ *Nuh* "nine" always omitted; the three words are spoken rapidly, the last accentuated.

² *Shinavānidan* (Afghan).

³ *Pā* the hind-legs of an animal as opposed to *dast* the fore-legs.

- ānchi mī-gūyad 'aql mī-pasandad or — bi-'aql durust mī-āyad.*
- Reasoning**, *dalīl*; *ū chunān guft u gū-yi mufid-i kard ki marā lā-javāb sākht*.
- Rebate**, *tanzil* (discount for immediate payment); *takhfīj* (in price).
- Rebeck**, *rabāb*.
- Rebel**, *yāghī u tāghī* (*sh.*); *sar-kash* (*sh.*); *bāghī* (*sh.*).
- Rebel**, to, *gardan kashīdan* (gen.; even of a servant against a master); *tuḡyān k.* (gen.); *sar-kashī k.* (gen.); *shūridan* (gen.).
- Rebellion**, *sar-kashī* (*k.*); or *yāghī-garī* or *tāghī-garī* (*k.*) (gen.); *baghāvat* (*k.*) (against state).
- Rebellious**, *bāghiyāna* (against state): *yāghiyāna* (gen.).
- Rebound**, *bar jastan*.
- Rebuilt**, *ān khāna du-bāra binā shuda ast = az sar-i nau sākhta shuda*.
- Rebuke**, to, *sar-zanish* *k.* (severe, to face only); *malāmat* *k.* (to blame before the face or behind the back); *tawbīkh* *k.* (severe).
- Recall**, *bāz ṭalabīdan*; *bi-Tibrān ṭalabīdan* (= polite for “to dismiss”).
- Recant**, to, *sar-i bāzār rafz kārd* (he publicly recanted).
- Receipt**, *rasīd*; *al-vāsil* (rare); *qabz¹ 'l-vusūl*; *qabz-i¹ rasīd barā-yi pūl bi-dih*.
- Receipt**, *nuskha-i barā-yi sākhtan-i turushī va sakānjabīn²* (a recipe for pickles and vinegar-sherbat).
- Receive**, *giriftan*, rt. *gīr*; *akhz* *k.*: *pazīruftan* (guests); *jīlaw īmadan* (to advance to receive a guest in the house); *pishvāz* and *istiqbāl kardan* (to go outside the city to meet): *yāftan*. *Vide Accept*.
- Received**, *kāghaz-i muvarraqha-yi ghurra-yi māh-i mārchi-shumā bi-man rasīd* (I have received your letter dated 1st March).
- Receiver**, *giranda*; *yābanda*.
- Recent**, *tāza*; *jadīd* (opp. to *qadīm* or '*atīq*).
- Recently**, *tāza*; *dar in tāzagīhā*; *hamīn rūzīhā*; *ḥalā-hā* (vulg.).
- Reception**, *pazīra³* (*k.*) (of guests); *shab-nishīnī* (*k.*) (evening reception; a party).
- Recess**, *ṭāq* (in wall).
- Reciprocal**, *az har du taraf*: or *az jānibayn* (from both sides).
- Recital**, *taqrīr* (*k.*) (in speech); *inshād* (*k.*) (of any poetry except a *qaṣīda*); *qaṣīda khwāndan*; *tilāvat* (*k.*) (of Quran).
- Recite**, *buland khwāndan* (to read or recite aloud) *bi-āvāz khwāndan*.
- Reciter**, *qisqa-gū*; or *qisqa-khwān* (of stories). *Vide Story-teller*.
- Reckless**, *bī-parvā*; *lā-ubālī zīstan* (to lead a reckless, careless life).
- Recklessness**, *lā-ubālī-gari*.⁴
- Reclaim**, *ahlī k.*; or *rām k.*; or *ma*nuṣ k.* (to tame hawks, etc.); — *tā hangām-i taqāza-yi ān dar rasad* (—till the time to reclaim it arrive).
- Reckon**, to, *shimurdan*, rt. *shimār*; *ḥisāb karda* *īd*, *jam-i īnhā chand mī-shavad?*; *sāl-i īsavī az rū-yi shamsī hisāb mī-shavad* *va sāl-i Islāmī az rū-yi qamārī*; *ānhā az valādat-i Masīh hisāb mī-kunand* *va īnhā az hijrat-i Muhammad*: *Zardushtīhā sāl-i Yazdgardī rā bi-qānūn-i shamsī nigāh mī-dārand*.
- Reckoning**, *shumār*; *hisāb*.
- Recline**, *takya zadan*, intr.; *push-t-dādan*, intr.; *vā lamīdan*, intr. (m.c.; loll at ease).
- Reclining**, *muttakī* (part.).
- Recluse**, *gūsha-nishīn*; *ahl-i inzīvā*: *ān 'ābid ki ūrā Aflatūn-i zamāna bāyad guft binā kard bi-dīdan-i nabz va qārūra-yi 'har kas, va Khudā chunīn dast-i shīfā bi-ū dāda būd ki khurdan-i davā hamān va agar kardan hamān būd*—Prof. S. T. *Vide Hermit*.
- Recognise**, *bi-jā īvardan* (also to perform); *shinākhtan*, rt. *shinās*; *tashkīs dādan*; *chūn-ki rīsh-am rā tarāshīda būdam marā durust bi-jā na-yāvurd* (he did not recognize me as I had shaved off my beard); *'ajab-tar ān-ki hangām-i ki bā-ham du chār shudīm na ū marā mī-shinākht* *va na man ūrā bi-jā mī-avurdam*—Prof S. T.: *i'tirāf k.*; *iqrār k.* (avow). *Vide Recollect*; and *Mistook*.
- Recognition**, *qadr*; *khidmat-i marā qadr na-kardan*.
- Recollect**, to, *bi-khātir īmadan*; *ḥalā yād-am īmad* (“now I recollect”; not *mī-āyad*:

¹ *Qabz* alone means *tamassuk*.

² *Sakanjabīn*, a *sharbat* like white raspberry vinegar made of white vinegar and sugar and flavoured with mint: it is mixed with water and ice and is delicious.

³ Negative of 1st person of singular Aor. Ar., بالي - يبالي.

⁴ *Qārūra*, “a flagon”; hence a glass containing the urine of a sick person, and hence the urine itself; used in the last sense by doctors or by polished people.

but *kam kam yād-am mī-āyad*; *yād-am nāmī-āyad ki īn rā bi-man guft* ("I don't recollect his saying this to me"); if, however, stress be laid on *ki*, = "I don't recollect who told me this"); *banda rā bi-jū nāmī-āvarid?* (you do not recognize, or recollect me).

Recollection, *hīch khātir-am nīst* (I have no recollection of it = *bi-zīhn-am nīst*).

Recommend, *sīfārīsh k.*

Recommendation, *āghā*, *illījāt fārmūda sīfārīsh-i bi-jihāt-i ān Khān navishta bi-dihid* (Sir, kindly write a letter of recommendation to that Khān on my behalf).

Recompense, *ajr* (good; sp. from God); *pādāsh* (good or evil); *sīla* (sp. for poetry); *ujrat* (wages, hire); *az jihat-i khidmat-i khud hīch nāmī-khwāhām*; *'ivaz*; *muzd*.

Reconcile, *sūlh dādan*; *āshī d.*; *ān du tā hālā sulh karda and = mā bayn-i khud sulh u safā karda and*; *hālā bi-qismat-i khud rāzī shuda ast* (he's now reconciled to his lot); *chi ṭawr īn taqrīr rā bā ān yak-i rabt mī-dihid* (how can you reconcile the two statements?); *īn du harf zidd-i ham ast = īn du taqrīr bā yak dīgar munāqiz* (or *munāfi*) *ast* (these two statements are contradictory).

Reconciliation, *musālahā*.

Reconnaissance, *tājīsh* (*k.*).

Record, to, *dākhil-i daftar k.*; *sabt k.*; *darj k.* Vide to Write.

Records, *kāghazāt*; *dafātir*.

Recourse to, to have, *rājī' shudan bi-*; *rujū' kardan bi-*; *mutavassil shudan bi-*; *tavassul justan bi-*.

Recover, to, *bāz yāftan* (to get again); *bāz pūshidān* (to cover again); *shījā yāftan* and *chāq shudan* (to get well); *jān bi-dar burdan* (to recover from deadly illness, or to escape); *hīch ummīd dārid māl-i mas-rūqa-yi khud rā bāz bi-yābid?* *Khayr Āghā*, *hākim bā duzdhā sharīk ast*, *vaż'-i Īrān hamīn-a¹*: *bi-hūsh āmadan* (from a trance, etc.).

Recovery, *ifāqat* (convalescence); *shījā* (recovery from illness); *bāz-yāftan* (to find again; getting back).

Recreation, *taʃarruj* (sight-seeing); *mash-ghūliyyat* (gen.); *ta'māshā* (of sights); *jā-yi ta'ayyush* or *ta'arruj-gāh* (place of—). Vide Recreation.

Recrimination, *tuhmat* etc. *bar yak dīgar zadan*.

Recrudescence, *bā-shiddat 'awd* (*k.*) (of disease only).

Recruit, *jādīd*.

Recruit, to, *jam'-āvārī k.*

Rectifier, *īslāh-kun*; *muslīh*.

Rectify, *agar ishtibāh-i* (or *sahv-i*) *dar īn saʃha bāshad īslāh bi-sarmāyīd*.

Rectifying, *īslāh* (*k.*). *[esty.]*

Rectitude, *rāsīl*; *salāh*; *diyānat*. Vide Hon-Recumbent, *mujassama-yi marāl-i nar-i khwābida*.—Shah's Diary (the statue of a recumbent stag).

Recurrence, *takrār*. Vide Happening.

Recurrent, *nawba dārad*.

Recusant, *'āsi*.

Red, *surkh*; *qirmiz*; *gulī* (pink q.v.). Vide Crimson.

Redeem, *pas girīstan*; *vā kharīdan*: *najāt dādān* (relig.); *ījā k.* or *vāfā k.* (a promise); *az girāw bīrūn āvardan* (—a pledge from pawn).

Redeemer, *munjī*; *nijāt dihanda*.

Redemption, *najāt*.

Red-lead, *shanjarī*, Ar.; *shangarī*, P.

Redness, *surkhī*; *qirmizi*.

Redolent, *'itr-bakhsh*.

Redoubtable, *bā-haybat*; *ru'b-angīz*.

Redress, *rasīdagī* or *faryād-rāsī kardan* (to look into and redress); *īslāh* (*k.*); *jabr-i zulm k.*

Redresser (of grievances), *haqq bi-haqq-dār rasān*; *faryād-ras*.

Red Sea, *Daryā-yi Ahmar*.

Reduce, *kam kardan*; *takhfīf dādan* (to lessen); *dar makhāriy-i khud khayli takhfīf dāda am*; *az mansab andākhātan* (of rank).

Redundancy, *hashv* (in language). Vide Tautology.

Redundant, *zā'id*.

Reed, *nay*; *nay-zār* or *nayistān* (a place where many reeds grow); [nay-shakar (sugar-cane)]; *māsūra* (a weaver's reed or shuttle); *qalam* (for pen).

Reedy, *nayī*; *pur-nay*.

Reef, to, *lā girīstan* (of sail).

Reel, *nakh-pich* (for thread); *gharaghara* (of thread; properly a pulley).

Reel, to, (in walk), *yala raftan* (real slightly); *kaj u kūj rāh raftan* (stagger about); *bi-dar u divār mī-khurd* (of a drunken man).

¹ *Hākim sharīk-i duzd ast va rāfiq-i qātil*, a common and not wholly untrue saying.

Refer, *in harf bi-ki ta'alluq* (or *nisbat*) *dārad*; *nazar bi-akhbār-i ki imrūz rasid*—(with reference to to-day's newspaper); *bi-kas-i rujū' k.* or *dāshṭan* (to refer a matter to a person); *in harf iṣhāra* (or *kināya*) *bi-hākim būd* or —*maqsūd az hākim būd*.

Reference, *hīch kas rā surāgh dārīd ki bāshumā ma'rīfat dāshṭa bāshad?* ("can you give me a reference?" ; to an applicant).

Refine, *sāf* or *sāfi kardan*; *khāliṣ* or *takhlīṣ kardan*; *talīṭ-i ihsās k.* (refine the emotions).

Refined, *musaffa*; and *mukhallas* (clarified, etc.); *muhazzab* (of people; also well-mannered). *Vide Polite.*

Refinement, *adab u salīqa*; *tahzib*; *tahzib-i akhlāq dārad*.

Refiner, *khāliṣ-kun*; *sāf-kun*.

Reflect, *in'ikās k.* tr.; or *partav andākhtan* (to cast light): *har chand¹ dar in muqaddama fikr mī-kunam ghuṣṣa-am bishtar mī-shavad.*

Reflected, *mun'akis.*

Reflection, *ta'ammul (k.)*; *tajakkur (k.)*; *takhayyul (k.)*; *ū bā shutur-hā sawdā mī-pukht* (he was chewing the cud of reflection in the company of his camels).

Reflet. *Vide Tiles.*

Reform, *islāh (k.)*; or *tashīh (k.)*; *taghayyur (k.)* (change); *uss-i asās-i hukūmat-i man islāh u tajdīd būda ast* (the key-note of my administration has been reform).

Reformer, *muṣlih*; *islāh kunanda.*

Refraction, *in'ikās*; *inhirāj.*

Refractory, *sar-kash*; *kaj-nihād* (by nature). *Vide Disobedient, Recusant, etc.*

Refrain, *tarjī-band* (of a poem); *band-gardān* (of a song).

Refrain, to, *vā*— or *bāz istādan az*—; *khud rā bāz dāshṭan az* (from acts committed); *parhīz k. az*—(from acts not yet committed); *kināra giriftan az*—; or *dast kashīdan az* (from acts committed).

Refresh, to, *tāza k.*; *bi-hāl āmadan*; *khas-tagī dar andākhtan* or—*dur k.* (to refresh oneself).

Refreshed, *qahva khurda khastagī andākht* (he refreshed himself by a cup of coffee); *az in havā tāza shuda am* (=this air refreshes one).

Refreshing, *tāzagī-bakhsh*; *mujarrih.*

Refreshment, *chīz-i nāshṭā mī-kunīd?*

Refrigerant, *mubarriḍ* (any medicine or food that cools the system; as lemons, etc. Ice is considered heating).

Refuge, *panāh* (*giriftan* or *āvardan*); *malja'* (*justan*); *ma'īman (j.)*; *bast* (*nishastan*) (sanctuary, q.v.); *na'ūz "b" illāh* intr. (we seek refuge in God!); *multajī shudan* (to seek refuge).

Refugee, *muhājir* (settler); *panāh-jū* (one that seeks shelter); *bast-nishasta* (in sanctuary q.v.).

Refund, *bāz* or *vāpas dādan*; *radd kardan*; *majburān in pūl rā pas khwāhad dād* or *mustaradd mī-dīhad* (he will be forced to refund this money).

Refusal, *inkār (k.)*; *ibā (k.)*; *javāb-i khushk u khāli yaftam* (=I got a flat refusal).

Refuse, *fazla* (of food; also excrement); *mazbala* (refuse-heap; also W.C.); *ashghāl* (refuse of a butcher's shop; also small bits of paper, etc., lying about a room; rubbish q.v.).

Refuse, to, *radd kardan* (not to accept; also to return); *qabūl na—k.*; *az nāshāt-am sar bāz zad.*

Refusing, *munkir* (part.).

Refute, *pūch namūdan*; *radd k.*; *tardīd k.*; *bātil k.* *Vide Disprove, Annul.*

Refutation, *takzīb (k.)*; or *radd-i tuhmat (k.)*; or *radd-i nisbat (k.)*; *radd-i kalām (k.)*; *iddi'ā rā bātil (k.)*.

Regal, *shāhī*; *shāhvār*; *shāhāna.*

Regard, *hurmat*; *man ūrā muhtaram mī-dāram*: *mī-bāyist nāshāt-i marā qabūl karda bāshid* (you should have had a regard for my advice); *min bāb-i ta'līqa-yi dirūz-i shumā*—(with regard to your letter of yesterday); *nisbat bi-khud-am*, or *ammā man* (as regards myself); *bi-guftār-ash hīch mahall* (or *i'tinā*) *nāmī-dāram.*

Regardless, *ghāfil az*—; *nazar bar kharj na-karda*— or *bi-dun-i mulāhaza-yi kharj* (regardless of expense)—.

Regency, *hukūmat-i 'ivazī* (vulg.); *hukūmat-i niyābiyya.*

Regent, *nā'ib's-saltāna* (also a title).

Regiment, *fawj*, pl. *atvāj* (a vague term); *fawj* (800 *sarbāz* under 1 *Sartip*, 1 *Sarhang*, 2 *Yāvar*, 8 *Sultān*,² 18 *Nāyib*, 40 *Vakīl* and 32 *Sarjūqa* or *Dah-bāshi*; there

¹ Or *har qadr.*

² These ranks do not correspond with English military ranks. 'Captain' for instance cannot be translated by *Sultān*, for the latter gets the pay of a domestic servant and is not a commissioned officer.

are 8 companies or *dasta*, in each of which there are in addition three *tabbāl* and three *shayfūr-chī*; the band *dasta-yi mūzīgān-chī* is not included in the regiment); *fawj-ash bi-Hilla* (or *Bābil*) *rafta ast* (his regiment has gone to Babylon).

Region, *iqlīm*, pl. *aqālīm*.

Register, *daftār*, pl. *daftātir*; *kitābcha*.

Register, to, *sifārīshī kardan* (a letter by post): *gabt k.*; *darj k.* (to enter in a register).

Registered, *sifārīshī* (of letter).

Regret, to, *nādīm sh.* (repent of deeds or sins); *aſsūs khurdan*; and *ta'assuf khurdan* (also to feel pity); *hasrat burdan* (for deeds, or things lost, etc.); *pashīmān-am ki naṣīhat-i shumā rā qabūl na-kardam*; or *pashīmān-am ki 'chirā naṣīhat-i shumā rā qabūl na-kardam?*; *dast-i ta'assuf bi-sar zadan*.

Regret, *dil-nigarānī* or *dil-vāpasī* (regret, looking back); *nādāmat* (repentance); *hasrat* (stronger than *aſsūs*); *īn 'uqda ākhir dar dil-am mānd* (this regret remained in my mind).

Regretting, *hayf-kunān*; *muta'assif*.

Regular, *munazzam* va *murattab*; '*asākir-i nīzāmiyya* (regular troops); *Turk-i hisābī shudam* (I became in appearance a regular Turk); *shaytānak-i tamām ast* (he's a regular little devil); *sālim*; or *qiyāsī* (gram.). [kunad.]

Regularity, *īn kār bi-intīzām pīsh-raft mī*. Regularly, *istimrārān*, or *bar sabīl-i istimrār* (every day; regularly); *bā qā'iда* (according to rule; also of the working of the bowels).

Regulated, *īn amūr intīzām lāzim dārad*: *munazzam*; *murattab*.

Regulation, *qānūn*, pl. *qavānīn* (law): *qā'iда pl. qavā'iđ* (custom); *āyīn*; *nīzām-nāma* (army regulations); *kitāb-i qānūn-i tiligrāt* (telegraphic regulations).

Regulator, *sūzan-i tund u kund* (of watch).

Rehearsal, *mashq* (k.) (practice); *takrār* (k.) (repetition of words or deeds).

Reign, *pādīshāhī* (k.); *salānat* (k.); *dar 'ahd* (or *ayyām*)-i *salānat-i Fulān* (during the reign of So-and-so); *jahl ghalaba dārad* (ignorance reigns supreme).

Rein, *dast-i jilo* (vulg.); *'inān*; *zīmān*; *jilo*; *jīlav-i khayāl rā vil kardan* (to give rein to one's fancy); *bi-naſs-i ammāra 'inān dād* (he gave the rein to his passions); *asp rā jilo kashid* (he reined up his horse).

Reinforcements, *kumak*; *imdād*; *qushūn-i tāza*; *hazār naſar kumakī rasīdānd*.

Reiterate, Reiteration, *bi-takrār guſtan*; *takrār kardan*; *i'āda kardan*.

Reject, to, *radd kardan*; *pusht-i pā zadan*; *inkār k.* (deny).

Rejected, *binā bi-qawl-i 'ulamā-yi mā ahl-i zalamā mardūd-i Khudā hastānd* (according to our learned men, officials are rejected of God).

Rejoice, to, Rejoicing, *khush-hāl sh.* and *khush-hālī k.*; *az didān-* (or *didār*)-i ū *khushnūd mī-shavam*; *chunān mash'ūf shud ki ma-gū* (or *ma-purs*) (she was rejoiced beyond expression);—*va dar shahr ān qadr khushē būd ki dar khāna-yi har kas rūz rūz-i 'Id¹ būd va shab shab-i Barāt.²*—Prof. S. T. (such was the rejoicing in the city that every day was like the 'Id and every night like the Night of Respite). Vide Festival, Celebration, Jollification.

Rejoin, *bāz payvastan*; *javāb*— or *pāsukh dādan* (to answer); *shumā jilo bi-yufisid man mī-rasam* (go on ahead, I'll rejoin you in a minute).

Rejoinder, *radd-i javāb* (relig. or leg.). Vide Repartee.

Re-juvenescence, *tajdīd-i shabāb*.

Relapse, *marāz 'awd karda* (med.; vide Recrudescence); *marāz-ash bāz-gasht kard*; *bi-tarīq-i aval-ash bar gashīa* (he's gone back to his old ways)

Relate, *sūrat-i hāl rā tagrīr kard* (he related what happened); *āvardan*; *naql k.*; *bayān k.*; *guſtan*; *rūjī' bi-shumā ast = ta'alluq bi-shumā dārad*. Vide Refer.

Related, *mansūb* (gen. by marriage; distantly related or connected); *bā man khwīsh ast* (he is a relation); *mard bā yad payvasta az khāmr u zamr va ānchi mushābīh-i³ ān bāshad mujtābī va muhtāriz bāshad*.—Prof. S. T. (one ought ever to shun wine, music and its kindred³ things).

Relation, *riyāyat* (k.) (often in a religious sense); *bayān* (k.); *qissā guſtan*, or *hikāyat*

¹ i.e., the 'Idū'l fitr or the Festival of Breaking the Fast (called also the 'Minor Festival' and the 'Feast of Alms'); it commences on the termination of Ramazān, the month of fasting.

² *Shab-i Barāt* is on the 14th night of the month of *Sha'bān*; on it are recorded the names of those who are to die and be born in the coming year. This night is often confused with *Shab-i Qadr*.

³ Wine, music, and dancing. In classical Persian *munāsib* could be substituted for *mushābīh*.

k. (of story, tale); *sar u kār dāshṭan* and *murāvada* (or *rābiṭa*) *dāshṭan bā*—(to have relations with); *munāsabāt-i diplūmātik* (diplomatic relations); *qat'-i murāvada* (suspension of relations); *khwīshāvand*; *qarābat-dār* (kindred); *sila-yi rahim rā qat' kard* (he has cut himself off from his relations); *bī-kas ast khwīsh u qawm-i nadārad* (she has no relations); *hīch kas rā na-dāsh* (he had no kindred or friends); *nazdīkān* (relations); *mansūb* (sp. by marriage). *Vide Relation, Connection.*

Relationship, *qarābat*; and *khwīshī*; *nisbat* (sp. by marriage; but *bā ū nisbat-i barādarī dāram*—either “he is my brother,” or “he is my brother-in-law”).

Relax, *linat dādan*; or *mi'da rā narm k.* (of the bowels); *sust k.*; *shul k.* (of rope; the muscles, etc.).

Relator, *rāvī*; *hāki*

Relay, *chāpār guzāshṭan* (to lay relays of horses).

Release, *to, riḥāt dādan*; *khalāṣ k.* or *khalāṣī dādan*; *riḥānīdan* (caus.); *najāt d.* (to save the life of—); *āzād k.* (a slave, prisoner, etc.); *barī'z-zimma k.* (from responsibility); *az da'vā* (or *haqq*) *dast kashīdan* (to give up claim to).

Relent, *to, bar sar-i rahm āmadan*; *narm shudan*.

Reliable, *mu'tamad*; *muvaṣṣaq*; *qabil-i i'timād*.

Reliance, *i'tibār* (*k.*); *i'timād* (*k.*); *vusūq* (*dāshṭan*); *tavakkul* (*k.* or *d.*) (on Providence); *bāvar* (*k.*) (on a person's word). *Vide Relying.*

Relic, *tarikāt u mutabarraqāt* (relics; also sacred heirlooms such as Qur'ans, etc.); *tarikāt-i ambiyāt u awliyāt*: *yādgār* (anything in remembrance).

Relied (upon), *mu'tabar*; *mu'tamad*; *mawṣūq*; *ūrā mahram namī-dānam* (I don't rely on him to keep a secret); *binā bar qawl-i shumāt* in *kār rā kardam* (relying on your word I acted thus). *Vide Relying.*

Relief, *fārāqhat* (from duty); *takhfīf* or *taslim* or *ārāmī* (from pain); *bar-jasta* or *bar-āmada az*—(in high relief); *tūy khālī shuda* or *fārū rafta* (low relief); *kār-i istī'ānatī-yi qāḥī* (famine relief works); *i'āna-yi rā'iğān* (gratuitous relief). *Vide Help.*

Relieve, *fārīgh kardan* (from duty); *īn davā*

takhfīf-i dard rā mī-dihad, or *dard rā sākit mī-kunad*. *Vide To aid, etc.*

Religion, *dīn*, pl. *adyān* (of any religion); *mazhab*, pl. *mazāhib* (sect); *muqaddama-yi ikhīlāf-i dīnī sadd-i rāh-i man dar ān mulk būd* (owing to a difference of religion I was unable to travel in that country; or—prevented me from carrying out my purpose); *īmān* (Faith); *Islām* (the Muslim religion); *millat*, pl. *milal* (as *millat-i Islām* *millat-i Nasāra*, *millat-i Yahūd*, etc.):¹ *ummāt* (after this word the prophet's name must be mentioned as *ummāt-i Mūsā*); *dīn-i mubīn* (the true religion, i.e., Islam); *dīn qabūl k.* (to embrace a religion). *Vide Faith.*

Religious, *dīnī* (vulg. in sense of pious); *namāzī* (always praying); *dīn-dār* (obeys his religion); *pāband-i shari'at* (of Muslims); *bā īmān* (with Faith); *Khudā-tars* (God-fearing); *pārsā* (refraining from sin). *Vide Pious.*

Relinquish, *vā guzār kardan* (give up a claim); *tark guftan* or —*kardan* (vide Abandon): *az dast dādan* (lit. or met.); *dast kashīdan az*—(met.).

Relinquishment, *vā-guzār*; *tark*; *dast-kashī*.

Relish, *khurish* P., or *qatūq* T. (anything eaten with bread); *maza*, or *maza-yi 'araq* (any small things taken with wine, such as cucumber, *pasta*, nuts, etc.); *zā'iqa*; or *ta'm*; or *maza* (taste).

Relish, *to, maza burdan az*—; *lazzat bar dāshṭan az*—(to enjoy; derive pleasure from); *ānchi guftam bi-chāk-i qabū-yash na-khurd* (he did not at all relish what I told him).

Reluctance, *bī-maylī*; *karāhat* (aversion, repugnance).

Reluctantly, *ibā kunān*; *bī-maylāna*; *kashān kashān*; *ikrāh*^a.

Relying (upon), *bi-gufta-yi shumā takya karda*, or *mu'tamid bar qawl-i shumā* (relying on your word). *Vide Relied.*

Remain, *būdan*; *māndan*; *bāqī*— or *pas māndan* (to remain over); *pas uftādan* (to lag behind, fall behind); *hīch pūl-i naqd bāqī nīst*; *mutawqiqi sh.* (to tarry in a place); *iqāmat k.* (to stay in a place for a short or long time, for a day or two or more); *pāyadār būdan*; or *davām dāshṭan*; or *pāyīdan* (to last).

Remainder, *pas mānda* (of food); *baqiyya*

¹ *Millat* has also come to mean nation (q.v.) as *millat-i Irānī*, etc.

(the pl. *baqāyā* is used of money only); *mā baqī*; or *bāqī*: *tatimma* (of an account); *hāsil-i tafrīq* (arith.; in subtraction).

Remains, *pas mānda*; or *nīm-khwār* (of food); *fazla* (gen.=excrement); *janāza*; or *na'sh* (corpse); *āsār-i qadīma* (old ruins, etc.).

Remand, *barā-yi istintāq mawqūf dāshṭan* (for trial).

Remark, *gūstār*; *sukhun*; *nukta*; *maṭlab*, pl. *maṭlib*; *mulāhaza*, pl. *mulāḥazāt*.

Remark, to, *multafit*—or *mutavajjih shudan* (notice). *Vide* to Say.

Remarkable, *qābil-i ta'ammul* or —*ghawr*; *qābil-i tavajjuh* (of sayings); *qābil-i dīdan*: *'ajib*. *Vide* Celebrated, etc.; and Cow.

Remedy, *chāra*; and *'ilāj* (gen.); *vide* Medicine; *islāh* (correction, improvement); *hālā kār az kār guzashtha ast*, or *āb az sar guzashtha ast* (the matter is now beyond remedy); *hīch tadbīr-i īn bi-nazār-am nāyāmad* (I could think of no remedy).

Remember, *yād dāshṭan* or *k*; *bi-yād āvardan*; *mutazakkir shudan*; *bi khātir būdan*. *Vide* Recollect, Recognize.

Remembrance, *yād-āvarī*; *yādgār* or *yādgārī* (souvenir).

Remind, to, *yād-āvarī kardan*: [*yād dādan* “to teach”]; *fardā bi-khātir-am bi-yār ki*—(remind me to-morrow to—); *bi-rāw suk-ash bi-zan* (go and jog his memory).

Remiss, *musāmaha k*. (to be—); *sustī k*.

Remission, *āmurzish* (of sin only); *a/fv*; or *mu'āfi* (gen.; pardon, q.v.); *bakhshidān* (of debt, sins, etc.); *a/fv* (of taxes, etc. by sovereign); *ghufrān*; or *maghfarat* (of sins, by God).

Remissness, ‘*adam-i tavajjuh*; *tasāhul*; *sahlangārī*.

Remit, *āmurzidān* (of sins); *a/fv k*. (gen. pardon); *bakhshidān* (gen.); *bakhshidān* (of taxes, etc.). *Vide* To send.

Remittance, *amānat* (of money; also a parcel); *sād rūpiya amānat bi-ū firistādam*.

Remnant, *baqiyatī* (vulg., of cloth only); *baqiyā* (gen.; remainder, q.v.).

Remonstrance, *mu'āraza*—or *ta'arruz* (*k*) (opposition, in words); *muqāvamat* (*k*) (opposition, gen.).

Remorse, *ghusṣa*; *nādāmat* (also regret); *nāfṣ-ash bisyār ūrā tawbikh kard*.

Remorselessly, *bi-rahmāna*; *bi-muḥabbā*.

Remote, *dūr*; *ba'īd*; *dar aqṣa bilād-i Chin* (in the remote parts of China).

Removable, *qābil-i ḥarakat*; *intiqāl-pazīr*; *bīrūn āvardānī*; *bar-dāshṭanī*.

Removal, ‘*azl*; or *khal'* (from office); *naql*.

Remove, to, *ū naql-i makān karda ast* (to a short distance outside the gate¹ previous to the actual start on a journey; made at a lucky moment fixed by the astrologers; also changing house); *raftan*; *az ānjā jāy-kan shuda* (he has removed from there); *daf' k*; or *dūr k*; or *bar-dāshṭan*: *tab'īd k*. (to remove, or to transfer an official to a distant station as a punishment).

Remuneration, *pādāsh* (*dādan* tr., and *k*. intr.) (gen.); *ujrat* (*d*) (in money); *haqq^{*}-z-zahmat* and *haqq^{*}-s-sa'i* (*d*) (fees, q.v.); *haqq^{*}-l-qadam* (*d*) (for carrying a message; a doctor's fees for his coming, etc.); *haqq^{*}-l-qalam* (*d*) (for a *mirzā*, etc.); *haqq^{*}-l-kalām* (*d*) (for lawyer, pleader, etc.); *haqq^{*}-s-sukūt* (*d*) (hush money). *Vide* Fee, Money, Wage.

Remunerative, *muzd-āvar*; *mu'sid*; *nāfi'*.

Rend, to, *pāra k*. (tear of cloth); *shikāftan* (to cleave); *pāra pāra k*. (rend in pieces; of a lion, etc.); *chāk k*. (of cloth; also to slit open).

Render, *taslīm kardan* (gen.); *hisāb dādan* (render an account).

Rendezvous, *mīqāt* (of time); *mī'ād* (either place of or time of—); *mī'ād-gāh*. *Vide* Assignment.

Renegade, *murtadd* (relig. only). *Vide* Deserter.

Renew, to, *tāza k*; *az sari naw k*; *kāghaz-i kirāya-yi īn khāna rā mī-khwāham tajdīd kunam*; *naw kuhna k*. (i.e. to give a new one and take back the old one; also to engage new and dismiss old servants).

Renewal, *tajdīd*.

Renewed, *mujaddad*.

Renewer, *tajdīd-kunanda*.

Rennet, *māst-māya* (for making *māst* or curds); *panir-māya* (for making cheese).

Renounce, *inkār k*; *radd k*. (reject); *irtidād az*—*kardan* (of a religion); *tark k*. or *gūftan az* (to abandon, q.v.); *qat'-i 'ilāqa namūdan*; *dast kashidān az*—; *qat'-i rahim k*. (to break off all connection with one's relations).

Renown, *nām*; or *nīk-nāmī* (good renown); *āvāza*; or *shuhrat* (spec. good); *āvāza-yi*

¹ This gives servants an opportunity to return for many a forgotten article.

ū dar lūtī-garī imrūzhā bisyār ast. Vide Notorious.

Renowned, *mash-hūr*; *shuhrat-yāfta*; *ma'rūf* (gen.; but spec. for good); *nām-var* (good only); *angusht-numā* (spec. for bad).

Rent, *chāk* (a tear); *kirāya* (rent of house, hire of carriage, etc.); *ijāra* (rent of land); *ijāra dādan* (to lease or farm out, land or anything); *in khāna māh-i chand kirāya dārad?*

Rent, to, *chāk shudan* (to be torn vide Rend); *bi-kirāya dādan* (and *giriftan*); *ajir k.* (to hire labourers, etc.). Vide Hire.

Rented, *bi-kirāya dāda shuda* (and —*girifta shuda*).

Renter, *kirāya-gīr*.

Renunciation, vide Renounce; *qaṭ-i 'ilāqa (k.)*; *tark (k.)*

Repair, to, *durust k.* or *tarmīm k.* (gen.). Vide Darn and Patch.

Repairing, *marammat (k.)* (rare; common in India); *ta'mīr (k.)*; *islāh (k.)* (of clothes or of small articles; also correction of writings, etc., and in m.e. to cook or prepare meat well); *vasla* (patch); *tarmīm (k.)* (of small articles).

Repairs, *ta'mīrāt* (of buildings): *islāhāt* (of clothes, etc.).

Reparation, *talāfi* (of loss; conduct); *jabr-i nuqṣān*; and *tadāruk-i nuqṣān* (of loss).

Repartee, *hāzir-javābī (k.)*. Vide Ready, Ready-witted.

Repay, to, *davist rūpiya du-rūza bi-qarz-i man mī-dihid?* *yaqīn*^a *ba'd az du rūz bi-shumā pas mī-diham* or *bar mī-gardānam*.

Repayable, *adā shudanī* (capable of being paid); *bā qisṭ adā shudanī ast* (—by instalments).

Repeal, *naskh k.* Vide Cancel, Annul.

Repealed, *mansūkh (k.)*.

Repeat, *mukarrar k.* (of deed or speech); *takrār k.* (of speech or deed); *ānchi pīsh az in guftam hālā mukarrar mī-kunam*; *in kalimat rū az 'ayab-i man bi-gū* (repeat these words after me); *dars-i khud rā i'āda bi-kun*, or vulg.—*pas bi-dih*.

Repeatedly, *bār bār*; *karār^a*; *mukarrar^a*; *pay dar pay* (one after another in quick succession). Vide Often.

Repel, *daṭ*— or *mudāja'a k.*; *dūr k.*

Repelling, *dāfi'*.

Repent, to, *pashīmān sh.* (of an act); *guh*

khurdan ('to eat dirt,' and met., as an exclamation, 'to repent'). Vide Regret.

Repentance, *pashīmānī (k.)* (for an act); *tawba (k.)* (from sin); 'āqībat tawba-yī mā bī-fā'iда *khwāhad shud* (or *khwāhad būd*); *nādāmat* (from sin; also regret for an action).

Repentant, *tā'ib*; or *tawba-kār* (of sins); *pashīmān* (be sorry, regret); *nādim u pashīmān* (ditto); *agar bar hasab-i nāshāt-i ishān 'amal mī-kardam pashīmān mī-shudam*.

Repetition, *ānchi qabl az in gufta shuda būd in i'āda-yī*¹ *ān ast.* Vide Repeat.

Replace. Vide Compensate.

Replete, *sīr*; *tā bi-gulū pur*; *sīr tā bi-hulqūm* (with food); *mamluv* (full).

Repletion, *puri*; and *sīrī* (satiety); *imtilā* (repletion); *imtilā-yī dam* or *ziyādatī-yī khūn* (repletion of blood).

Reply, *suval-i marā chi javāb mī-dihid?*

Report, *rāport* (Eur.); *rāport-i rasmī* (official report); *hālāt* (account); *afvāh*; or *khabar* (rumour, q.v.); *sadā* (of a gun).

Report, to, *vāqī'āt rā ma'rūz dāshtan*; *ittilā-dādan* (inform); *man bi-fūlān āghā az in amr akhbār dādam*; *sadā-yī tufang* (report of fire-arms); *vā-rasī bi-'arā'iz (k.)* (hearing reports). Vide Rumour.

Reported, *chunīn dar afvāh ustāda ast*, or *hamchu mī-gūyand ki* (it is reported that); *zīr-āb-i ūrā zadand* (he was secretly reported); *ānchi dar afvāh dāsh in ast ki* (rumour says that—).

Reporter, *ittilā'-dih* (informant); *vaqā'i-nigār*; or *mukhbir* or *khabar-nigār* (of newspaper).

Repose, *rāhat*; *istirāhat*; *āsāyish* (of mind); *ārām* (of movement or of mind).

Reprehensible, *sazāvār-i malāmat*; *lāyiq-i sarzanish* or *tawbīkh*.

Represent, to, *iżhār k.*; or 'arz k. (by words); *man sūrat-i hāl rā bi-ū bāz khwāham namūd* (orally or in writing); *zan gurīkht va ahvāl-i khud-ash rū pīsh-i Qāzī vā namūd*—Prof. S.T.; *vakīl sh.* (as an attorney, legally, etc.); *taqdīm k.*; or *pīsh k.* (put forward a case).

Representation, 'arz (k.) (oral); 'arīza (written; vide Petition); *shabīh* or *taqlīd* (*dar āvardan*) (dram.); *vakālat* or *niyābat* (Parliamentary, etc.). Vide Assembly.

Representative, vide Authority; *Numāy-*

¹ ئىيادى; but عيادى 'iyāda "visiting the sick."

anda-yi Dawlat-i Inglis (the English Representative).
 Reprieve, *vaqt*— or *muhlat dādan*.
 Reprimand, *sarzanish* (k.); *tawbikh* (k.); *gūsh-mālī* (k. or d.; in words or deeds); *mu'ākhaza* (k.) (prop. to call to account).
 Reprint, *tab'i gāni*.
 Reprisal, *qisās*; *akhz-i intiqām*.
 Reproach, *ta'na zadan* (to taunt); *bas-i kasān bar kirdār-i ū malāmat kardand*; *pidar pisar rā az 'adam-i mahabbat shikāyat kard* (the father reproached his son for want of affection).
 Reprobate, *mardūd*; *mal'ūn*.
 Reprobate, to, *radd-i bā ikrāh k.*
 Reproduce, to, *baqā-yi nasl k.* (one's species).
 Vide To copy.
 Reproof, *mu'ākhaza* (calling to account); *malāmat*; *harakat-i shān mustawjib-i sarzanish ast*.
 Reproved, *ū bar išān bāng zad* (he shouted out in anger to them).
 Reprover, *sarzanish-kun*; *malāmat-gū*.
 Reptile, *khazanda*; *hasharat* (sing. not used), pl. *hasharāt* (any crawling things).
 Republic, *jumhūr*; *dawlat-i jumhūrī*. Vide Public.
 Repudiate, *radd k.*; *inkār k.*
 Repugnance, *nafrat*; and *tanaffur*; *karāhat* (dislike to do a thing; not so strong as *nafrat*).
 Repugnant, *mukhālif-i tabī'at*; *munāqīz* (opposed to); *munāfi* (ditto; at variance with).
 Repulse, *dür k.*; *daf' k.*
 Repulsed, *mundafi'*. Vide Defeat.
 Repulsion, *daf'*. Vide Repugnance, etc.
 Repulsive, *makrūh*; *nafrat-angīz*; 'ajab sūrat-i *munkar-i dārad*.
 Reputable, *mu'tabar*; *muhtaram*.
 Reputation, *nām*; *ābrū*; *nāmūs*; *nām-i nīkū dārad*; *yā ism-i khud-am rā gum mī-kunam yā ān kār rā mī-kunam* (I'll do it or lose my good name; vide Name); *hālk-i ābrū k.* (to injure a person's reputation).
 Repute, *i'tibār*, q.v.; vide Reputation; *nīk-nām* adj. (of good repute); *badnām*, adj. (of ill repute); *Khudā na-khwāsta bad-nāmī hāsil mī-shavad*¹—Prof. S.T. (God forbid that we should fall into ill repute over this).
 Request, *khwāhish* (k.); *istid'ā* (k.); *chi dar-*

khwāst-i kardand?; *man jaqāt tālib-i īn yak 'ināyat-i shumā hastam*; in *khvānanda khaylī maṭlūb ast* (this singer² is in great request); 'arz-i *mukhtasar-i dāram* (I have a small request).
 Require, to, *khwāstan*, rt. *khvāh*; *lāzim dāshtan* (to need).
 Required, *maṭlūb* (desired); *bi-qadr-i lūzūm* (as much as required).
 Requisite, *lāzim*; *dar-kār* (adj.); *lāzima* pl. *lāzim* subs. (—things); '*umda-yi maṭlūb* (the first requisite).
 Requital, *jazā* (d.); *mukāfāt* (k. or d.); *mujāzāt* (k.) (gen.); *kayfar* (*rasānidān*) (for faults and crimes only).
 Rescue, az *khātar rihānidān* or —*rihāt-i dādan*; *najāt d.* (from danger); *khālāz k.* (from captivity).
 Rescuer, *khālāz-kunanda*; *najāt-dihanda*.
 Research, *ta'ammuq* (k.); *tadqīq* (k.); *taḥqīq* (k.).
 Resemblance, *mushākalat*; *mushābahat*; *shabāhat*; *mumāqalat*.
 Resemble, to, *māndan*; *mişl būdan*; *mişl-i ham būdan*; in *du tā bi-yak dīgar shabih-and* or *mushābahat dārand*.
 Resent, to, *bad dānistān*; *ānchi guftam az-ān bad-ash āmad*; *awqāt talkhi kard* (get annoyed).
 Resentment, vide Anger, Malice, etc.
 Reserve, *ikhāj*; *bī-sar-i hisāb* or *bī hamačīz* (without any reserve, openly); *radī* (mil.); *sarmāya-yi ihtiyyāti* (reserve fund).
 Reserve, to, az *pīsh giriftān* (a railway carriage; seats at a theatre, etc.); *guruq k.* (lit. to forbid; to reserve a garden for ladies; to reserve the *hammām* for private use); *si nuskha az ta'lijāt-i khud-i tān barā-yi man nigāh dārēd*; *dar dast-i khud nigāh dāshtan* (to keep in reserve).
 Reserved, *mukhtass* (kept specially for); *makhsūs* (ditto); *sard* (one who does not mix with people, aloof); *mard-i khāmūsh-i ast*.
 Reservoir, *āb-ambār*; *birka* and *tālāb* (dug in ground); *hawz* (made of masonry). Vide Tank, Pool.
 Resht, *Rasht*.
 Reside, *māndan*; *suknā dāshtan*; *sākin būdan*; *sukūnat dāshtan* (in town, country, quarter, house); *hālā si-sāl ast dar īn shahr mujāvir-am* (or *hastam*); *nishastan* (for residing in a house or quarter; not

¹ Or *na-kunad*—hāsil bi-shavad.

² Generally professional.

a city); *kujā iqāmat dārī* (where are you putting up or staying?)—*Vide Remain, Tarry.*

Residence, *vide House*; *āyā īn manzil-i shumā ast?*

Resident, *sākin*, pl. *sakana* and *sākinīn* (gen.); *bāshinda* (of a country or town, but not of a quarter).

Residuary, *vārisān-i bāqī-khwār* (residuary legatees).

Residue, *pas-mānda*; *mā baqī*; *bāqī*; *baqiyā*.

Resignation, *rizā*; or *sabr*; or *tahammul* (under misfortune): *ū az mansab-i sābig-i khud isti-fā karda ast* or —*dast bar dāshta ast* (but *ma'zūl shuda ast* = he has been dismissed); *agar gham-i hādīg shavad ki 'ilāj-ash bīrūn az tadbīr bāshad pas munāsib ast ki taslīm bāshīm*¹—Prof. S.T. (if a grief without remedy come on one, it is fitting to endure it with resignation); *rizā bi-qazā-yi Ilāhī*

Resist, to, *muqāvamat* k.; *īstādagī kardan dar barābar-i*—; *iddi-āz-i ūrā radd namī-tavānid kard* (*vide Reject*); *hamla-yi ūrā namī-tavānam tāb bi-yāram*; *jilaw giriftan* (to oppose).

Resistance, *dushman bidūn-i muqābala gu-rīkht*.

Resolute, *musammim*; (*vide Effort*); *īshān bar irāda-yi khud bāqī* (or *mustaqīm* or *gābit*) and.

Resolution, *qarār* (of meeting); *taṣmīm-i 'azm* (k.) and *'azm-i musammam* (k.) (fixed purpose); *barā-yi īn kār himmat-i buland lāzīm ast*; *gābat-i qadam*; *tajziya* (chemical).

Resolve, to, *taṣmīm* k.; *'azm-i jazm* n.; *qasd-i qat'i* k.

Resolved, *musammam*; *muqarrar shuda ānki* (resolved that—); *rā'y-i majlis bar īn garār yāft ki*—.

Resort, *tafarruj-gāh* (for pleasure; *vide Public*); *zīyārat-gāh* (of pilgrims; also applied to visiting Tihran or the Shāh); *mahall-i rujū'*; or *marja'*; or *mahall-i majma'*; *sar-i dam*; or *sar-i dakka* (a secret place of meeting; of blackguards, etc.); *'ilāj-i ākhīrī* (a last resort). *Vide Recreation.*

Resource, *tadbīr*; *'ilāj*; *chāra*; *zarī'a*.

Resources, *quvvat*; *istīṭā'at* (pecuniary means).

Respect, *ihtirām* k.; *muhtaram dāshātan*; *ikrām* k.; *girāmī dāshātan*; *ānchi mī-gūyad bar ān khaylī i'tibār mī-kunam*.

Respectable, *mu'tabar* (trustworthy); *zāhir-ārāsta* (of respectable appearance); *najib* (of servants, etc.); [*bī-sar u pā*, or vulg. *dala* (not respectable)].

Respected, *har jā mī-ravad 'izzat va hurmat mī-binad*; *kūza-ash khaylī āb mī-gīrad*² (he is thought a lot of; = *pish-i mardum shī'ān dārad*); *'urža na-dārad* (he is not respected = *kulāh-ash pashm na-dārad*).

Respectful, *mu'addab* (of servants, children); *ihtirām-kun* (vulg.); *mu'tī'* (obedient); *bā tavāzu'* (polite and civil).

Respecting, *dar bāra-yi*—; *dar bāb-i*—; *min bāb-i*—; *dar khusūs-i*—.

Respects, to pay, *salām*— or *ikhlās* (*rasāni-dan*); [*du'ā* for subordinates or children].

Respiration, *tanafus* (k.); *ālāt-i tanafus* (organs of)—.

Respiratory, *tanafusi*.

Respite, *muḥlat* (*dādan*).

Resplendence, *nūrāniyyat* (of sun, the Shah and saints); *tābīsh* (of sun only); *tala'lu'* (of jewels); *darakhshandagī* (of jewels, sun, stars, or metals).

Resplendent, *darakhshān* u *nūr-pāshan*; *barrāq*.

Resplendently, *bā nūr*; *bā kamāl-i rakħshandagī*.

Respond, *vide Answer*.

Response, *javāb* (d.) (answer; also responses of Sunnis in mosques at the Mawlūd, and of Shi'ahs during the *Nawha-khwānī*).

Responsibility, *mas'ūliyyat*; *iltizām*; *kajālat u idāra-yi umūr bā ūst* (he is responsible for the internal government).

Responsible for, *mas'ūl*; *zimma-dār*; *bi-zimma-yi ūst* (he is responsible for this); *javāb-i īn mattab bā man* (I'll be responsible); *muta'ahhid* (sh.); *'uhda barā shudan*.

Rest, *sā'ir* (also the whole); *vide Remainder*: *sukūn*; *ārām* (also adj.; opp. to movement); *ārām* (k.), *ārāmī* (k.); *rāhat* (k.); *āsāyish* (k.); *āsūdagī* (k.); *takya* (support); *du shākha* (fork or rest for a gun).

Rest, to, *rāhat shudan*; *bā istirāhat ast* (he's at rest); *dī-shab chashm-am bi-ham narasīd* (vulg.) = *hīch khwāb-am na-burd*;

¹ Vulgar for *taslīm shavīm*.

² In *mas'ala khaylī āb mī-gīrad* "this is a matter requiring much thought, deliberation."

ārām *k.*, intr., and *--dādan*, tr.; *khwābāni-dan* (to lull to sleep; to make to lie down, etc.); *takya dādan*, tr. (to lean on; —*dādan* intr. (to lean against); *qarār giriftan* (to stay still; stay in one place); *khāmush sh.* (of volcano); *i_{kh}liyār bā shumā* (it rests with you).

Restaurant, *dukān-i āsh-pazī*: *qahva-khāna* (coffee-shop).

Resting-place, *ārām-gāh* (in house); *takya-gāh* (place of resting a thing; fulcrum); *manzil* (house) but pl. *manzil* (stages); *nishīman* (lodging).

Restitution, *radd-i magālim* (*d.*) (equivalent for loss, or injury); *talāfi* (*k.* or *d.*) (compensation); *istirdād* (*k.*) (giving back).

Restive, *sar-kash* (headstrong); *bī-ārām* (restless) (rare), (refusing to move); *bī-fāqatī* *k.* (to be restive; of horses or people).

Restless, *bī-ārām*; *bī-tāb*: *bī-qarār*; *muzlārib* (of mind); *asp bī-tābī mī-kard*, *jawlān mī-zad* (the horse was restless and began to plunge): *zan az gham bī-tāqat ast*; *na'l dar ātash andākhtan*¹ (to make restless); *bā iżtirāb khwābīdan* (to pass a restless night); *bī-khwābī kashidān*.

Restlessness, *tagħallā* (*k.*).

Restoration, *ta'mīr* (*k.*) (of buildings); *istirdād* (*k.*) (of property); *shifā* (*yāftan*) (of health); *ifāqa* (*yāftan*) (convalescence): *iḥyā* (*k.*) (to life); *in faqīr rā iḥyā bi-kunid* (*m.c.* = “give this poor man something”); *man iḥyā shuda am* (you have given me new life by your gift).

Restorative, *shifā-bakhsh* (to health; of medicine); *muqavī* (a tonic; also an aphrodisiac); *dārū-yi bī-hūsh-āvar* (for fainting; for which the preparation *lakh-lakha* is presented to the nose).

Restore, *bāz* (or *pas* or *vāpas*) *dādan*; *mustāradd sākhtan*; *har qadar ki giriftam ziyāda az ān pas dāda am*. *Vide Restoration*.

Restrain, *vā*— or *bāz dāshṭan*; —*rā māni-shudan*; *jilo giriftan*; *khud-dārī kardan* (of feelings); *tāqat āvardan* (ditto); *khashm-i khud rā zābt kard*. *Vide Self*.

Restrict, *hadd qarār dādan*; *mahdūd sākhtan*.

Restriction, *tahdīd* (rare); *qayd*; *shart*.

Restricted, *munhaṣir* (*k.*); *mahdūd* (*k.*).

Result, *natija*, pl. *natiij*; *anjām*; *maṭāl*; *chi gamar bakhshid?*; *az īn tadbīr manāfi-i ziyād hāsil khwāhad shud*; *natija-yi mashvarat-i shumā chi büd* (“what was the result of your consultation?” but *mashvarat-i shumā chi natija bakhshid* “what happened after carrying your decision into effect?”); *har chi pāyīn u balā gardidam hīch na-shud* (with all my endeavours the result was nil).

Result in, to, *munjarr bi*—, *muntaj bi*—.

Resume, *az sar-i naw giriftan*; *dīgar*— or ‘alāva (= “to resume”; also = *bi-ravīm sar-i maṭlab*). *Vide Take back*, etc.

Resurrection, *rastakhīz*; *qiyāmat*; *hashr*; *mahshar*; *rūz-i hisāb*; *rūz-i jazā*. *Vide Judgment-Day*.

Resuscitation, *iḥyā* (*k.*).

Resuscitative, *hayāt-bakhsh*.

Retail, to, *khurda-farūshī k.* *Vide Articles*.

Retain, *nigāh dāshṭan*; *bāz dāshṭan*.

Retaliate, to, *az ū kīn-i khud rū mī-kasham*. *Vide Revenge*.

Retaliation, *gisās* (*g.*) (prop. by blood; but in *m.c.* often merely “to take revenge”); *‘ivaz* (*giriftan*). *Vide Revenge*.

Retention, *nigāh dāshṭan*: *zābt* (forcible): *habs²-l-bawl* or *qabz²-l-bawl* (of urine); *imsāk* (of semen; a peculiar signification in common use); *habs-i dam k.* (holding one’s breath).

Retentive, *mumsik* (of money, etc.); *bā hāfiẓa* (of memory).

Retinue, *khadam u hasham*; or *multazimīn-i rīkāb*; or *dast-gāh* (retinue, baggage and all belongings); *maw kab* (of Shah only).

Retire, *aqab nishastan* (of an army); *aqab* — or *pas raftan* (to draw back); *mihmān-hā sāt-i dah² binā kardand yak-i bi-yak-i raftan*=*dar sāt-i dah majlis bar-ham khurd u shikast*; *az majlis birūn raftan*; *Shāh bi-khalvat raft*: *az dunyā kinār girifta ast*; *az khidmat dast kashidān* or —*birūn raftan* (—from service). *Vide Retreat*.

Retirement, *gūsha-nishīnī*; or *inzivā* (*guzīdan*); *‘uzlat*: or *khalvat* (*guzīdan* or *i_{kh}tiyār k.*).

Retiring, *mahjūb* (shy); *kināra-kash*.

¹ A *filīm* is written on a horse-shoe which, cast into the fire, makes a coy mistress long to meet her lover.

² The Persians count from sunset, which is 12 o’clock (at which time the watch is usually wound), till 12 o’clock in the morning. The counting then is *dah daqīqa az dasta guzashtha* (12. 10); *yak sāt-i az dasta guzashtha*=1 o’clock; but *yak sāt-i-yi rūz* (vulg.) or *az rūz guzashtha* is “one hour after sunrise.” *Dasta* is 12 o’clock (Persian time) when both hands point to the handle.

- Retract**, *pas giriſtan*; *az va'da bāz-gasht k.*
- Retort**, *hāzir-javābī*; *javāb-i nā-tarāshīda* (a rude retort): *ambīq* (chem.).
- Retouch**, *qalam zadan*.
- Retreat**, *khalvat* or *khalvat-gāh*; *kunj-i 'uzlat*; *gūsha-yi 'āfiyat*.
- Retreat**, to, *qahqara raftan* ("to walk backwards, back out of the Presence"); also of an army); or *'aqab nishastan* or *pas kashidān* (of an army); *pusht-i sarakī* or *pas-pasakī raftan*, or *qahqara bar gashtan* (to leave the presence without turning the back).
- Retrench**, to, *kharj takhīj k.*
- Retribution**, *bāz-khwāst* (*k.*); *jazā* (gen., good or evil); *mujāzāt* (gen.); *mukāfāt* (gen.); *kayfar* (of sins, etc.). *Vide Return* and *Retribution*.
- Retrievable**, *darmān-pazīr*.
- Retrograde**, to, *vā taraqqīdan* (vulg. to 'progress backwards'); *vide Progress*); *taraqqī-yi ma'kus k.*: *az dast-būsi mayl bi-pā-būsi kardan*.
- Retrospection**, *az guzashta yād kardan*; *mulā-haza-yi umūr-i māzīya* (*k.*).
- Return**, *murāja'at* (*k.*); *bāz-gasht* (*k.*); *bar gashtan*; *jazā*; or *mukāfāt* (d. and y.) (requital). *Vide Retribution*, etc.
- Return**, *bāz gardānīdan*¹ (to send back); *bāz-* or *pas dādan* (give back); *bāz āmadan*; or *bar gashtan* (to come back); *dabba āvardan* (m.e.; to return to a shop goods purchased, in order to lower the price; shop-men call people who practise this trick *dabba-chī*); *mustaradd k.* (give back).
- Reveal**, to, *burūz dādan*; *fāsh*— or *ifshā kardan* (of a secret); *vahī k.* (to prophets only); *ilhām k.* (relig.); *kashf*- or *makshūf namūdan* (gen.); *parda az rū-yi kār-i kas-i bar dāshtan* (reveal a person's faults, etc.); *zāhir k.*; or *huvaydā k.*: *tajallī k.* (Sufi term for Revealing of God).
- Revealed**, *makshūf*.
- Revealer**, *parda bar-dār*; *kāshīf*; *ilhām-kun*. *Vide Blab*.
- Revel**, *jashn k.*: *dād-i 'aysh u 'ishrat dādan*. *Vide Feast*.
- Revelation**, *vahī* (to prophets) and *ilhām* (gen. from God); *mukāshafāt-i Yuhannā* (—of John); *tanzīl* (*k.*) (sending down from heaven of relig. books to prophets);
- 'ishq-i Khudā dar dil-am tajallī kard** (God's love was revealed to me).
- Reveller**, *'aysh-kun*.
- Revelry**, *vide Revel*; *ṣadā-yi 'aysh u 'ishrat va tār u tumbak* (sounds of—).
- Revenge**, *intiqām* (*giriftan*); *kīna* (*kashidān*); *'ivaz* (*g.*): *qisāṣ* (*g.*) (prop. of blood retaliation only).
- Revenge**, to, *tashdīd-i intiqām k.* (rare; to gratify one's revenge); *mī-khwāst ki az hamān zahr-i ki ān tā'iha har-sāla bi-ahālī-yi sar-haddat̄ hashānīda and bi-īshān̄ hashānād* (he wished to avenge and make them suffer the same—). *Vide Avenge*.
- Revengeful**, *pur-kīna*; *kīna-var*; *intiqām-kash*; *shutur-kīna*. *Vide Malice, Spite, etc.*
- Revenue**, *māliyyāt*; *khirāj*: *'āmil*, pl. *'ummāl* (collector of—).
- Reverberate**, *sadā pas dādan*.
- Revered**, *muhtaram*; *in mullā rā mardum parastish mī-kunand*.
- Reverence**, to, *hurmāt dāshtan*; *mu'bārak pindāshtan* (as the hoopoe, certain pigeons,² etc.); *bi-nigāh-i 'izzat dīdan*.
- Reverie**, *ghārq-i khayāl* (in a—): *hālat-i ghanūdagī*: *khalsa* (Sufi term).
- Reverse**, *hazīmat* (defeat q.v.); *nakbat* (disaster); *chi-hā bar sar-i man guzasht* (what reverses of fortune I have experienced!); *pas 'aks-i īn* (or *vārūna-yi īn*) *rā bi-kun* (then do the reverse); *tāraf-i vārūna* or *pusht* (of a medal); [*rū* opp. to *pusht* of medal]; *sar-i sikka* and *tah-i sikka* (in tossing only).
- Review**, *tagrīz* (review of a book; lit. "to praise").
- Review**, *sān dīdan*, tr., and *dādan*, intr. (to muster or count); *mashq k.* and *d.* (parade). *Vide Inspect*.
- Reviewer**, *tagrīz kun* or —*navīs*.
- Revile**, *zisht guftan*; *shatm k.*; *fuhs̄ d.* *Vide Abuse and Deserve*.
- Reviler**, *zisht-gū*: [bad-gū = backbiter].
- Revise**, *nazar-i sāni kardan* or *murūr kardan*; [*murūr k.* is also used for reconning lessons; *man dar īn tadbīr murūr mī-kunam* I will turn over this plan in my mind]; *ānchi navishta būdam hakk u islāh karda am* (revised and corrected).
- Reviser**, *islāh-kun* (correcter).
- Revision**, *tashīh* (to correct). *Vide Supra*.

¹ *Vāpas kūnānīdan* Afghan.

² *Kabūtar-i Yā Karim*, *kabūtar-i Yā Hū*, and *Kabūtar-i Yā 'Ali*.

Revive, *zinda shudan* and —*kardan*; *hāl rā tāza k.*, tr.; vide Resuscitate; *tijārat hālā shurū'-i bi-taraqqī karda ast*=*bāzār-i tijārat garm¹* *shuda ast* or *rauwaq girifta ast*; *in chāhī rūh-i tāza-i dāda ast* (the tea has revived me=*quvvat yāfta am*).

Reviver, *muhyī-yi rusūm-i qadīm ast* (reviver of ancient customs); *muṣarrīḥ* (reviving; of sherbets, scents, etc.).

Revocation, *nukūl* (m.e. breaking one's word). Vide Cancellation.

Revolt, *yāghī-garī* (*k.*); *shūrish* (*k.*); *baghāvat* (*k.*); *gardan-kashī* (*k.*); *fitna* (*k.*); *fāsād* (*k.*) (to be mischievous, to cause a disturbance).

Revolution, *gardish*; or *dawr* (of planets); *inqilāb*, pl. *inqilābāt* (vicissitudes). Vide Revolt and Mutiny.

Revolutionary, *bāghī*; and *yāghī*; *tāghī*. Vide Revolt.

Revolve, *gardīdan*, intr.; and *gardish k.*, intr. (but with *dādan*, tr.); *dawr z.*; and *char-khīdan*; and *pirr khurdan*, intr. (vulg.).

Revolver, *shash-lūl*; or *shush-mīl*; or *varvara* and *rivalvar²* (Eur.) (the pistol).

Revolving, *davvār*.

Reward (subs.), *jazā-yi 'amal u kayfari gunāh khwāhand kashīd* (they will be rewarded according to their deserts); *jazā*; or *gavāb* (in the next world). Vide Retribution, etc.

Reward, *to, ajr*; *haqq³'l-'amal* (remuneration); *in 'am*; *haqq⁴'-sa'i-yi ūrā dādam* or *az khijālat-i zahmat-i ū birūn āmadam*; *muzd-i dast* or *muzd-i shast* (reward, tip). Vide Fee, Tip, Wages.

Reynard. Vide Fox.

Rhagis, *Ray* (the ancient Rhagis).

Rhetoric, *'ilm-i ma'āni u bayān* (gen.); *'ilm-i bādi* (deals with figures only); *'ilm-i bayān* (how to express the same idea in different ways; includes exposition); *'ilm-i ma'āni* (deals with the order of words in rhetoric).

Rheum, *nazla* (from eyes and nose); *zukām* (ditto); *chirk* (vulg.).

Rheumatism, *ustukhwān-dard*; *bād-i maʃāsil*; *vaja'-i* (or *dard-i*) *maʃāsil*.

Rhinoceros, *kargadan* or *karg*.

Rhubarb, *rīvand-i Chīnī* (med.); *rīvās* (wild rhubarb for the table).

Rhyme, *qāfiya*, pl. *qavāfi*; *saj'*⁵ (rhymed prose).

Rhyme, *to, muqaffa gardānīdan* (of poetry); *musajja'* *g.* (of prose).

Rhyming, *qāfiya-dār*, adj.

Rhythm, *mawzūniyyat*. Vide Alliteration

Rhythrical, *mawzūn*.

Rib, *danda*; *ustukhwān-i pahlū*.

Ribaldry, *harzagī*. Vide Indecency.

Riband, *pahnak* (of any material); *navār* (tape); also "nawar"); *in kōghaz-hā rā bā navār-i bi-band*.

Rice, *birinj* (without husk); *shaltūk* (in husk); *chilo* (boiled); *fixinjān* (a Persian dish made of rice, almonds, pistas, pomegranate juice and meat); *katta chilo* (boiled without butter); *firnī* (rice pudding); *shulla* (rice and water boiled; a gruel for sick people).

Rich, *ghanī*, pl. *aghniyā* (rich); *mutamavvil* (wealthy); *māl-dār⁶*; *dawlat-mand* (very wealthy); *sāhib-i sarvat* (rich); *pūl-dār* (monied); *charb* (in cookery); *vasī'* (of a language); *sanjāf-i qabā-yash pahn ast* (= he has all the good things of this world); *naw-kīsa* (nouveau riche).

Riches, *dawlat* (great wealth; also fortune); *garvat* (riches); *tamarrul* (being wealthy; in Pers. wealth).

Richness, *charbī* (of food); *vus'at* (of language).

Rickety, *lag* (of chair; of teeth).

Rid, *dast bi-sar zadan* (local?) (to get rid of a person); *ūrā bāyad-jarīgh kard* (get rid of him; gen. of killing).

Rid of, *har-chi ki bi-duzdī*, *āb kardan-ash⁷ pā-yi man ast* (I'll undertake to get rid of all you steal).

Riddle, *hall-i in mu'ammā rā mī-lavānid bī-kunid* or *'ugda-yi in mu'ammā rā mī-lavānid bī-gushāyid?*

Ride, *savārī k.*; *ū har rūz subh savār-i asp mī-shavad* or —*savār-i asp shuda bi-tararruj mī-ravad*: *tark nishastan* (to ride pillion). Vide Oblique.

¹ Opp. to *bāzār kasād shuda ast*.

² *Rivalvar* used in newspapers in Tehran.

³ Also a sort of monogram on a seal; thus, one named 'Ali might engrave as his *saj'*: *Huw⁸ 'l-Aliy⁹* = *ū-st buland-i buland-tarin*.

⁴ *Māl-dār* also applies to an owner of horses or donkeys, etc.

⁵ Lit. "dissolve."

Rider, *savār*: *rākib* (or “riding”; pres. part.): *dast-i savārī-yi khūb dārad* (he is a good rider).

Ridge, *tīgha* (also height); *bar-āmadagi*: *marz* (between two fields; used as a path).

Ridicule, to, *rīsh-khand* *k.* (with laughter; also to chaff, coax, make a fool of): *istihzā* *k.* (deride, scoff at; not friendly): *tamashkhar k.*; or *maskhara k.* (friendly or otherwise): *bi-nasīhat-i man tamashkhar* (or *istihzā*) *mī-kunad*. Vide Deride, Taunt, Chaff.

Ridiculous, *muzhik*; *khanda-āvar*.

Ridiculously, *bi-qadrī ki khanda mī-ārad*.

Riding, *savārī* (*k.*); *ham ‘inān*, adj. (riding side by side): *savāra*, adv. (on horseback; also subs. = “cavalry”).

Rife, *mustawī*; *shuyū* *dārad*; *ghalaba dārad* (of a disease): *in aīvāh shuyū* (or ‘*umū-miyyat*) *dārad*.

Rifle, *tufang* (any rifle or gun): *tufang-i fātilā* (match-lock): *shamkhāl* (a *jazā’il*): *māsha* (trigger): *chaqmāq* (cock): *tasma* (sling): *bast* (band): *nazar* (sight q.v.): *qundāq* (butt): *lūla* (barrel); *sumba* (cleaning rod): *sar-nayza* (bayonet).

Rifle, to, *khāna-dār sākhtan* (of a gun): *tārāj* *k.* (plunder).

Rifled, *khāna-dār*.

Riflemen, *tufang-chī* (any one with gun or rifle): *shamkhāl-chī*, etc.

Rig, *yak-khāya* (adj. with one testicle).

Rigging, *maftūl* (of a ship; also twisted wire and a beam).

Right, Rights, *rāst*, adj. (right hand; opp. to *chap* “left”): *dast-i rāst* (on the right hand): [*chap u rāst* is also applied to the links of a curb chain, i.e. when flat and smooth they are *rāst*; when twisted *chap*]: *kih az mih namī-dānad* or *in qadr khar ast ki hir tā pir sar-ash namī-shavad* (= he does not know his right hand from his left): *agar bā mā bi-safar bi-yāyīd fa-huwā* ‘*l-murād va-illā turā ikrāj mī-kunam* (if you’ll come with me on the march all right; if not, I’ll dismiss you): *bī-chāra dād-ash bi-jā-i na-rasīd* (the poor thing did not get her rights): *agar haqq-i man ham az bīkh sūkht bi-shavad qasam-i darūgh na-khwāham khurd* (if I lose my rights even, I won’t foreswear myself): *in harf hisābī* ‘*st* (this is all right); *in qabā barāyi shumā dūkhta shuda ast* (you are the right man in the right place): *haqq-i murūr* (right of way): *khaylī khūb*, or *bi-*

chashm (all right!): *savāb dōnistan* (to deem right); *yā ghalat yā savāb in rā mī-kunam* (right or wrong I’ll do it). Vide Serve, Proper and Hand.

Right angle, *zāviya-yi qā’ima*.

Righteous, *sālih*; and *pārsā* (good, upright); *durust-kār*; *rāst-kār*: ‘*ādil* (just).

Rigid, *sakht*; or *muhkam*; or *qā’im* (immovable); *durusht*; or *sakht* (severe).

Rigour, *shiddat* (of season, etc.): *sakht pā-bandī* (*k.*).

Rill, *rishla-āb* (nat. or art.).

Rim, *lab* (of cups, of streams): [*kinār*, brink of stream].

Rime, *zhāla* (hoar frost); *sarmā-rizak* (ditto).

Rind, *pūst*.

Ring, *halqa* (any large ring or circle): *an-gushtar* (for finger): *khātam* (a signet ring): *gūshvāra* (earring): *khalkhāl*; or *pā-baranjan* (ankle-ring): *sadā-yi zang* (of bell): *jiring* or *tiring* (of metal). Vide Vibration.

Ring, to, *zang* *z.* (of bell): —*kūbīdan* (to strike, a gong, etc.): *halqa* *z.* (form a circle): *bi-dawr uftādan* (to ‘ring up’; of falcon and heron, etc., also to ‘soar’).

Ring-leader, *sar-i jūqa*; ‘*alam-dār*; *sar-halqa*: *umm-w'l-fasād*.

Ringlet, *ja'd* (tight short curl): *turra* or *kalāla* (hanging, like dervish’s): *mū-yi bāftāni* or *mū-yi musalsal* (a plait): *zulf* (sp. short Persian curls round the head in a man; or in a woman the side curls at the ear). Vide Curl and Hair.

Riot, *shūrīsh* (*k.*); *shulug* (*k.*); *balvā* (*k.*): ‘*arbada* (*k.*) (disturbance, of drunkards): *lūtī-bāzār* (*k.*)

Rioter, *balvā-kun*; *fasād bar-pā kun*.

Rip, *bar darīdan* (of cloth): *shikāftan* (to rip open): *chāk* *k.* (ditto): *khānum yak harf-i parānīd* (the lady ripped out a bad word).

Ripe, *rasīda*: *nīm-ras* (half-ripe): for ripe in age vide Age.

Ripen, *in mīva nazdīk bi-rasīdan ast*.

Ripeness, *rasīdagī*.

Ripple, *mawj* (vulg.): *vāqt-i ki havā mī-vazad rū-yi āb zanjira mī-ufstad*: *mū-yash mawj dārad*. Vide Wavy.

Rise, *āghāz*; or *binā* (beginning): *bar-āmadagī*; or *irtijā* (of ground).

Rise, to, *bar khāstan*: *bāyad ṣubh-i zūd bar khīzīm*: *buland shudan* or *pā shudan* (stand up): *qīmat-i nīl taraqqī karda ast*; [*tanazzul* *k.* to go down]: *tulū* *k.* (of sun or moon or stars); *bar āmadan* (ditto):

bālā raftan (of ground, or of prides) : *ziyād* sh. (of river; vide Flood) : *buland shudan* (of birds).

Risk, *khatar*; or *mukhātara* (danger) : *jān dar khaṭar nihāda* —(at the risk of my life); *tark-i sar guſta*; or *jān bi-dast giriſta* (ditto).

Risk, *dar khaṭar afgandan*: *bā jān-i khūd bāzī karda ki murtakib-i īn amr shuda am* — Prof. S. T. (I have risked my life in doing this): *agar jur'at mi-kunī bi-kun* (= if you care to risk it, do it).

Rissole, *kūſta* (large); *kūſta-rīza* (small).

Rite, *rasm*, pl. *rusūm* and *rusūmāt*.

Rival, *raqīb* (in love, in trade) : *hariſ* (opponent in a game; and rival in trade) : *ham-kār*; *ham pīsha* (of the same profession): *hūy* and *hū* (rival wife). Vide Adversary, Opponent.

Rival, to, *ham-chashmī* k.; *ham-sari* k.; *dam-i barābarī*, etc. z.: *muqābala* k.: *dam-i musāvāt zadan*: *lāt-i barābarī* z.

Rivalry, *raqābat* (in enmity) : *barābarī* (k).

River, *rūd*; *rūd-khāna* (prop. bed of river); *nahr*, pl. *anhār* (small river, but sp. canal): *dar īn mawsim rūd-khāna pur zür ast* (the river is high now): *daryā* (large river and also sea): *jū* or vulg. *jūb* (brook).

Rivet, *bast* (z.); *band* (z.); *gingū* (k.): *ān bushqāb rā bast bi-zan*.

Rivulet, *jū* vulg. *jūb*.

Roached-back, *māhi-pusht*; *khar-pusht*.

Road, *rāh*: *turuq* (roads, pl. of *tarīq*; in the sing. used for "manner" or met.): *rāh-i sākhta* (a made road): *shāh-rah* or *shāri'i-i āmm* (high-way): *rāh-i shūsa* (Fr.; a metallised road): *mard-rāw* (pavement, etc., by the side of a street): *khiyābān* (a path in a garden; also an avenue with trees); *tarīqa*; or *maslak* (met. and relig.).

Roadstead, *langar-gāh*.

Roar, to, *na'ra* k.; *ghurrīdan* or *ghurra kashīdan* (of animals, big guns): *sadā-yi ghur-rish-i daryā rā mī-shinaram az īn-jā*: *gulūla bi-sar-ash khurd ki ghurrīdan az yād-ash raft* (the bullet struck its head and stopped its roaring).

Roaring, *ghulghula* (of a crowd): *khurūsh* (of wind).

Roast,¹ *biryān* k. or *surkh* k. (to fry in butter);

kabāb k. (to grill on a skewer, or to broil); "buy a roast for four, with iced lemon-sherbet as well" *kabāb-i chahār natarī bā yakh u aʃhura*² *bi-gīr*.

Rob, to, *duzdīdan* (gen.): *lukhti kardan* (lit. to strip naked): *sariqat* k. (petty theft): *hama-yi asbāb-i nuqra-yi sufra-ash rā duzd burda* (all his silver plate was robbed): *rāh-zānī* k.; and *chāpidan*; and *ghārat* k. (prop. highway): *qat'-i tarīq* k. (highway only).

Robber, *rāh-zan*; *sar-i rāh-gīr*; *qat'-i tarīq*; *duzd*: *pāshna-burida* (local): *sāriq* (petty thief).

Robbery, *duzdī* (gen.): *rāh-zānī*; *qat'-i tarīq*; *ghārat-gārī* (highway): *sariqat* (petty theft).

Robe, *libās*, pl. *albīsa* (dress, vestments); *khirqa* (of dervishes): *kisvat* (gen. of dervishes): *khil'at* (robe of honour); *khil'at-pāshān* (a special place outside a city; to it a Governor advances to receive a robe sent him by the Shah): *jubba* (a cloak to the heels): *āb-dast* (ditto with tight, formerly loose, sleeves); *'abā*. Vide Cloak.

Robust, *bā bunya* or *sāhib-bunya*; *qavi*: *sīhhāt-ash kāmil ast* (he is in robust health).

Roc, *rūkh* (the myth. bird).

Rock (subs.) *sākhra*: *kūh* (in the sea): *jahāz bi-kūh khurda gharq shud* or *shikast* (the ship struck a rock and was wrecked).

Rock, to, *jumbīdan*, intr.; *jumbāñdan* tr.; [a Persian cradle is a hammock or swing. Vide Swing.]

Rocket, *fishfishak*; or *shīhāb-i-havā*; or *tīr-havā* or *tīr-i-havā* (the common kind); *gulūla-yi qun/už* (that scatters different coloured balls?)

Rocky, *sangī*; *pur-sang*.

Rod, *sumba* (ram-rod or cleaning rod): *ehūb-tarka* (pliant rod or switch).

Roe, *āhū-yi māda* (female of the gazelle); *māda-gavazn*, etc.: *ushpul* or *tukhm-i-māhi* (of fish); *jigar-i-māhi* (soft roe; smelt).

Rogue, *pidar-sūkhta* (scoundrel): *janqula-bāz*; ³ *gurg-i bārān dīda* or *gurg-i-kuhna* (old soldier, old rogue); *juvalaghī* (m.c. - a funny rogue); *dast-kaj* (not straight in money matters); *nā-qulā* (gen.); *qallāsh* (trickster): *dum-burida*. Vide Cheat, etc.

Roll, *tūmār*⁴ (of paper only); *lūla*⁴ (of

¹ The Persians do not roast before a fire.

² Corruption from za qā'a / ūz, a low class of people who play tunes by tying bells to their waists, arms and legs, and dancing.

³ *Tūmār* also means a written scroll, and *lūla* any pipe or piping.

⁴ *Aʃhura* is the juice of lemons or of *nāranj*.

anything); [*lūla-bād=gird-bād*, a ‘devil,’ a small whirlwind].

Roll, to, *lūla kardan* (roll up); *īn hā rā tū-yi kāghaz bi-pich* (wrap these up in paper); *bar zadan*, tr. (roll up): *ghaltīdan*, intr.; *takān khurdan* or *muramā k.* (of ship; but *vide* Pitch): *pahn k.* (roll out; spread out). *Vide* Waddle.

Rolling, *ghaltān* (P. part.); *mutazalzil* (Ar. part.): for subs. *vide* Drum.

Rolling-pin, *tīr-i nān-pazī* (for pastry): *chūcha* (for sweets; it is thicker in the centre).

Roman Catholic, *kātolīk*.

Romance, Fr. *rūmān* (novel).

Romancer, *afsāna-gū* (polite for liar); *rūmān-navīs* (novelist).

Rome, *Rūm-i Itāliyā*.¹

Roof, *bām* or *pushi-i-bām* (outside); *saqf* (roof or ceiling): *saqf-i khāna pāyin āmad* (the roof came down; not *bām* which is the outside of the roof): *bāmhā va bālā-khānahā mamluv az zan u mard u bachcha būd*—Shah’s diary (the roofs of the houses and the balconies were full of men, women, and children): *saqf-i-kamānī* or *hilātī* (arched roof): *mahtābī* (a flat roof, a terrace): *shīrvānī* or *saqf-i khar-pushti* (gabled or lean-to roof). *Vide* Palate.

Rook, *kalāgh-i halāl-gūshīt*.

Room, *uīāq*: *hujra* (sp. in caravansara or in shop): *pastū* (a small back or private room opening into a large room); *sīdarī* (a small room with three doors); *pānj-darī* (with five doors): *shikam-darīda*² (a room with broken walls, i.e. there is a large recess with doors): *fālār* (large verandah): *sāndūq-khāna* (for money, jewels, clothes): *maṭabb* (consulting room of a physician): *jā na-būd* (there was no room): *gūshvāra* (a small projecting room on the flank of a house). *Vide* Back-room, Closet.

Root, *bīkh* (the foot of a tree or of anything): *rīsha* (under-ground roots): *darakht rā az bīkh buridand* (they cut down the tree near its root, i.e. close to the ground; but *darakht az rīsha kanda shuda ast* uprooted): *khar-i man az bīkh dum na-dārad* (my ass is quite tailless): *masdar* or *māddā* (gram.): *asl u far* (root and branch; also principal

and interest); *pūl māya-yī har fasād-i-st.* *Vide* Foundation.

Root out, to, *bar kandan*; *az rīsha bar kandan*; *az rīsha kashīdan*: *rīsha rā tā āb rasāndan* (fig.; to root out utterly, i.e. to track the roots up to the water whence they draw sustenance): *nasl-i-ūrā az rīsha kand*, or—*istīsāl kard*, or—*mustāsal sākht* (he utterly destroyed his race).

Rope, *tanāb* or *rīsmān*³; *tanāb* (for tents): *āvāng* (a stretched rope for drying clothes, etc.): *gātīma* (of goat-hair): *nardbān-i rīsmānī* (rope ladder on ships): *kamand* (rope-ladder of thieves; a knotted rope with a hook at the end): for “picketing rope” *vide* Chain.

Rope-dancer, *band-bāz*.

Rope-maker, *rīsmān-sāz*; *rasan-tāb*.

Rosary, *subhā*; *tasbīh ma-i shaykhī sad u yak dāna dārad* (the *shaykhī* is the large bead that indicates that one round has been told): *gul-zār* (rose-bed); *gulistān* (any flower garden).

Rose,⁴ *gul* (also any flower); *gul-i gulāb* (rose only); *vard*, Ar. (in med.): *gul-i surkh* (pink and scented; blooms in spring): *gul-i ātashī* (dark red): *gul-i muhammadī* (pink; blooms from spring to autumn): *gul-i zard-i panj-par* (a single yellow rose like a butter-cup); *gul-i zard-i sad-par* (double ditto): *gul-i du-rūya* (single; deep red inside and yellow outside): *nastaran* (single, white; like a dog-rose): *gul-i sag* (wild, dog-rose): *gul-i Rashtī* (pink without scent): *gul-i mishkīza*⁵ (small, white, double): *gul-i chāhī* (tea-rose): *gul-i rūghānī* (from which a med. oil is extracted): *gul-i payvandī* (grafted rose): *bulbul āshiq-i gul ast*: *jā-yi gul gul bāsh va ja-yi khār khār* (at Rome do as Rome does): for ‘under the rose’ *vide* ‘Secretly’: *gul-qand* (conserve of roses used in medicine): *gul-gūn* (rose-coloured): *gul-i safid khūsha basta būd* (the white roses were in bloom).

Rosette, *gul*.

Rose-water, *gulāb*; *gulāb bi-rū-yi khwānand-agān* (a phrase used by an author when about to narrate something nasty): *vaqt-i ki ism-i Muhammad rā bi-gīrī bāyad dāhān-at rā az gulāb bi-shūrī* (a saying).

¹ *Rūm*, Turkey.

² In ordering felts for the floor it is almost sufficient merely to mention the name of the room without giving dimensions.

³ *Rīsmān*, also string. ⁴ It is a vulgar saying that the rose has the scent of the Prophet.

⁵ Apparently from the diminutive of *mushk*, vulg. *mishk* “musk.”

Rosiness, surkhī.

Rosy, gul-gūn: *pusht-i gulī* (light pink) : *gul-rukh* (rosy-cheeked).

Rot, pūsīdagī (dry) : *gandagī* (putrifaction) : *jafang na-gū*, or *laghv ma-gū* (don't prattle rot) ; *pā dar havā harf mī-zanad = chāna-ash laqq ast* (he's talking a lot; and hence rot).

Rot, to, pūsīdan (dry) : *gandīdan*; or *fāsid shudan* (putrify) : *kirm z.* (to be worm-eaten; of wood, flesh, etc.).

Rotten, pūsida, vulg. *pūt* (perished; of wood, leather, cloth) : *gandida* (putrified).

Rotter, mā-fingī (useless or 'rotter,' of men; from *fung* = snot q.v.).

Rouge, surkhāb (a powder) ; *ghāza*.

Rough, durusht; or *khashin* (of cloth, temper) : *zibr* (of cloth only) : *mutalā'īm* (of sea) : *nā-pardākhta* (unpolished; of things) : *dibsh* (astringent to taste) : *nā-hamvār* (uneven; of ground) : *sakhtī-hā-yi kār rā ū kard* or—*mutahammil shud* (he did the rough part of the work) : *nā-tarāshida* or *na-kharāshida* (unpolished; of people) : *pācha-var-mālida* (uncouth, of low people only; lit. 'with trousers tucked up at the bottom') : *aldang* (rough in behaviour, boorish) : *lūtī*, pl. *alvātī* ; *āwāsh* (the sing. *vabsh* not used) (roughs of the town).

Roughness, durushtī ; *khushūnat* ; *zibrī*.

Rough-rider, chābuk-savār.

Roumania, Rūmāniya.

Round, gird; *mudavarvar* ; *kurāvī* (adj.) : *gird-ā-gird*; or *dawr-ā-dawr* (adv. all round) : *har ḥaraf-i* — ; *ātrāf-i shahr* (around the city; the suburbs) : *chahār dawr-i Kirmān kūh ast* (all round Kerman there are hills) : *dawr* subs. ; *dawr-i sharāb* : *bi-dawra-yi mulāqāt raftan* (a round of calls) : for round-about vide Confusedly.

Rounded, mudavarvar.

Round-faced, gird-rukhsār.

Rouse, to, bīdār k. (awaken) : *shūrānīdan* (—to tumult) : *bar-angīkhīlan* (animals; people to tumult) : *bar-āshufstan* (of people) : *khud-ash rā takān dādan* and *par-pūk kardan* ('to rouse,' intr.; of falcons or little birds) : *suk k.* (stir a person up, poke him). Vide Tease, Stir.

Rout, to, inhizām dāda parāganda k.

Route, rāh; *rū bi-* (en route to—).

Routine, umūr-i juziyā u rūz-marra (routine matters) : *tartīb-i mugarrara*.

Row, qītār (gen.) : *saff* (rank), pl. *suʃūf* : *radīf* (one behind the other) : *jinjāl* or *āshūb ma-kun* (don't make a row, or don't quarrel) : *ghawghā* (any noise) : *chi ma'raka ast?* (what's the row !) : *khaylī awzā' bar pā kardam* (I kicked up a row).

Row, to, pārū zadan.

Rowdiness, kawlī-gari ; *shuluq-kārī*.

Royal, shāhāna ; *mulükāna* ; *shāhvār* ; *khusravāna*.

Rub, mālīdan (with the hand) : *sūdan*, rt. *sā*, tr. : *farsūdan*, tr. (to grind, wear away, rub, gall) : *sā'īdan* or *sābīdan* (for grinding) : *dast sūdan* (to rub the hands in grief) : *shāl mālīdan* (a horse; with gloves or a coarse piece of cloth) : *kaf-māl kardan* (to rub in the hand, as ears of corn, etc.) : *zadūdan* tr. (to remove rust, polish) : *māhv k.* (efface q.v.) : *kīsa kashīdan* (of the body in a bath; with a glove).

Rubber, kīsa-māl (shampooer in Turkish bath) : *jīr* (India rubber) : *kash* (elastic) : *gīr u kash*, vulg. (rubber).

Rubbed out, sā'īda ; *māhv shuda* (effaced q.v.).

Rubbing, mālīsh (k.) (of horse, etc.) : *musht u māl* (k.) (friction; shampooing).

Rubbish, khas u khāshāk (sweepings) : *khākrūbā* (heap of sweepings) : *ashghāl* or *ashkhāl*, or *āl u ashkhāl* (m.e.; bits of paper, chips, etc. lying about a room; vide Refuse) : *rasht* (the refuse of a house; *rasht-dān*, dust-bin, dust-hole). Vide Rot.

Ruby, yāqūt : *la'l* (rare) : *yāqūtī* or *yāqūtrang*, adj. ; *la'l-gūn* (rare).

Ruck, chīn ; *shikanj* (in carpet). Vide Carpet.

Rudder, jahāz bi-tall-i rīgī khurda sukkān-ash shikast.

Ruddiness, surkhī.

Rude, gustākh ; *bi-adab* ; *bad-tahzīb* (in manner) : *khashin* (rough, rude) : *ṣidq-i nā-mābū'* (rude truth). Vide Rough.

Rue, ispand : *harmal* (wild).

Rueful. Vide Doleful.

Ruffian, az awbāsh ; *arāzīl* (pl. for sing. *razīl*, which means low in birth or actions) : *qul-chumāq* (a sturdy ruffian) : *bi-zan bahādūr* (a ruffian). Vide Rogue, Canaille.

Rug, qālichā (small carpet) : *khirsak* (a coarse rug) : *gilīm* (a carpet without pile).

Rugged, nā-hamvār : *khashin* (of features) ; *nā-mulā'īm*.

- Ruin, *inhidām* (of buildings) : *kharābī*; *vīrān sh.* (of places).
- Ruin, to, *kharāb* k. : *pāymāl* k. (lit. tread under foot) : *munhadim sākhian* (to raze to the ground) : *dimār az rūzagār-i kasī bar āvardan* (of people) : *zātī* k. (of people or things) : *vīrān* k. (of places).
- Ruined, *kharāb* ; or *makhruūb* (gen.) : *munhadim* (demolished ; of buildings) : *pā-māl* : *ma'dūm* (gen. non-existent) : *muflis* (penniless).
- Ruined, to be, *khāk-nishīn* or *tabāh shudan* (of people) : *dawlat-ash talaq shuda ast* or *pakhsh shuda ast* : *ākhir* 'l-amr az īn kārhā rūzagār-ash siyāh mī-shavad : *ujāq-i shān khāmūsh* (or *kūr*) shud (the fortunes of that family were ruined) : *qal'a-yi kharāba* (a ruined fort).
- Ruiner, *vīrān-kun* ; *mukharrib* ; *bar-bād-dih*.
- Ruining, *takhrīb*.
- Ruins, *kharāba* : *āvār* (m.c., ruins of a building) : *man bi-sabab-i ū bar bād shuda am* : *baqāyā-yi shahr-hā u qurā dar hama-yi atrāf numāyān ast* (covered with the remains of the ruined cities and villages).
- Rule, *hukūmat*, etc.; vide Government : *qānūn*, pl. *qārānīn*, etc.; vide Regulation and Custom : *tartib-i dars-i khud rā chi tawr dāda id?* : *bāyad shumā bi-amr u nahy-i buzurg-i khud-i tān muṭī' bāshid* (you ought to be obedient to the rules of your superior) : *rusūm*, and double pl. *rusūmāt* (customs, etc.) : *sunan* (relig., pl. of *sunnat*).
- Rule, to, *khatt kashidān*; or *mīstār namūdan* (of lines). Vide Govern.
- Ruler, vide Governor : *mīstār* (the Eastern paper-pad with cross-lines of silk; placed under the writing paper it makes straight lines by ridges).
- Rumbling, *garāqur-i shikam* (of stomach).
- Rumelia, *Rūmalī*.
- Ruminant, *hayvānāt-i nushkhwār-kun*.
- Rumination, *nushkhwār* (k.).
- Rumour, *ajvāh* ; or *hamhama* ; or *shuhrat* : *aqvāl-i arājīf* (false rumours) : *dar ajvāh uftāda ki* or *sari-zabān-i mardum uftāda ki*— or *zamzama dar miyān-i mardum uftāda ki*— (there is a rumour that —; it is rumoured that—).
- Rump, *surīn* ; *kafal* (of living things) : *rān* (butcher's word for rump).
- Run, *davīdān*, rt. *daw*; vide Flee, and Meet : *'aqab ash davida ūrā bar gardān* (run after him and call him back) : *jārī shudan* (flow) : *nashf* k. (to spread ; of ink on blotting paper ; of colours of cloth in washing) : *bi-dumbāl raftan* (to follow ; run after a person) : *uftādan* (to run over, spill) : *tak u daw* k. (to run about, labour) : *kāliska-am az rū-yi sag-i radd shud*.
- Runaway, *gurīzān*; *fīrī* (deserter, fugitive) ; *gurīz-pā* (truant q. v.).
- Runner, *davanda* : *qāṣid* (messenger, post-runner) : *shāṭir* (before a carriage).
- Running, *davān* adj. : *āb-i ravān* (running water) : *ū az maydān raft* (he is out of the running = *dākhil-i maydān nīst*) : *az maydān dar kardan* (to put out of the running) : *dākhil-i maydān* or *dākhil-i daw nīst* (to be out of the running).
- Rupee, *rūpiya* or *rupiya*.
- Rupture, *ghūrī* (m.c.) ; and *fatq*. (med.) : *shikast* ; or *rakhna* ; or *khalal* (in friendship) : *ishtiqāq* : *bī-parda ḥāṣar-i 'adāvat zāhir gasht* (open rupture) : *faskh* (violation) : *pāra sh.* (of liver) : *tarakidān* (of gall-bladder).
- Ruptured, *ghūrī* P. : or *mājīūq* or *jātiq* (?) Ar. ; or *fatq bi-ham rasānīda* (the accident).
- Rural, *dīhātī* (of places or persons).
- Ruse, *rūbāh-bāzī* (k.). Vide Trick.
- Rush, *hujūm-i hamla* (in a body) : *jast* k. (of a single person).
- Rusk. Vide Bread.
- Russian, *Rūsī*.
- Rust, *zang* (z.).
- Rustum. Vide Bravery.
- Rustic, *rūstā-zāda* ; *dīhātī* (also ignorant).
- Rustling, *khish khish* (of clothes, or snake in the grass).
- Rusty, *zang-zada* or *zang-girifta* or *zang-āluda* : *'ārī* (out of practice; lit. naked) ; *Fārsī-am zang khurda ast* (my Persian is rather rusty).

S

- Sabbath, *sabt*; *yawm^u's-sabt*.
- Sable, *samūr*, for *sammūr*; *qara khaz* T. (the black marten).
- Sabre, *shamshīr*; *sayf*, pl. *suyūf*.
- Sacer, F. Vide Falcon.
- Sachel, *juzv-dān*.
- Sack, *javāl*; in ports, *gūnī* (gunny-bag) ; *ghārat* (k.) (of a town).
- Sack-cloth, *palās*.
- Sackful, *pūl khidmat-i shumā javāl javāl mī-āvarim* (we'll bring you money by the sackful).
- Sacrament, '*ashā'* Rabbānī.

- Sacred, *muqaddas*; *amākin-i mubāraka* (sacred places).
- Sacred, *khāk-i Karbalā rā tabarruk khayāl karda bar mī-dārand* (they consider the dust of Karbala a sacred relic to be collected and taken away).
- Sacrifice, *qurbān* or *qurbāni* (k.) (an animal); *fidā* (k.) (met.): *yak shutur-i nah̄r kard* (he sacrificed a camel); *namī-khyāst jamī-i ikhtiyār-i hukūmat-ash rā niyāz-i mihrāb-i shari‘at kunad* (he was indisposed to sacrifice all his temporal powers).
- Sacrificed, *qurbāni shuda*; *ma:būh* (slaughtered).
- Sacrificer, *qurbāni-kun*; *zābih* (prop. the man who cuts the throat); *nah̄r-kun* (gen. of camels).
- Sacrilege, *intihāk¹ 'l-mahārim*.
- Sacrilegious, *kufr-āmīz* (of speech).
- Sad, *malūl* (of a person); *gham-āmīz*; or *ranj-āmīz*; or *pur-huzn*; or *ghamgīn* (of a tale); *bi-juz ghammīn va a/sūs rafiq-i dīgar na:dāshīm*—Prof. S. T. (I was sad and alone); *lunj-ash āvīkhta ast* (he looks down in the mouth).
- Saddle, *zīn* (for riding horse); *tark* (the back part of a saddle or of the horse); *jahāz* (of camel); *pālān* (pack-saddle for horse, mule, or donkey); *shāl* (vulg. pack-saddle for donkey); *garbūs* (saddle-bow); *qallāq* (saddle-tree); *takaltū* (the stuffing of a pad of a saddle).
- Saddle, to, *zīn k.*
- Saddle-bag, *khurjīn* (made of carpet or *gilīm*).
- Saddle-cloth, *'araq-gīr* (a felt under a saddle); *ghāshiya* (rare); *zīn-pūsh* (over the saddle).
- Saddled, *zīn-karda*.
- Saddler, *zīn-sāz* (maker of the tree).
- Saddle-tree. *Vide Saddle.*
- Sa‘di, we are going to visit the tomb of Sa‘di, *mī-ravīm ziyyārat-i mazār-i Shaykh Sa‘di bi-kunīm*; (in Shiraz it is now known as *musallā*, “a place of prayer”); it is close to the tomb of *Hafiz*: *Sa‘diyya*, tomb of Sa‘di (and *Hāfiyya*, of Hafiz).
- Sadness, *dilgīrī*; *malāl*.
- Safe, *īman* for Ar. *āmin*; *bi-salāmat*; *bi-khātar*; *shanīdām ki bi-salāmati vārid-i Landan shud*: *sandūq-i āhan* (for jewels): *shir-āvīz* (meat-safe, etc.). *Vide Cupboard.*
- Safe-keeping, *nīgāh dārī*; *hīfāzat*.
- Safety, *aman*; *amn*; *salāmat*; *salāmatī*; *īnjā bi-amnīyyat mī-tavānim bi-sar barīm*.
- Safety-valve, *sūrākh-i dar-rāw* (lit. and met.).
- Saffron, *za‘farān*: *muza‘/ar* (p.p. saffroned; coloured or flavoured with saffron).
- Sagacious, *zāki* (of humans): ‘*aql dārad* (of men or animals): *dānā* (wise, of humans; and sometimes of animals).
- Sagacity, *fīrāzat*; *shū‘ ūr* (of men or animals).
- Sage, *hakīm*, pl. *hukamā*. *Vide Philosopher.*
- Sago, *sāgū* (Eur.).
- Said, *mazkūr* (mentioned previously); *sā-biq² z-zikr*: *mī-qūyānd* or *manqūl ast* (it is said).
- Sail, *īn kīshī na tīr dārad na bād-bān* (this ship has neither mast nor sail); *parda*: *dah farvād kīshī* (=ten ships).
- Sail, to, *jahāz kay rāh mī-ustad* (when will the ship sail?): *shirā* *kashīdan* (to set sail): *mī-khwāham qadr-i rū-yi daryā sayr kunam, dīl-am bāz bi-shavad* (I want to refresh myself by a sail). *Vide Walking.*
- Sail-maker, *shirā-sāz*.
- Sailor, *jāshū* (P. Gulf word); *khālāsī* (gen.); *mallāhān sayr-i mamālik-i mutaṣarrīqa mī-kunand*
- Saint, *pīr* (at a shrine); *valī*; *muqaddas* (a holy man).
- St. John, *Yahyā-i ta‘mīd dihanda* (St. John the Baptist); *Yūhānnā-i Injīlī* (St. John the Evangelist).
- Saintly, *muqaddas shī‘ār*; *valī-sīyat*
- St. Petersburgh, *Pītīr*: *San Patarbūrgh*.
- Sake of *barāy-i*; *barāy-i khāt-r-i*; *barāy-i pās-i khātir-i*; *az bahr-i*.
- Salad, *salāt* (Eur.); *sirka shīra* (dressing of vinegar and grape juice, in which the leaves are dipped before being put in the mouth).
- Salamander, *samandar* (according to some Persians a bird); [the Afghans use the Hindi word *samandar* for “the sea”¹]: *samandar murgh-i ātashī-st*.
- Sal-ammoniac, *nūshādur*.
- Salary, *mahāna* (monthly); *mushāhara* or *shahriyya* (monthly); *mavājib-ash māh-i pūn sad² rūpiya ast*.
- Sale, *īn farūkhtānī nīst* (this is not for sale); *īn ashyā barāy-i farūsh chīda shuda ast*; *harāj* for Ar. *harrāj* (auction).
- Sale, *bay³-i shart* or *bay³-sh-shart* (conditional sale).

¹ *Samundar* H., “the sea.”² Vulgarly for *pān-sad*.

Saleable, *in jūr ajnās dar Kirmān bi-farūsh namī-rasad* or *tālib na-dārad*: *qābil-i-farukht*.

Salep, *khusyat¹, s-sa'lab* (lit. fox's testicles).

Saline, *shūr* (of water or ground); *namakin*.

Saliva, *āb-i dahān* (*andākhtan*): *kīzī* (m.c. and local ?); *tu/v* or *tuʃ* (*andākhtan*) spittle (a crude word); *lu'āb* (*andākhtan*), but *in pākat rā āb-i dahān bi-zan* (not *bi-yandāz*).

Saljuk, *saljūq*.

Sallow, *zard*.

Sallying, *daf² at³ khurūj kardan*.

Salmon, *āzād-māhī* (Salmon trout ?).

Salol, *sālōl*.

Salt, *namak*; *namak-i ṭabar-zad* (rock salt): *namak-i siyāh* (used medicinally): *namak-dān* (salt cellar).

Salt, to, *namak zadan* or *mushtan*.

Salt-cellar, *namak-dān*.

Salted, *namak-zada*; *khush-namak* (rightly salted, well-savouried; good-looking, of persons).

Saltpetre, *shūra*.

Salubrious, *sīḥhat-bakhsh*; *sālim*; *nāfi'*; *sāzgār* (of climate, air); *guvāra* (of water).

Salubrity, *sīḥhat*; *sāzgāri*.

Salutary, *muṣid*; *nāfi'*.

Salutation, *ta'āruʃ* (gen.).

Salute to, *javāb-i salām guftam* (or *dādam*) (I returned his salutation); ¹ *man bi-hama ta'āruʃ² kardam* (I saluted all, with bows, compliments, etc.); *niżāmī dādan* (of a soldier): *ū mustahiqq-i shalīk-i³ bīst tīr-i tūp ast*.

Salvation, *najāt*; *rastagārī* (relig.): *rihāt-i*; *khalāṣī* (saving, release).

Salve, *marham*: *rūghān* (m.c.).

Salver, *qahva-sīnī* (small, for coffee).

Samarkand, *Samargand*.

Same, *hamīn*; *hamān*: *yaksān* (alike); *māl-i man va māl-i shumā yakī'st*: *in hamān ast ki dīrūz bi-shumā dādam*: *rīs savār u piyāda na-bāyad bāshad* (the wool for weaving should all be of the same thickness): *Na har zan, zan ast u na har mard, mard, Khudā panj angusht yak sān na-kard*: *kulāh tā kulāh taʃāvut dārad* (all *kulāhs* are not the same).

Sample, *namūna-yi birinj⁴* *rā bi-mān nishān*

dihīd; *musht-i namūna-yi kharvār-i st* (a handful is a sample of a load).

Sanctified, *muqaddas* (k.): *pāk karda shuda*.

Sanctifying, *taqdīs* (k.).

Sanctimonious, *mard-i taqaddus-farūsh*; *khushk-i muqaddas* (austere and gloomy).

Sanction, *izn*; *ijāza* or *ijāzat* (permission); *rīzā*; *tasvīb* (approving).

Sanction, to, *imzā kardan* (also to sign); *sīhha guzāshtan*.

Sanctity, *pāk*; *tahīrat*.

Sanctuary, *bast* (asylum); *dar qunsul-khāna bast nishast* (he took sanctuary in the Consulate).

Sanctum, *hārim* (also *haram*).

Sand, *māsa* (or *māssa*?) (fine sand): *shin* (sand or gravel): *in ārd pur-i rīg ast*; *rīg-i ravān* (shifting sand).

Sandal, *chāruq*; *kadrak* (with wooden soles; used by mountain shepherds).

Sandal-wood, *chūb-i sandal*.

Sand-bank, *tall-i rīg*.

Sand-grouse, *vide Grouse*.

Sand-paper, *vide Emery paper*.

Sane, *sāhib-i hūsh*.

Sanguinary, *khün-khyār*:

Sanguine, *damavī* (with too much blood).

Sanity, *sīḥhat-i aql*.

Sap, *shīra*; *rutūbat* (inside the bark).

Sapling, *nīhāl* (also seedling): *naw-nīhāl* (seedling).

Sapper, (*nayb-zan* (gen.): *vide Engineer and Miner*: *maqqāb u haffār* (sappers and miners):

Sapphire, *yāqūt-i kabūd*.

Sapphism, *tabaqā zadan*.

Saracen, *sharqī*, pl. *sharqiyīn*.

Sarcasm, *ta'na*; *ta'na-yi lughavī* (hidden); *istihzā* (ridicule).

Sarcastic, *pur ta'n*; *ta'n-āmīz*.

Sarcophagus, *tābūt-i sangī*.

Sardine, *māhī-yi sārdīn*.

Sardonic, *zisht*; *khanda-yi zisht* (sardonic laugh).

Sassanian, *Sāsānī*.

Satan, *Iblīs*: *Shaytān* (pl. *shaytānīn*, minor devils).

Satiated, *sīr* (k.); *shikam-am pur ast* (I'm full).

¹ To reply to a "salām" is a *jarz*.

² *Ta'āruʃ* (*kardan* or *dādan*) "a present; compliments; offering fruit, etc."

³ *Shalīk* however is properly a "volley."

⁴ *Biring* is raw rice cleared from the husk (also brass); *shaltūk* in the husk; *chilaw* boiled with a little butter added.

Satiety, *sīrī*: *az ziyād dīdan-i tu sīr shudam* (I'm tired of seeing you) : *sīr khurd* (he ate to repletion).

Satin, *atlas*.

Satire, *hajv* (*k.* or *guftan*.)

Satirical, *pur-hajv* : *hajv-āmīz*.

Satirize, *vide* Lampoon.

Satirist, *hajv gū*.

Satisfaction, *rīzā-mandī*; *jazā* or *mukāfāt*¹ (reparation); *'iwaz u badal*: *kaffāra* (atonement): *bi-kām-i dil bar u ghālib shudam* (I had the satisfaction of defeating him): *hasb-i dil-khwāh-i āghā-yi khud-am 'amal namūdam* (I gave my master satisfaction): *tūjishn* (a Zardushti term, money or its equivalent in wheat for the poor, or else a fixed quantity of wood for the sacred fire). If the offender confesses to him, the amount is fixed by the chief priest: if the offender is discovered in guilt, the Anjuman tries him and fixes the amount).

Satisfactorily, *shāyad īn kār bi-tawr-i dil-khwāh anjām bi-girād*.

Satisfied, *rāzī* (*k.*) *qāni'* (*k.*): *khud-pasand* (self-satisfied): *u khaylī az khud-ash khush mī-āyad* (*m.o.*) = *az khud rāzī ast*. *Vide* Satiated.

Saturation, *ishbā'* (scientific).

Saturday, *shamba*.

Saturn, *Zuhal*.

Sauce, *chāshnī* (prop. flavouring; also gun caps.)

Saucepans, *dīg* (large); *dīgeha* (small): *pātīl* (of a different pattern from *dīg*).

Saucer, *nālbakī* or *na'lbakī*: *tashlī* (by Persians in India).

Saunter, *qadam zadan*: *tafarruj k.*

Savage, *vahshī* (wild): *daranda* ("fierce," of animals).

Savageness, Savagery, *vahshī-garī*: *darandagī* (of animals).

Save, to, *rihānidān*; *rihā k.*; *rihā'i d.*; *khalās k.*; *najāt d.*; *āzād k.* (deliver): *nīgāh dāshānt* (keep): *zakhīra k.* (hoard): *īn rā barāy-i fardā pas-andāz kun*: *dūst-am-rā az khatar-i muhlik-i rihānidām*: *rastan*, *rt. rīh*; *jān bi-dar burdan* (to save one's life): *jān-ash rā kharidām* (I saved his life).

Saving, *bā kifāyat*; *sarfa-jū* (economical);

bisyār bā andāza rāh mī-ravad. *Vide* Preservation.

Savings, *andūkhta-yi 'umr* (savings of a life-time).

Saviour, *najāt-dihanda* : *munjī* ((rare)).

Savouriness, Savour, *khush-mazāgī*; *khush-tāmī*.

Saw, *dast-arra* (hand-saw): *dallāl misl-i arra ast*, *du-sar mī-burad* (a saying): *bi-najjār bigū ki īn takhta rā bā arra du tā* (or *du jā*) *kunad*.

Saw-dust, *burāda*; *khāka-yi arra*.

Say, to, *guftan*, *rt. gū*; *farmūdan* (respectful): *guftī* (you, or one, would say): *gūyā* (as though; one would say); *sukhan-i man bi-tu hamīn būd va bas* (this was what I had to say to you): *tā' arz nā² kunam namī-ravam*—Prof. S. T. (till I have said my say I won't depart); *guft chi?* (what did he say?); *ya'nī* (that is to say): *bi-gufta-yi man* (as I say): *dil-i tān khāli kunid* (say on): *taqrīr bi-kun* (say on; speak): *izhār k.* (to say, represent): *chi harf-i dāshī* (what had he to say? also what objection did he make?): *chi harf-i 'st mī-zānī* (what are you saying?).

Saying, *gustār*; *qawl*; *qāl* (rare): *sukhan*: *masal* (proverb); *īn harf-i qadīm i'st*.

Sayyid,³ *Sayyid*, *m. pl. Sādāt, Sayyida f.*; *āl-i-Rasūl* *pl.* [Sayyids are always addressed as *Āqā*].

Scab, *pūst-i zakhm*: *kayvala* or *kivla* (also dandruff): *jarab* (itch): *kachālī* (of head): *garī* (disease in sheep).

Scabbard, *ghilāf* (*k.*); *niyām*⁴ (rare).

Scabby, *gar*; *gargin* (of sheep); *jarab-dār*.

Scaffold, *manjanīq* (when building a house); *chūb-bast* (platform).

Scald, *chāhī ru-yi dastam rīkht*, *dastam sūkht*.

Scale, *pūlak* (of a fish, or a falcon's leg, etc.; also European buttons of bone or metal); [a fish's fin is *par*]; *fila* (of fish): *pillā* or *kaffā* (a pan of a weighing machine): *miqyās* (on maps): *daraja* (graduated scale).

Scales, *qappān* (a large steel-yard): *mīzān* or *tarāzū* (scales): *shāhīn* (beam of scales): *pillā* or *kaffā* (pan).

Scalloped, *bā mūsh-dandān*: *band-i rūmī* (scalloped lines).

¹ *Khudā ūrā jazā-yi khayr dihad* "God recompense him well!" but *Khudā jazā-yi ūrā bi-dihad* "God repay him for this ill!"

² Note the negative.

³ It is not considered lawful to beat or abuse a Sayyid except for a great crime.

⁴ In India *miyān*.

- Scalp, *pūst-i kalla* (*kandan*).
 Scalpel, *kārdcha-yi jarrāhī*.
 Scan, to, *in bayt rā taqī¹ kun* (scan this couplet, i.e. two hemistiches).
 Scandalize, to, *tafzīh k.*
 Scandalous, *nang-āvar*; *shikast-āvar*; *rusvān kun*.
 Scanning (verse), *taqī¹*: [rukn a foot].
 Scape-goat, *khar-i hammālat² l-hatab* (fig.).
 Scar, *āsar-i zakhm¹*.
 Scarce, *kam-yāb*; *nādir*.
 Scarcely, *hanūz-na*; *hanūz sukhān dar dahan-i ū būd ki ān rā āvardand*—Prof. S. T. (he had scarcely spoken when the article was produced).
 Scare-crow, *ma-tars*; *dawl* (the thing; for *dahūl?*): *dasht-bān* (the boy).
 Scared, *khawf-i bī-jā khurda*.
 Scarcity, *għalā*; *girāni* (dearness of provisions): *qaħli* (famine); *tang-sali*.
 Scarlet, *qirmiz* (from the cochineal).
 Scarlet-fever, *tab-i makħmalak*.
 Scatter, *pāshidān* or *rīkhtan* or *afshāndān* (as seed): *parāganda k.* (to disperse, scatter): *in tukhm-hā rā rū-yi zamīn bi-pāsh*: *chirū shaba-hā rā rū-yi zamīn pakhsh* (or *pahn*) *kardid* or *rīkhtid* (why have you scattered the beads (purposely) on the floor?): *ānhā tarsida har yak-ī² bi-taraj-ī mī-pāshand*.
 Scavenger, *kūcha-pāk-kun*; *khāk-rūba-kash* (men).
 Scene, *parda* or *majlis* (the act of a theatre): *manzar* (the actual scene): *khush ‘ālam-ī dāsh* (it was a delightful scene, or sight).
 Scenery, *manzar*.
 Scent, *bū* (any odour): *‘aīr*, m.c. for *‘iṭr* (perfume): *bi-āsar-i bū raftan* (to follow up a scent): *vide Trail*: *bad-bū* (bad smell).
 Scented, *khush-bū* (k.); *mu’attar* (k.).
 Sceptic, *shakkāk*; *shakki*.
 Sceptre, *‘asā*.
 Scheme. *Vide System, Plan, Plot, Artifice*.
 Schemer, *mudabbir* (in good or bad sense).
 Schism, *shiqāq* (split): *bid’at* (heresy).
 Schismatics, *ahl-i shiqāq*; *rāfiżi*.
 Scholar, *talāmīz*, pl. *talāmiza*, *talāmīz* and *talāmīz*; *shāgird* m.c. (learner): *fāzil* (man of letters): *fāzil u kamāl-i mullāhī* (his attainments as a scholar): *tālib² l-ilm*, or *talaba* (student).
 School, *maktab*, pl. *makātib* (for children):
 madrasa, pl. *madāris* (for older pupils): *kuttu* vulg. (for children); *dabistān* (for children).
 Schoolboy, *tifl-i maktabī*.
 School-fellow, *ham-dars*; *ham-maktab*.
 Schoolmaster, *ākhund*; *ustād*; *mu’allim*; *mullāhī maktabī* (also = pedant).
 Sciatica, *‘irq¹ n-nisā*.
 Science, *hikmat*: *hikmat-i ṭabī‘ī* (natural science): *‘ilm-i jang* (science of war).
 Scientific, *hikmatī*.
 Scimitar, *shamshīr*; *sayf*, pl. *suyūf*.
 Scissors, *qayħi*, T.; *migrāz*, Ar.
 Scoff, *istihza² kardan* (for men or things): *ta’na zadan* (to taunt, sneer at).
 Scold, *zan-i salīta* (woman): *mard-i għaughha² i (man)*.
 Scold, *nikuhidān*; *zisht guftan*; *sarzanish k.*; *itāb k.*
 Score, *bist* (subs., twenty); *yak bīstātī-yi għus-fand* (vulg.); *chūghak* or *chūkhak* (a stick kept by the customers of bakers and butchers; the seller makes a notch on the stick each time the buyer takes away goods).
 Scorn, *khwār shimurdan*; *zalīl sh.*: *nasīhat-i marā haqiqi shimurd*.
 Scorpion, *għażidum*, P.; *aqrab*, A.: *aqrab-i shayyāla* (that carries its tail over its back): *aqrab-i jarrāra* (that drags its tail on the ground).
 Scotch, *Akūsi* (Fr.).
 Scoundrel, *bad-nafs*; *khabis*.
 Scourge, to, *tāzīyāna zadan*; *shallaq z.*: *ājat-i mulk ast* (he is the scourge of the country).
 Scout, *jāsūs* (spy): *charkh-chī* (advanced scout).
 Scouting, *talāya-dāri*.
 Scowl, *rū tursh k.*
 Scrap, *rīza*; *khurda*; *tikka* (small bit): *dukh-tar-hā-ji in zamān*, *zarra-i sharm u hājā dar rūy-i shān na-mānda ast* (girls now-a-days haven’t a scrap of modesty).
 Scrape, to, *tarāshidān* (pare, etc., with knife): *kharāshidān* (with nails); *hakk kardan* (erase, scratch out).
 Scratch, *rakidān* (local; of living things with claws): *angusht-i khudam rā bā mikk-i kharāshida-am* [*nākhun* “finger-nail” is in m.c. often used for finger].
 Scrawl, *kilinjār*: *chirā bar kāghaz-am panjalāgħ³ mi-kashid*?

¹ In India *dāgh*.² Note concord after *har yak-ī*.³ Lit. crows’ feet.

Scream, to, *in bāchcha-hā hama-yī¹ rūz faryād mī-zanand* (these children scream all day): *jīq u jāq mī-zanand*: *jīq²* (scream of children or women).

Scream, *parda*; *parda-ash fāsh shud=rāz-ash bar malā uʃtād* (his secret became public).

Screen, to, *parda-pūshī k.* (fig.).

Screw, *dari īn sandūq bā pich basta shuda ast*: *ū khul ast*, or *dangi ast* (he's got a screw loose): *charkh* (also paddle, of steamer).

Screw-driver, *pīch-kash*.

Scribe, *kātib*.

Scriptures, *kutub-i muqaddasa* (or—*samāvī*) (any holy book); *Injil* (New Test.): *Tawrāt* (Pentateuch); *Qurān* (Muslim).

Scrofula, *dāzūl-mulūk* (King's Evil).

Scroll, *tūmār*; *lūla-yi kāghaz*.

Scrotum, *pūst-i khāya* (vulg.); *fūta*; *kīsa-yi khāya*.

Scruple, *taraddud*: *ta'ammul* (relig., etc.): *bī-daghdagha* (without scruples): *vasvās* (hesitation).

Scrupulous, *muhtāṣ*; *bā-diqqat* (exact).

Scrutinizing, *bi-diqqat naẓar kardan*.

Scrutiny, *naẓar-i tadqīq* (k.).

Scuffle, *gīr u dār* (of police and crowd): *kashmakash* (k.); *husht u mushi* (k.); *ālishma dulishma* (k.); *dast bi-yakha-yi yak dīgur* (*shudan*).

Scull, *kalla* (head): *kāsa-yi sar* (skull).

Sculptor, *mujassama-sāz*: *muṣavvir* (gen. a painter).

Scum, *kaf*: *gav-āb* (green scum on stagnant water): *fuzla-yi bāzār* (of the people, streets).

Scurf, *kapurcha* (local); *khākak*; *kivla* (latter also means 'scab').

Scurvy, *gūsh-t-i pā-yi dandān-am līz shuda ast*.

Scythe, *dās* (sickle).

Scythia, *Khaṭā* (Scythia ?)

Sea, *bahr* (any extensive piece of water); *daryā mutamavvīj ast* or *mawj mī-khurad* (restless, wavy), but *talātūm dārad* (is stormy): *kinār-i daryā* (sea-shore). Vide Salamandar.

Sea-green, *mis̄l-i āb-i daryā sabz*.

Sea-sick, *az jumbish-i kashti³ hālat-am bi-ham mī-khurd* (the motion of the ship upset me).

Seal, *sag-māhī* (the common seal of North

Europe; found in the Caspian): *barāy-i ān muhr chand* (or *chi chī dādīd?*): *hakkākī-yi īn muhr bad ast* (the cutting on this seal is bad).

Seal, to, *muhr k.* or *z.*

Sealed, *muhr-zada*.

Seal-engraver, *hakkāk*; *muhr-kan*.

Sealing-wax, *lāk*.

Seam, *bakhya*: *īn libās darz na-dārad*.

Search, *justan*, rt. *jū*; *khayli vagt jūst u jū kardam*; *bisyār pay-ash gaštam, na-yāftam*.

Searching, *tajassus* (k.); *tu khwāhī na-khwāhī dar pay-i nūkarī bar āmadī* (you insisted on searching for service).

Season, *fasl*, pl. *fasūl*; *mawsim farah-nāk būd* (the season was delightful): *bā jā u bī-jā*, or *gāh u bī-gāh* (in season and out of season): *mādiyān fāhl ast* or *fāhl āmad* (the mare is in season: also of any animal); *garm shudan* (vulg.).

Seat, *nishīman*: *sakū* (a seat out of doors): *takht* (bench): *markaz-i* or *maqām-i hukūmat* (seat of Government).

Secede, *az jam'iyyat kināra giriftan* or *khārij shudan*.

Seceder, *kināra-jū*.

Seclude, 'uzlat *guzīdan* (to seclude oneself); *gūsha-nashīn sh.*

Seclusion, *gūsha-kashī*; *inzivāt*.

Second, *duyūm* or *duvvūm*; *gānī*; *gāniya* (subs., of time): *mukhāṭab* (2nd Pers., gram.); *hāmī* (backer). Vide Poetry.

Second, to, *ta'yid k.* (a proposition).

Second-hand, *musta'mal*; *kuhnā*.

Secondly, *gāniyān*.

Second-sight, *dīda-yi ghayb-bīn*.

Secrecy, *panhānī*; *khufya*.

Secret, *rāz*; *sirr*, pl. *asrār* (subs.): *nīhān*; *makhfī*; *pūshīda*; *dar parda*(adj.): *Tu sirr hastī*! *Na-khayr zabān-shul-am* (Can you keep a secret? No, I'm a blabber): *kāsa-zīr-i nīm-kāsa ast* (there's something under this, some secret in this).

Secretaire, *pīsh-takhta* ('desk' of *Mirzās*).

Secretary, *munshī* (of such and such office): *mirzā⁴* (of such and such a man): [*mirzā* after a name signifies "prince"]: *kātib-i sirr* (private secretary).

Secretion, *chirk*; *māddā*.

Secretly, *sirrān*; *khufyatān*; *dar khifā*; *bātinān*

¹ But *hama rūz* "every day."

² In India *kishī*.

³ *Jīq jīq*—"twittering of birds."

⁴ But *mirzā* (long ī) one whose mother is a *Sayyid*.

- (opposite to *zāhiran*): *zīr-i julakī¹* *kār kardam* (I worked it secretly, under the rose): *dar khilvat va jilvat* (secretly and openly).
- Sect**, *firqa*; pl. *firaq*; *tāsija*, pl. *tavāsij*.
- Section**, *qat'*; *pāra* (piece): *fasl* (of a chapter).
- Secular**, *dunyavī* (opp. to *dīnī*).
- Secure**, *īman*; *khāfir-jam'* (confident); *mutma'inn shudan* (to feel secure): *mahfūz* (protected).
- Secure, to**, *vide Acquire*: *muhkam k.* (make fast).
- Security**, *amān* or *amn* (freedom from danger): *vide Carelessness*: *itmīnān* (of mind): *zamānat* (bail; the thing): *zāmin* (the person): *kifālat* (personal security): *sadd-i rāh* (security against; opposition).
- Sedate**, *bā vaqār*; *bā tamkīn*; *sangīn*.
- Sedateness**, *vaqār*; *tamkīn*.
- Sedative**, *musakkin*.
- Sedentary**, *kār-i rāhatī* (sedentary occupation): *rāhat-ṭalab* (of person).
- Sediment**, *tah-nishīn*: *durd* (dregs).
- Sedition**, *fitna*; *fasād*; *āshūb*.
- Seditious**, *fitna-angīz*; *muṣid*; *āshūbī*.
- Seduce**, *bākira-i rā farīsta bī-sūrat kardan* (of a virgin); *gum-rāh kardan* or *sar pīchānīdan az*—(to lead astray): *īghvā k.* (to incite to evil): *var-ghalānīdan* (lead astray).
- Seducer**, *farībanda*; *varghalān-kun*.
- Seduction**, *īghvā*: *qaṣd-i nāmūs kardan* (to attempt seduction of a woman).
- Seductive**, *dil-farīb* (of persons): *dil-kash* (of things): *rusūkh-ash farībanda ast* (seductive influence).
- Sedulous**, *jāhid*; *mujāhid*; *sā'i*; *sar-garm*.
- See**, *dīdan*, rt. *bīn*; *nazar k.*: *nigāh k.*; *pātī-dan* (m.e. catch a glimpse of; also to watch): *mī-dānam zahmat-i ki dar ta'līm-i shumā mī-kasham 'abaṣ ast* (I see the trouble I take in your education is wasted): *man mī-dānam ki kuja khirs tukhm mī-guzārad* (=I can see into a brick wall better than my neighbours): *man 'urā ijāzat mī-dihām* (I'll see him, interview him): *tū hashm kār mī-kunad* (as far as the eye can see): *bi-bīnīm chi mī-shavad* (let us see what will happen). *Vide Observe*.
- Seed**, *īn tukhm-hā rā dar kurt-i² bi-kār*: *pisar va dukhtar ziyād bi-bīnī* (may you have many children); *awlād*; *nasl*; *zurriyya* (offspring). *Vide Semen*.
- Seedling**. *Vide Sapling*.
- Seek, to**, *justan*, rt. *jū*; *just u jū k.*; *tajah-hus k.*; *pay-i chīz-i gashtan*; *agar talab-i 'ilm bi-kunīm yaqīnān hāsil khwāhad shud*. *Vide Endeavour*.
- Seeker**, *jūyanda*; *tālib*: *kām-jū* (adj.) (after pleasure); *jūyanda yābānda ast*.
- Seel**, *chashm dūkhtan* (of hawk's eyes).
- Seem, namūdan**, rt. *namā*; *bi-nazar āmadan*: *ma'lūm shudan*.
- Seemingly**. *Vide Apparently*.
- Seemly**, *shāyista*.
- Seer**, *ghayb-dān*.
- See-Saw**, *awrak*; *urjūha*.
- Sefavian**, *Ṣafavī*, pl. *Ṣafaviyya*.
- Segment**, *qī'a-yi dā'ira*.
- Segregate**, *judā k.*
- Seidlitz**, *sidlis* (S. powder).
- Seistan**, *Sīstān*.
- Seize**, *girīstan*, rt. *gīr*: *ghasb-k.* (usurp, seize property by force): *fursat rā ghanimat shimurdan* (to seize the opportunity). *Vide Work*.
- Seized**, *dārūghā³ girīṭār-ash kard*.
- Seizer**, *qābīz*: *ghāsib*.
- Seizing**, *akhz*; *ittikhāz*.
- Seldom**, *kam*; *nudratān*; *nādirān*; *kamtar*; *shāzz u nādir*.
- Select**, *muntāz*; *bar-guzīda*.
- Select, to**, *intikhāb k.*; *chīdan*, rt. *chīn*; *muntakhab k.*: *savā k.* (separate).
- Selection**, *intikhāb*, pl. *intikhābat*: *muntakhab*, pl. *muntakhabat*.
- Self**, *khud*; *man khud-am* (I myself); *bi-khud-i-yi khud* (of his, etc., own accord): *ū khailī "man-man"*; *mi-kunad* (he is very egotistical): *khud-dārī* (self-restraint); *khud-i mān* (we ourselves).
- Self-abuse**, *jalq zadan*; *musht z.* (vulg.).
- Self-defence**, *hījz-i nafs*.
- Self-denial**, *nafs-kushi* (k.).
- Selfish**, *khud-khyāh*; *khud-gharaz* (self-interested): *sū-yi khud tīsha mī-zanad* (he's striving after his own gain): *aghraz-i nafsāni* (selfish feelings).
- Sell,⁴** *farūkhtan*, rt. *farūsh* tr.; *bi-sarūsh*

¹ *Julak* dim. of *jul*; a body cloth, generally of cotton, for a horse, or any animal.

² *Kurt* is a parterre, or a division in a field for irrigation purposes.

³ The *dārūghā* is the head of the *gazma* or city night-police.

⁴ On completion of a sale to a merchant of goods that are to be resold by him, a usual compliment is *khayr-ash rā bi-bīnid*.

- rajan* intr.; *ū girān mī-farūshad* (he's very dear).
- Seller, *farūshanda*; *bā'i* (rare): 'allāf (one who sells barley and fodder): *ū girān-farūsh ast va arzān-khar* (hard dealer). *Vide Money.*
- Semblance, *gurat* (in m.c. face); *shibh*; *mīsāl*. Semen, *nūfa*; *āb-i manī*; *āb-i inzāl*; *āb*.
- Semi-circle, *nīsī-dā'ira*.
- Semi-circular, *nīm-dā'ira-i*; *qawī* (bent, bow-shaped); *kamānī*; *hilātī*.
- Send, *ṭalabādan* (summon); *fīristādan*, rt. *fīrist*: *hafta-i yak da'ā nawkar-i khud rā bi-Rājsinjān mī-fīristam*. Shāh farmūd ki mīr-ghazab rā hāzir kunid (or better hāzir kunand¹): *irsāl dāshtan*; *infāz k.* (used in letters only): *mab'ūg k.* (of apostles only): *iḥzār k.* (to make present).
- Sender, *irsāl-kunanda*; *farīsanda* (vulg.).
- Senile, *az pīrī*.
- Senility, *kharijtagī*; *pīrī*.
- Senior, *muqaddam-tar*; or *jilaw-tar* (in rank or service); *musinn-tar*; or *buzurg-tar* (in age).
- Senna, *sānā*.
- Sensation, *hiss*; *ihsās*.
- Sense, *qurbān-i ādam-i chīz-fahm!* (commend me to a man of sense; or save me from a fool!): *ān zan ziyād 'aql dārad va ra'y-i durust*: *bi-rāw 'aql-at rā 'ivāz kun* (go and learn sense). *Vide Meaning.*
- Senses, *panj havāss* or *havāss-i khamsa* (the five senses): *bāyad havāss-i mān rā jam' kūnīm*: *'aql-i kas-i kār namī-kard*—Prof. S. T. (they all lost their senses). The five senses are *bāsīra* (seeing); *sāmī'a* (hearing); *shāmma* (smelling); *zā'iqa* (tasting); *lāmīsa* (touching).
- Senseless, *bī-hūsh*; *bī-khud* (in swoon): *bī-khud*; *bī-masraf*; or *bī-ma'nī* (useless, meaningless).
- Sensible, *bā-hūsh*; *'āqil* (judicious): *māhsūs* (to the senses).
- Sensitive, *zu'l-havāss* (not inanimate): *sari'l-ihsās* (in emotions).
- Sensitive-plant, *gul-i* (or *būla-yi*) *qahr u āshī*.
- Sensual, *nafīs-parvar*; *shahvat-parast*: *mustaghriq dar lazzāt-i jismānī* (opp. to—*dar lazzāt-i rūshānī*).
- Sensualist, *shahvat-rān*; *mustaghriq dar lazzāt-i shahvatiyya*.
- Sensuality, *shahvat-parastī*.
- Sentence, *jumla* (in writing): *fatq* (d.) (by a *mu'lī*): *hukm* (d. or k.), pl. *ahkām* (by a governor).
- Sentient, *mudrik*; *hiss dārad*.
- Sentiment, *pur-maghz* (also "full of meanings") : *dar in khusūs ra'y-i man bā ra'y-i shumā muttafiq ast* or *mutta-fiq'r-ra'y hastīm*: *shi'r-ash bī-maghz ast* (his verse is silly).
- Sentinel, Sentry, *qarāval*: *pāshān* (any watcher; not necessarily military): *kishik-chī*.
- Separate, 'alāhidā; *īshān dar khāna-yi judā manzil dārand na dar yak-i=īshān judā judā manzil dārand*.
- Separate, to, *sivā kardan* tr.: *az ham savā shudan*, intr. (to disperse): *vaz' k.*; *judā k.*
- Separated, *savā karda*; *judā*; *mafrūq*; *mutafarriq*: *ammā Khudāvand-i 'ālam-i qādir tavā'iif va mamālik rā chigūna az ham savā karda ast*—Shah's D. (what a difference has the wise and powerful God made between the (two) countries and people).
- Separately, *judā judā*; 'alāhidā 'alāhidā.
- Separating (partic.), *tajriqa-andāz*; *mu'arriq*.
- Separation, *tajriqa*; *mu'arraqat*: *judā'i dar miyān-i īshān uftāda ast*: *tajziya* (chem.).
- Separator, *judā-sāz*: *mu'arriq*.
- Septennial, *haft-sāla*.
- Sepulchre. *Vide Grave.*
- Sepulture, *tadfin*; *dafn*.
- Sequel, *tatimma-yi* (*sar-guzasht*).
- Sequence, *in numra-hā bi-radīf* (or *tartīb*) *nīstand*.
- Seraglio, *andarūn*; *haram*; *haram-sarā*.
- Serene, *āsmān hālā sāj ast*.
- Sergeant, *vakīl* (mil.): *vakīl-bāshī* (Serg. Maj.).
- Seriatus, *bi-tartīb*; *munazzam^a*.
- Series, *tasalsul* (being in a series); *tartīb*; *naqm*; *dar in bāb murattab^a chand 'ārtikal' navisht* (he wrote a series of articles on this subject).
- Serious, *vide Grave*, Important, Thoughtful; *ānchi mī-gūyid jiddī st yā shūkhī* (are you serious or joking?).
- Sermon, *va'z*; *maw'iza*: *khuṭba* (special; on Fridays).
- Serpent, *mār*; *af'i* (rare); *azhdaha* (python; also dragon).
- Servant, *pish-khīmat*; *khādim* (pl. *khuddām*; generally in plural of servants of a shrine);

¹ This Pres. Subj. does not show whether the order was, or was not, carried out. In classical language the Preterite could be used to signify that the order was given effect to.

az nūkar-bābhā ast (he's a servant in livery) : *khwāja-yi dih-rasān'*, adj. (a joking term applied to a certain class of servant that takes service with a new arrival¹ only) : *tābīn* (vulg. for soldier) : *kas-i rā nawkar giriftan* (to engage a servant).

Serve, to, *khidmat k.*; *nawkari k.*: vide Re-quite: *bi-kār-am mī-khurad* or *kifāyat mī-kunad* ("this will serve my purpose"); the first may also mean, "this will be useful to me"); *'ibādat k.* (to serve God); *dandān-i fil barāy-i kārhā-yi mukhtalif muṣid ast* (ivory serves various useful purposes) : *khüb kardand va kam kardand* (=you deserved this and more; serve you right); *bi-kash, ki sazā'-t ast, tā-chashm-at kur shavad* (ditto).

Servia, *Şarbistān*.

Service, *dah sāl mī-shavad ki dar khidmat-i ū mashghūl-am*; *dar pay-i* (or *dar just u jū-yi*) *mulāzamat āmada ast* (he has come in search of service) : *bi-sukhra giriftan* (old; compulsory service of any kind) : *pīsh-kash ast* (it is at your service, lit. it's a present); *khidmat-i shumā hāzir-am* (I am at your service).

Servile, *past; dūn*: *bisyār uftāda ast* (too civil).

Servility, *bisyār uftādagī* (civility) : *pastī*.

Servitude, *bandagī*.

Sesame, *darakht-i kunjad* (not the same as linseed q.v.); also *kunjid*.

Sessions, *ijlās*; *vaqt-i ijlās*.

Set, *dast*, subs. (of articles); *murassa'* or *mukallal* (*k.*) (studded; of jewels).

Set, to, *shikasta-bandī k.* (setting broken bones) : *murassa'* or *mukallal k.* (of jewels); *tāj-i mukallal bi-almās* (a crown set with diamonds) : *khwābānidān* (hen on eggs); *ghurūb k.*, intr. (of planets); *bar taraj k.* (set aside); *pīsh* or *jilaw nihādan* (set before); *ū ravāna-yi safar shud* (he set out on a journey); *mashghūl k.* caus. (to set to work).

Seth, *Shis*.

Setting, *taṣrīh* (*k.*) (setting forth clearly); *ghurūb* (*k.*) (of sun, etc.); *zavāl* (*k.*) (decline); *tarsī'* (*k.*) (of jewels; vulg. *nishast*).

Settle, to, *muqarrar k.*; *qarār d.*; *mu'ayyan k.*, tr. (fix on, decide); *qarār giriftan* and

nishastan, intr., vulg. (in a place) : *man bā jilo-dār kirāya-yi qāṭir rā dar raftim*² (I and the driver settled together about the hire of the mule) : *hālā hisāb-i khudam-rā sāj mī-kunam*: *dil-am bi-jā-yi khud nāmī-āyad* (I can't settle down to anything) : *qat̄ k.*; *faysal k.* or *d.* (a dispute) : *adā k.* (a debt) : *hisāb rā durust* or *sāf k.* (an account) : *muṣālahā k.* (make peace); *nishastan*, rt. *nishin* (of birds; of dregs).

Settled, *muqarrar*: *mu'ayyan* : *dahana-yi bāzār ūrā dīdam* va *mu'āmalā rā bi-panj hazār guzarāndam* (I met her at the entrance of the bazaar and settled the matter for five qirans); *harchi kam āmad dar murāja'at-i bi-injā kār-sāzī mī-shavad* (whatever is short in the money I now give you, will be settled on your return; I will pay you any balance on your return).

Settlement, *qarār-dād*: *intizām* (good management) : *qist-bandī* (by instalments) : *jam'-bandī* (revenue settlement) : *ta'yin* (fixing) : *mahr* (by husband on wife).

Settler, *muhājir*.

Settling, *ṭay-i muzd* (settling the price) : *tah nishastan* (subsidence of land, etc.).

Seven, *haft*; *haft-sad*³ (seven hundred).

Seventh, *haftum*.

Seventeen, *haſdah*.

Seventeenth, *haſdahum*.

Seventieth, *haſtādum*.

Seventy, *haftād*.

Sever, *burīdān*; *qat̄ k.*: *du nīm k.* (cut in halves) : *judā sākhtan*: *qat̄-i 'ilāqa k.* (sever one's connection).

Several, *chand*; *chand tā*; *ba'zī*.

Several times, *chand daf'a*: *bār-i chand*; *chandīnbar*: *mukarrar* (repeatedly; again).

Severe, *durusht* (of temperament) : *shādīd*; *salht*.

Severed, *maqū'*; *judā karda shuda*.

Severely, *ū tambīh-i sakht shud* (he was severely reprimanded).

Severity, *shiddat*; *durushtī*; *sakhtī*.

Sew, *dūkhtan*, rt. *dūz*: *khayyātī k.*

Sewage, *qāzūrāt*.

Sewer, *zīr-āb* (drain) : *dūzanda* (stitcher of clothes).

Sewing, *khīyātat* (rare); *khayyātī* (art of—).

Sex, *jīns*: *tā'iṭa-yi unāsraqīq'l-qalb* and

1 i.e., he merely sees his new master as far as the village of his destination and 'makes' what he can—like the servants that meet ships in Bombay.

² Note concord: correct in Persian.

³ Pronounced *haft-ead*.

(the female sex is easily moved, emotional).

Sexual intercourse, *muqārabat*; *mujāma'at*: *jūft shudan* (vulg., except for animals).

Shackle, *pā-band* (for men or for animals): *bukhav* (hobbles for animals).

Shaddock, *batāvī* (i.e. of Batavia): *mahtābī*.

Shade, *sāya*; *khāna-yi mā bi-vāsiṭa-yi darakhl-hā sāya dārad* or *pursāya ast* (our house is shady, shaded by trees). *Vide Sun*.

Shade (glass), *mirdangī* Hind. (glass shade with open top placed over the entire candlestick to guard the flame from draughts): *sāya-bān* and *ājtāb-gardān* (an eye-shade, etc. from sun). *Vide Awning*.

Shade, to, *sāya andākhtan*.

Shadow, Shadowy, sāya; zill: [*Zill* = *llāh* or *Hazrat-i Zill* = *llāh* is a title of the Shāh]: *man dar zīr-i zill-i marhamat-i shumā hastam*: *shibh*; or *'aks-i siyāh-i* (a shadowy form).

Shaft, *tūr*; *chub-i kāliska* (of carriage): *khatt-i nūr* (of light); *qabza* (of tools): *chub-i nayza* (of spear).

Shagreen, sāgharī.

Shake off, *jumbānidān*; *afshāndān* (for dust): *shākh-hā-yi darakht rā bi-takān, tūt bi-rizād*: *gardhā-yi libās-i khudat rā bi-takān* (shake the dust off your clothes): *biyā, musāfaha kunīm*¹ (come let us shake hands): *larzidān* (quake).

Shaker, *takānda*.

Shaking, *jumbish*: *musāfaha* (shaking hands, i.e. touching with both hands which are then conveyed to the chin and next to the forehead).¹

Shallow, *kam 'amīq*; *safīh* (of persons).

Sham, *durūgh*: *vide Lie, Pretence, Imposture*: *jang-i sākhtagī* (sham fight): *jang-i zargari* (a sham dispute between two trades-people before a purchaser; one says, "You must sell this to the Frank," and the other replies, "I really can't, etc., etc."); also a sham quarrel between a master and a servant to induce a visitor to depart).

Sham, to, *ū khud rā bi-murdagi zada* (he is shamming dead). *Vide Pretend*.

Shambles, *qassāb-khāna*.

Shame, *sharm*; *hayā*; *khijālat*: *qabāhat* (m.c. in sense of shame; prop. ugliness, villainy):

hīch khijālat namī-kashī? (are'nt you ashamed?); *qabāhat bi-fahm* (for shame!); *khijālat bi-kash!* *khijālat bi-kash* (shame! shame); *man chunīn khijālat kashidām ki agar ān vaqt zamin dahan bāz mī-kard farū mī-raftam*—Prof. S. T. (I could have sunk into the earth for shame); *qabāhat ham khūb chīz-i hast dar dunyā* (it is good to have some sense of propriety). *Vide Disgrace*.

Shame, to, *sharm-sār k.*; *khijālat dādan*. *Vide Disgrace*.

Shame-faced, *zūd sharm-rū mī-shavad*. *Vide Shy*.

Shameless, *bī-sharm u hayā*; *bī-chashm u rūy*; *pur-rū*; *chashm-safid*; *chashm-darida*; *bī-'ār*; *bī-nang u 'ār*.

Shampoo to, *musht u māl k.*

Shank, *qalam*; *sāq* (shank of animals; tarsus of birds).

Shape, *shakl*; *tarkīb*; *hayāt*: *qavāra* (of frame, of men): *bad-tarkīb* (ill-shaped); *khush-tarkīb* (gen. well-shaped); *khush-andām* (of living things only).

Shape to, *tashkil n.* or *tarkīb dādan*, tr.; with *yāstan*, intr.

Share, *qismat*; *hissa*; *sahm*, pl. *as-hām* (in stocks); *Kumpāni du hazār "shīr" zīr-i dast u pā-yi mardum andākhta ast* (the Company has placed 2000 of its shares in the open market).

Share, to, *sar-shikan-i har yak naṣar bi-jihat-i ziyyāfat-i "bāl"* dah *rūpiya uftād* (the share or subscription of each person to the dance was ten rupees); *ikhrājāt-i raftan-i shikār sar-shikan mī-kunim* (we'll share the expenses of the shooting expedition); *sharīk sh. bā*—.

Shareholder, *sahīm* (in a company).

Sharer, *sharīk*; *shirkat-dār*.

Shark, *nīhang*; *gawsang*.

Sharp, *tīz*; *buranda*; *burrān*: *tund* (also to the taste): *ādam-i nā-durust-i-i'st* (he is a sharp chap; jokingly used in either a good or bad sense); *dukhtar-i nā-durust-i-i'st* (she is a smart girl that); *ū khailī naql dārad*.

Sharper, *īn chāqū rā bi-sang-i sān² bi-zan*.

Sharp set, *haris* (eager, hungry).

Shatter, *khurda khurda*; *rīz rīz*; *pāra pāra* (k.).

Shave, *tarāshidān* (the beard; a wood pencil);

¹ The European custom of shaking hands is coming in.

² *Nā-pāk* is used in a somewhat similar sense.

³ *Sang-i sān* for *sang-i sāb* "a hone" or "a leather strop"; but *sūhān* "a file."

mī-khwāham rīsh-am-rā (or *sar-am rā*) *bītarāsham*; [*hajāmat* in Persia means cupping]: *gulūla mū-yi sar-am rā kharā-shīda* (or *mass karda*) *rajt* (the bullet just shaved the top of my head).

Shavings, *tarāsha* (of wood).

Shawl, *shāl*; *tirma* (a "Kashmir shawl" made either in Kashmir or in Kirman): "Kashmir and Kirman shawls are made of goat's hair" *shāl-i Kashmīrī va Kirmānī rā az kurk mī-sāzand*; [kurk is the fine under-hair of a special breed of goat; the coarse long hair is called *buz-mū* and is used for making ropes and sacks].

She, *ān zan*; *ū*.

Sheaf, *bāfa* (of corn).

Shear to, *pashm buridān*; *qaychī k.*; *migrāz k.*

Shears, *gāz* (for cutting tin and copper).

Sheath, *ghilāj k.* (of anything): *niyām k.* (of sword).

Sheathe, *jahāz rā mis-pūsh k.* (cover a ship with sheets of copper).

Sheba, *Sabā*; *Bilqis* (name of the Queen of Sheba).

Shed, *rīkhtan*, *rt. rīz*.: *ashk bārāndan* (to shed tears). Vide Moult.

Shedder *saffāk* (of blood, of many persons).

Shedding, *khūn-rīzī* and *safk-i dimā** (—of blood): *ashk-rīzī* and *ashk-bārī* (—of tears).

Sheen, *darakhshandagi*.

Sheep, *gūsfand*: *mīsh* (ewe): *ghūch* (ram): *argāli* (wild sheep): *gūsfand-i dūmbā-dār* (fat-tailed sheep; in m.c. *dumba* or *lumba* is the tail of the fat-tailed sheep, but in India this sheep itself is so called): *misl-i gūsfand* (a sheepish, shy fellow): *nazar-i gurba andākhtan* (to cast greedy eyes at).

Sheep-fold, *āghil* (gen. for cattle).

Sheepish, vide Sheep.

Sheet, *chādar*¹ (a woman's head sheet; also tent): *chādar-i-shab* (for bed): *rū-pūsh* (a bed-sheet; or any cover, etc.); *qadīfa* (batheing-sheet, towel): *malāja* (gen. a sheet spread on a mattress): *shamad* (a thin bed-sheet for hot weather): *lawhā* (small, of metal or wood); *tanuka* or *takhta* (small, of metal): vide Pillow-case: *safha* (of water).

Shelf, *tāqcha* (a niche in the wall, gen. arched): *raff* (the ledge round a Persian

room, out of reach): *māchān* (in huts; of bamboo).

Shell, *sadaf* (any shell, but sp. oyster-shell): *gūsh-māhī* (small shell): *pūst* (of nuts, etc.): *nāranjak* (explosive; also bomb; hand-grenade).

Shell, to, *pūst kandan* or *giriftan* or *andākh-tan* (to peel, etc.): *tūp bastan bi-*; *galūla andāzī k.*; *tūp andāzī k.* (to bombard).

Shelter, *bārān bi-shiddat mī bārad*, *biyā panāh bi-ravīm*: *malja** (rare); *gūsha-i bi-jihat-i māndan na-dād* (he didn't give me a corner to shelter in).

Shelter to, *panāh burdan* or *jusian* (to seek) and *panāh dādan* (to give shelter).

Sheltered, *mahfūz*.

Shelve, to, *bar tāq nihādan*.

Shem, *Sām*.

Shepherd, *chūpān*; *shabān*; *galla-bān*; *gūsfand-charān*: *rā'i* (rare).

Sherbet,² *sharbat-i sīb* (of apple): *bih-līmū* (of quince and lemon): *sakanjabīn u yakhrāf-i 'atash mī-kunad* (syrup of vinegar quenches thirst); *pālūda* (made of starch-water, rose-water, syrup, ice, etc.): *afshura* (lemon-juice, sugar, and water): *sharbat-i bahār* (made of boiled juice of shaddock-flower, and sugar): *sharbat-dār* (a servant that looks after drinks, etc.).

Shibboleth, *in lajz rā mihakk guzāshṭand*.

Shield, *sipar*: *sipar-dār* (the page who bears the shield).

Shieldrake, vide "Duck."

Shier, *ramū* adj. (of horse, etc.; also shy, wild).

Shift, *chāra-i bāyad namūd* (you must do the best you can).

Shikari, vide 'Game-keeper.'

Shikarpur, *Shikārpūr*.

Shimmer, *rawshanātī-yi mahtāb bar safha-yi āb larzān būd*.

Shin, *qalam-i pā*; [*qalam-i dast* bone of forearm].

Shine, *darakhshidān* (gen.); *tābīdan* (of lights).

Shining, adj. *darakhshanda*: *munīr* (rare).

Shiny, *barrāq*; *masqūl* (polished, of metal).

Ship, *jahāz*; *kashlū*; *safina*, pl. *safārīn* (small): *jahāz-i jangī* or *jahāz-i zirih-pūsh* (man of war, iron-clad): *kashlī-yi bādī** (sailing-ship): *ghurāb* (with 2 or 3 masts):

¹ In India any sheet.

² The Persians have very many kinds of *sharbat* or fruit-syrups.

³ Afghans and Indians say *kishlī-yi bādbānī*.

- bagħla* (with one mast) : *vāpūr* Fr. (steam-boat). *Vide Steamer.*
- Ship, to, *bār k.*; *ħaml k.*
- Ship-boy, *pā-davak-i jahāz.*
- Ship-wrecked, *kashī-shikasta.*
- Shiraz, *Shīrāz.*
- Shirk, *ū az taklīf-i khud shāna khālī mī-kunad* (he shirks his work) : *az zir-i kār dar mī-ravad* or *az kār ḥafrā¹ mī-zanad* : *az hall-i īn mushkil pahlū-tuhī karda ast* (he has shirked, or slurred over, this difficulty).
- Shirker, *kār-duzd.* *Vide Skulker.*
- Shirt, *pīrāhan*; *qamīṣ* (English pattern).
- Shirwan, *shīrvān.*
- Shiver, to, *larzīdan*; *ra'sha k.* (to tremble).
- Shock, *sadma* (*khurdan*) : *takān* (kh.) ; *hul (dādan)* (shove).
- Shock, to, *īn khabar ūrā chunān takān dād* (or *hul dād*) *ki*—.
- Shoe, *kafsh* (gen.) : *mūza* (socks of leather) : *urusī* (European slippers) : *na'l*, dual *na'layn* (worn by mullas and supposed to be of camel hide; without heels) : *gīva* (common white rag-shoes) : *malaki* (a superior kind of *gīva*; gen. from Shirāz) : *kaʃh-i sāgharī* (green and with curved and pointed toe, and with heel) : *pā-aṛāz* ; *chārūq* (any shoe down at heels) : *chamūsh* (a rustic leather-covering for the foot) : *na'l* (k.) (horse-shoe).
- Shoe-horn, *pāshna-kash* (shoe-lift).
- Shoe-maker, *kafsh-dūz*; *urusī-sāz.*
- Shoe-string, *band-i kafsh* (shoe-lace).
- Shoot (of plant), *tinjā*: *nihāl* (sapling).
- Shoot, to, *tīr-andāzi² mī-dānid?* (can you shoot with a gun or rifle?) : *andākhtan bar* or *khālī kardan bar*—(to shoot at, discharge gun at) : *zadan* (to shoot and kill) : *tinjā zadan* (of a plant) : *tīr kashīdan* (of pain) ; *qay qāj z.* off galloping horse). *Vide Oblique.*
- Shooting, *tīr-andāzi* (m.c., with gun; also archery).
- Shop, *dūkān*; for *dukkān*, pl. *dakākīn*; *magħ-āza* (big stores) : *hujra* (in advertisements) : *ħama-yi dakākīn rā bar chida and or basta and* (all the shops are closed; *bar chida* used for stalls, etc.).
- Shop, to, *kharidāri k.*
- Shop-keeper, *dūkāndār.*
- Shore, *kinār* (also bank of river) : *sāhil* (of sea only) : *pushti-bān* (z.) (against a sagging wall) : *zirzan* (z.) under a beam).
- Short, *kūtāh*; *qasīr* : *fi 'l-jumla* or *al-gharaz*, adv. (in short) : *hukūmat-ash hanūz shurū-na-shuda khatm shud* (his rule was short) : *kūtāh-qadd*; or past (in stature) : *turd* (of pastry, lit. brittle).
- Shorten, *kūtāh k.* (for anything); *mukħlusar k.* (of speech, writing).
- Shorthand, *khatt-i ramz.*
- Short-lived, *sari³'z-zavāl* (met., of things).
- Shortly, *zūd*; *'an-qarīb.*
- Shortness, *kūtāhī*: *nafs-tangī* (of breath) : *turdī* (of pastry). [dent.]
- Short-sighted, *kam-sū⁴* : *kūtāh-bīn* (impru-
- Shot, *gulūla* (bullet or cannon-ball) : *sāchma* (small) : *chār-pāra* (slugs) : *tīr-andāz* (the person) : *partāb* (range) : *tīr-i khūb-i zadam* (this was a good shot, guess).
- Should, *shumā namī-bāyist chunīn kār-i bi-kunīd* (you should not have done so) : *shumā namī-bāyad* (or *na-bāyad* or *na-bāyist*) *īn kār rā bi-kunīd* (you should not do this) : [as in m.c. the Past Tense—here *mī-bāyist*—of *bāyistan* as well as of other verbs is often used for the Present, the first sentence might also mean, “You should not do this” ; the context alone decides. In classical Persian *mī-bāyist* is past only] : *chirā bāyad dīgar dar dunyā zinda bi-mānam* (why should I now live longer?).
- Shoulder (subs.), *shāna*; *dūsh* : *sīna-pahn* (broad-shouldered); *sar-dūshī* (shoulder-cord for uniform) : *mashtī 'abā rā yak bar-i shāna-ash andākha būd*, *bi-taʃannun⁴ rāh mī-raʃt* (the swell was strolling along with his cloak cast over one shoulder).
- Shoulder, to, *tana zadan* (to shoulder off in a crowd) : *bar dūsh giriftan* (as a gun).
- Shoulder-cord, *sar-dūsh* (also epaulettes and shoulder-chains).
- Shout, *sadā-yi buland* (z. or k.) ; *bāng* (z.) ; *na'ra* (z.) (shriek or cry of humans or elephant or tiger) ; *faryād* (z.) (general) ; *kil* (women's applause when the bride-groom has come) : *halħala* (of soldiers in a charge).

¹ *Tatrah* Ar. “to skip” : *tatra zadan* “to evade, prevaricate.”

² *Tīr-andāzi*, prop. “archery” in m.c. means shooting with a gun, etc.

³ *Nazdik-bīn*, adj. for spectacles.

⁴ *Taʃannun* “amusement” : *dars khwāndan-i mā taʃannuni*’st we study for pleasure. The Anglo-Indian word ‘tiffin’ is said to be a corruption of this word.

Shove, to, *hul zadan* or *dādan*. *Vide To Shoulder.*

Shovel, *bīl*; *pārū* (of wood; used in stables).

Show, *tamāshā* (spectacle); *vide Pomp and Importance*: *khima-yi shab-bāzī* (puppet shows).

Show, to, *namūdan*, rt. *numā*, tr. and intr.; *nishān dādan*, tr. (exhibit, etc.); *jilva bi-kharj dādan* (to show off). *Vide Demonstrate.*

Shower, *yak pāya bārān* (heavy shower of rain): *tīr-bārān* (—of arrows): *tarashshuh* (the splashing of rain on the ground; any splashing or sprinkling; a light shower).

Shower, to, *bāridan* (of rain): *rīkhtan* (gen.).

Showery, *bārāni* (rainy).

Shred, *risha* (of meat): *tarisha* (of cloth).

Shred, to, *risha risha k.*, etc.

Shrew, *bā dar u dīvār jang mī-kunad* (= a shrew): *patyāra*: *kawli* (brawling; lit. a gypsy).

Shrewish, *jirjirū* (also irritable).

Shriek, *jīq* (z.) (sp. of women and children): *vide Chirp*; *sayha* (*kashidān*) (any cry): *gharīv* (z.) (noise of a crowd). *Vide Shout.*

Shrill, *tīz*.

Shrimp, *maygū* (also a prawn).

Shrine,¹ *ziyārat-gāh*; *mazār*: *qadam-gāh* (a place with the foot-print of a saint; generally in stone).

Shrink, to, *darham kashidān*; *pas raftan*: *khud-ash rā jam' kard*.

Shrink, from, *dūr-kashī kardan az*—; *ihtirāz n. az* (to avoid); *jam' shudan* or *kūtāh sh.* (in the wash).

Shrike, *bāzūrī*; *āla-kargana*; and *āla-guzina* (T.).

Shrivel, *pūst chīn chīn sh.* (of the skin).

Shroud,² *kafan*.

Shroud, to, *takfīn k.*; *kafn u dafn kardan* (to shroud and bury = *tajhīz u takfīn k.*).

Shrub, *būta* (pron. *butta*): the fish-like, Kashmir-pattern in a shawl or carpet is also so called).

Shrug, to, *shāna bālā kashidān*; *shāna-i bar ajrākht* (gave a slight shrug).

Shudder, *vide Tremble and Fear.*

Shuffle, to, *vide Evade*: *shākh bi-shākh raftan*, or *parīdan*.

Shunning, *kināra giriftan*: *iqtināb k.*; *ihtirāz k.*: *dūrī justan az*—; *ū marā dīd*, *bi-kūchayi 'Alī* (or *Hasan*) *chap zad* (he avoided me).

Shuster, *Shūstar*; or *Shustar*.

Shut, to, *bastan*, rt. *band*; *masdūd sākhtan*; *rūy-ham guzāshtan* (a book): *pīsh k.* (the door): *barham nihādan* (the eyes): *dūkān-ash takhīta ast* (his shop is shut, i.e. has the shutters up): *pāyīn k.* (the sash of a window); but *bastan* (of a *da'rīcha*): *dahan-ash rā bastam*, or *ūrā al-qā'i kardam* (I shut him up).

Shutter, *dar-bachcha* (shutter?).

Shuttle, *mākū*.

Shy, (adj.) *kam-rū*; or *sharm-rū* (of people); *ramū* (of animals).

Shy, to, *ram k.* or *khurdan* (of horse); *ramīdan*; *vide Shier*.

Siberia, *Sabir*.

Sibyl, *zan-i ghayb-gū*.

Sick, *nā-khush*³; *marīz*: *bī-hāl* (much upset): *ranjūr* for *ranj-var* (rare); *'alīl* (ailing or out of sorts); *ahvāl-ash nā-sāz* (or *nā-sāz-gār*) *ast*, or *dar mīzājash niqāhat-i paydā shuda* (he's out of sorts); *az rifāqat-i ū bī-jān āmada-am* (I'm sick of his company). *Vide Sea-sick and Vomit.*

Sicken, *bīzār k.* (to disgust).

Sickle, *mangāl*: *dās* (small and with teeth): *dahra*.

Sickness, *nā-khushī*; *bīmārī*; *maraz*, pl. *amrāz*: *takassur-i mīzāj* (indisposition): *sū-i mīzāj*.

Side, *pahlū*; *jānib*, pl. *javānib*; *dubr* (back-side): *kamar⁴-kash-i kūh* (hill-side): *baghal* or *dīvār* (of a ship): *rū-yi rāst* (the right side of cloth); and *rū-yi chap* (the wrong side): *az har taraf* (on all sides); *jamāb*: *taraf*, dual *tarafayn*, and pl. *atraf* (direction, faction, party, side): *sū⁵*; *samt* (direction): *rū* (of medal or coin); *taraf-i chap* = either “the wrong side”—which-ever that may be—or “the left side”): *yā Zangi-yi Zang yā Rūm-yi Rūm* (= take one side or the other).

¹ Visitors to a shrine or to a *gadām-gāh* often touch the earth with the right hand and then rub the hand on the eye-lids. The earth of Karbalā is an article of commerce.

² Old-fashioned Muslims going on a long journey carry their grave clothes with them: these generally have texts written on them.

³ In India *nā-khush* “displeased.” On going to see a sick person it is usual to say, *Bad na-bāshad* or *Inshā⁶ Allāh bālā dūr ast*, or both.

⁴ *Kamar* is half-way up a hill-side, and *kamar-kash* is near the top.

Sideling, (adj.) *yak-barī*.

Side-saddle, *zīn-i yak-barī*; *qayqāj nishastan* (to ride side-saddle).

Side-walk, *kināra-rāh*; *piyāda-raw*.

Sideways, *yak-bara*.

Siege, *mūhāṣara k.*; *dam-i qal'a chātma zadan*.¹

Siesta, *qaylūla*.

Sieve, *ghalbīr* or *ghirbāl* (of gut): *alak* or *mū-biz* (fine sieve of hair, wire or cloth).

Sift, *bīkhtan*, rt. *biz*: *az pārcha sāf k.* or *az pārcha dar k.* (through cloth): *mū-biz k.* (through a hair sieve): *ghirbāl k.*

Sigh, to, *āh² kashīdan*: *āh-i sard* (deep sigh); *āh-i sard az dil-i pur dard bar āvurd*.

Prof. S. T.

Sight, *nazar*; *nigāh*; *sū-ash kharāb ast* (his sight is bad): *bīnā'i* (power of sight): *khārij az nazar* (out of sight); *tīz-chashm* adj. (sharp-sighted): *ta'māshā* (spectacle): *va'da* (or *furja*) *na-dārad* (payable at sight): *īshān rā shaklān mī-shinākhtam*³ Prof. S. T. (I knew him by sight = *ru'yatān ūrā mī-shināsām*); *dīd* (foresight, of gun); *mīzān* (back-sight).

Sign, *nishān*; *īn 'alāmat-i bārān ast*; *ishāra* (k.) (beck, signal): *asar*, pl. *āṣār* (trace): *surāgh* (clue): *ramz* (a secret mark).

Sign, to, *imzā⁴ k.*; *muzayyan k.* (polite): *muhr k.* (to affix one's name by seal).

Signal, *ishāra* (subs.); *numāyān* (remarkable).

Signalize, *mumtāz k.*

Signature, *imzā⁵*.

Signet, *muhr-i ism*; *khātim* (pl., rare, *khawātim*).

Signification, *ma'nāq*; *jahvā*: *mazmūn* (contents, or subject of, a letter): *ma'nā-yi vasi⁶'dārad* (it has a wide signification).

Signified, *mushār⁷ ilayh* (mentioned or implied).

Signify, to, *khabar dādan* (inform): *ma'nāq dāshṭan*; *dalālat k. bar*—: *khwāh bi-yāyad khwāh na-yāyad chi farq mī-kunad?*: *chi tū' sh ast?* (what does it really mean).

Signifying, *muta'zammin bar*—; *mush'ir bar*— (informing about).

Silence, *khāmūsh* (k.); or *sukūt* (k.) (to keep —); *sukūt mūjib-i⁸ riżā ast*.—Prov.

Silence, to, *khāmūsh* or *sākit k.* (a person or a battery).

Silenced, *mujāb* (k.) (in argument, etc.); also *dahan-ash rā bastam*.

Silent, *khāmūsh*; *sākit u ḡāmit*: *kam-sukhan*; or *bī-sadā* (of few words; inoffensive): *īnjā khāmūsh ast*, *hich shuluq nīst*, *hich sadā nīst* (it's quite quiet here; no noise). *Vide Speak*.

Silently, *āhista*; *ārām*; *bī-sadā*.

Silk,⁹ *abrīsham*; *harīr*: *kirm-i abrīsham* (silk-worm): *qazz* (raw silk): *abrīsham-i zārī* (gold brocaded); *mashrū'* (silk and cotton mixed): *purz* or *līghā* (raw silk cut up and put in inkstand): *tājtā* (taffeta): *pīlā* (cocoon): *tilambār* (a *machān* for silk-worms).

Silken, *abrīshamī*; *harīrī*.

Silliness, *sa'fāhat*; *balāhat*: *sabuk-maghzī*.

Silly, *bī-mā'nī* (of persons or things): *sādā-lawh* (simple, of persons); *sabuk-maghz*.

Silver, *nuqra*: *sim u zar* (silver and gold, but the word *sim*¹⁰ alone, in m.o., means "wire"): *pūl-i safīd* (silver money); *az nuqra*; or *simin* (of silver): *varshū* (German silver).

Silvery, *nuqra-rang*; *simin*.

Similar, *yaksān*; *miṣl-i ham*: *musāvī* (also equal in quantity); *shabīh* (resembling).

Similarity, *ham chunīn az ta'bīq-i mā-bayn-i mazhab-i* *īn tā'i/a va tāvā'i-i Hunūd sarf-i nażar kardam* (nor too have I remarked on the similarity between their tenets and those of the Hindus).

Simile, *tashbīh* (the Figure).

Similitude, *mushābahat*; *muṭābaqat*: *'ālam-i miṣāl* (the World of Similitudes; a Sufi phrase).

Simmering, *samāvar hālā tah-jūsh shuda ast* (the samavar is simmering).

Simoom, *bād-i samūm*.

Simple, *sādā-lawh* (of people); *agar bi-guyand-ash māst siyāh ast bāvar mī-kunad*: *sāda* (plain); *mufrad* (=not murakkab, not compound). *Vide Infra*.

Simpleton, *sādā-dil* or *sādā-lawh* (in a good or bad sense) tu *khaylī sāf u sāda-i*, *ki bar u i'imād kardī* (you were a simpleton to

¹ *Chātma zadan* T. "to pile arms."

² Aspirate the h.

³ The expression *āhnā gūrat* not used in m.c.

⁴ *Mūjib* misused for *'alāmat*.

⁵ By Muslim law, silken attire is forbidden to men. Some kinds of *'abā* are partly silk and partly wool. *Vide Wool*.

⁶ *Sim* in classical Persian "silver"; *vide note to 'Gold.'*

- trust him); *buz-i Akhjash*¹; *pakht*, and *pakh* (vulg.).
- Simplicity, *sāda-lawhī*; *gādagī*. Vide Simple.
- Simulation, *vā-numārī* (*k.*) and *vā-namūd* (*k.*): *tajāhul* (*k.*) (feigning ignorance): *taqlid* (*k.*) (imitating, mimicry): *tamāṣul* (assuming the appearance of). Vide Patitude and Hypocrisy.
- Simultaneity, *ham-vaqtī*; *muqāranat*.
- Simultaneous, *muqārin*; *yak-vaqt*; *guftan-i man va nishastan-i ū muqārin vāqi'* shud (my speaking and his sitting down were simultaneous).
- Sin, *taqsīr*; *gunāh*; ‘*isyān*’ (vulg. ‘*usyān*’): *gunāh-i saghīra* (pl. *saghāfir*) (a venial sin; opposed to *kabīra*, sing. only used).
- Sinai, *Tūr*; *Jabal-i Mūsa*.
- Since, *zīrā ki* and *chūn ki* (because); *az vaqt-i ki* and *bad az ān ki* (temporal): *Jahān-Āfarīn tā Jahān āfarīd* (poet., “since the Creator created this world—”): *na qabl na ba'd* (neither before nor since).
- Sincere, *sādiq*; *ikhlās-mand*; *mukhlis*; *bī-gharaz*; *bī-riyās*: *mahabbat-i ū nisbat bī-man khālis* *ast*: *qawl-i ū qalbān* *ast* (vulg., = he means what he says): *sukhan-ash az rū-yi sidq būd* (his sentiments were sincere).
- Sincerely, *az samīm-i qalb*; *az tah-i dil*; *bī-ikhlās-i tamām*.
- Sincerity, *sadāqat*; *ikhlās*.
- Sinecurist, *jīra-khwār* (one who gets pension from the State without doing any service in return, as poets, etc.).
- Sine qua non, *shart-i lāzim*; *lā-buddā minh*.
- Sinew, *pay*; ‘*asab*, pl. *a'ṣab*.
- Sinful, *gunāh-kār*; ‘*āsī*; *pur-gunāh*.
- Sinfulness, *gunāh-kārī*; *māsiyat*.
- Sing, *surūd k.*; *āvāza khwāndan* [*āvāz* = tune]: *tarannum k.* (humming): *ān zan āvāz-i shūrīn dārad*: *ū dast bar gush guz-āshṭa*² *āvāz khwānd* (he sang out).
- Sing, singed, *palzāndan* or *chalzāndan*, tr. (of hair, etc.); *palzīdan* or *chalzīdan*, intr.
- Singer, *āvāza-khwān* (profess., but *īn khānum ahl-i āvāz ast* would be said for an amateur): *mugħanni* (prof., plays and sings = *mutrib*): *khwānanda* or *chahchahāzan* (birds).
- Singing, *āvāza-khwān* (part.): *mutarannim* (part., humming): *khwāndan*; or *ghinās* (subs.): *jiz jiz* (*k.*) (of kettle).
- Single, *fard*; *yaktā*; *vāhid*; *farīd*; *yagāna*; *vāhid*: *mujarrad*; or *bī-zan*; or *bī-shawhar* (unmarried); [*shawhar-murda*, “widow”]; *'azab* (bachelor; also in m.c. ‘lustful’).
- Singleness, *khulūs-i niyyat* (—of purpose).
- Singly, *yāgān yāgān*; *yak yak*; *fardān fardān* (one by one); *munfaridān* (alone).
- Singular, vide Strange: *uṣūl-i mażhab-i shāh ta'ajjub dārad* or *gharīb ast*: *vāhid* (the singular number).
- Singularity, *gharābat*.
- Singularly, *bī-tawr-i makhsūs*.
- Sinister, *shūm* or *mashūm*; *nā-mubārak*; *nā-maymūn*; *nā-mas'ūd*; *bad-ughur*.
- Sink, *āb-rīz*; *ābshī*.
- Sink, to, *gharq shudan* or *kardan*; *dar āb farū raftan*; *zir-i āb raftan kashtū għarq mī-shavad* (‘this ship is sinking’; but *dar āb farū mī-ravad* might signify ‘is getting lower in the water by being loaded’): *kandan* (of mine, shaft): *zaval k.* (of sun): *dar dil farū raftan* (in the mind). Vide Sunk.
- Sinless, *bī-gunāh*; *ma'sūm*: *Khudā bī-'ayb ast u bas*: *mażlūm* (oppressed without cause; innocent).
- Sinner, *gunāh-kār*; ‘*āsī*; *khatā-kār*.
- Sip, *mik zadan*; *kuft kuft khurdan* (vulg. and perhaps local): *chāhī rā bi-tafannun mi-khurad* (to sip tea): *yak mik chāhī bi-dih* (just give me a sip of tea, or as an American would say, ‘just a swallow of tea’).
- Sir, *āghā* (for Persians, and sometimes for Franks): *ṣāḥib* (Franks only; perhaps introduced from India).
- Sire, *qibla-gāh*; *qibla-yi 'ālam* (to Shāh).
- Sire, to, *pas andākhtan* (vulg.).
- Sirius, *Al-Kall* (Dog-star); also *Shī'rā*.
- Sirloin, *gūsh-t-i māza*.
- Sirup, *shīra* (cooked or fresh juice of fruit).
- Sister, *bājī* T.; *āghā bājī* (any elder sister): *khwāhar-khwānda* (adopted—); *barādar-zan* (brother’s wife): *khwāhar-zan* (wife’s sister).
- Sisterhood, *ukħtiyyat*.
- Sit, *nishastan*, rt. *nishīn*; *bism'llāh, bi-farāmāyid* (please sit down) or *tashrif bi-dārīd* (ditto): *du-zānū nishastan* (to sit Persian fashion, i.e. kneeling and sitting on the heels):³ *sar-i pā nishastan* or *chumbātma*

¹ A well-known grammarian who discussed his subject with a he-goat as audience.

² It is an affectation of Persian singers to place the tip of the right forefinger (or each fore-finger) in the ear. The singer gazes into a corner of the ceiling. When seated, these attitudes are not adopted.

³ A respectful or formal position; uncomfortable even for Persians.

z. (to squat Indian fashion, to " *baito* ") : *khwābīdan* (of fowls on eggs).

Site, *mawzī* : *mahall*.

Sitting, *nishasta* : *qā'id* and *jālis* (pres. p.) : *ham-su'ra* (adj., sitting at the same table; mess-mates) : *nishist* or *nishast*, subs.

Situated, *vāqi'* ; *garār yāsta*. *Vide Lagoon*.

Situation, *mawzī* (site) ; *naw'-ī nisbat-i mar-kazī dārad* (it has a central situation) : *hāl* ; *hālat* (state, condition) : *jā* (domestic service).

Six, *shish* (m.c for *shash*) : *shish-sad*, or vulg. *shi-sad* (six hundred).

Six-fold, *shish-tā* (in six folds) : *shish-chand* (six times the quantity).

Sixteen, *shānzdah*.

Sixth, *shashum* P. ; *sādis* A.

Sixtieth, *shasnum*.

Sixty, *shast* [but *shast*, " thumb "].

Size, *qadd* (for length of a carpet) : *andāza* (for a table, room) ; *tūl u 'arz* (for a carpet, a room) : *kitāb chi-qadar hajm dārad* : *bi-gavāra-yi kachkūl sākhtam* (I made it the shape and size of a beggar's bowl) : *bi-qadr-i yak girdū* (of the size of a walnut).

Skate, *yakh-surī* k. (to skate) : *kafsh-i yakh-surī* (skates).

Skein, *yak kilāja nakh* or *rīs* (general) : *pang* (gen. of wool, for carpet-weaving).

Skeleton, *tashrīh-i mayyit* (or *murda*) : *tashrīh-i insān* (human—).

Sketch, *musavvada* (k.) (rough draft, etc.) : *tarah-rīzī* (k.) (gen. plan of a house) : *khāka* (r.) (outline) : *kār-ash nā-tamām ast* (he's a sketchy person).

Skewer, *sīkhcha*

Skiff, *zawraqcha* ; *qā'iq* ; *lūtka* (for pleasure) : *māshuva* (any small boat).

Skilful, *hunar-mand* ; *hāziq* (gen. for physician) : *ustād* : *māhir* : *faqīh* (skilled in *fiqh*) ; *vide Lawyer*.

Skill, *hunar* ; *chīra-dastī* ; *mahārat* ; *yad-i tūla*. *Vide Filled*.

Skilled, *āgāh* ; *māhir* : *faqīh* (skilled in law, a lawyer).

Skim, *sar-i īn shīr rā bi-gīr* (skim this milk) : *kaf girīstan* (of broth, sherbet, etc.)

Skimmer, *kaf-yīr* (an instrument for skimming).

Skim-milk, *shīr-i sar-girīsta*.

Skin, *püst* ; *jild* ; charm, *vide Leather* ; *mashk* (water skin) : *khīka* (larger) and *khīkū*

(smaller) : *mashk* (of goat or sheep-skin, specially used for curds, milk, *rawghān*, grape or date-juice) : *rāviya* (water skin carried on a camel) : *takht-i püst* (a flat skin).

Skin, to, *püst kandan* ; *khīkī kandan* (of birds, i.e. without slitting along the whole stomach ; also of sheep skins, etc. intended for *mashks*).

Skinflint, *ū na'l az khar-i murda mī-kanad* (he is a skinflint). *Vide Miser*.

Skinny, *püst u ustukhwān ast*, or *hīch gūsh na-dārad*.

Skip, to, *jast k.* (with rope) ; *jast u khīz k.* (of lambs, monkeys) ; *du ṣafha jastam* (I skipped two pages).

Skirmish, *jang u gurīz bi-ṭariq-i sitīz u āvīz* : *zad u khurd-i bā dushman*.

Skirt, *az ānjā rāh bi-dāmana-yi kūh mī-ustad* (thence the road skirts the foot of the hill) : *dāman* (of dress).

Skulker, *kār-duzd* (a shirker of work, a skrimshanker). *Vide Shirk*.

Skulk, *kinār kinār raftan* (not to come in the open) : *dum rā dar-miyān-i du pā nihādan*.

Skull, *kāsa-yi sar*.

Skull-cap, *'araq-chīn*.

Sky, *āsmān abr u tārik ast* : *jāvv* (the vault of the sky).

S Skylark, *vide Lark*.

S Skylight, *rawshan* : *rawzan* (any light hole). *Vide Ventilation*.

Slab, *takhta-sang* (of stone).

Slack, *sust* : *shul* ; *kam-maylī mī-kunad* (of persons).

Slain, *kushta* ; *magtūl* : *shahid* (martyred) : *mazbūh* (with the throat cut; man or animal).

Slake, *farū nishāndan* (of fire) ; *khamīr k.* (for lime only) . *tashnagī-yash rā taskīn dad* : *sust k.* (of quicklime ; or mud).

Slander, to, *muttahim k.* ; *tuhmat bastan* ; *iftirāt b* ; *buhtān z.* or *g.*

Slanderer, *buhlān-zan* ; *iftirā-band*.

Slant-ways, *kaj* ; *urīb*. *Vide Writing*.

Slap, *ṭapāncha* (z.) : *pusht-gardanī* (z.) (slap on the back of the neck).

Slap, to, *chunān sīlītī zad ki jā-yi chahār nākhun¹ tū-yi śurat-i ū mānd* (she gave him a sound slap) : *man ūrā yak kashida-i zadam* (I gave him a slap) ; *yak kashida-i dam-i gūsh-ash khwābānidam* (I planted such a slap on the side of his head).

¹ *Nākhun*, " finger-nail," is in m.c. " finger."

- Slapping, *shapāshap* (noise of slapping or of the cane).
- Slap-dash, *kūrāna yak-bara*.
- Slate (school), *lawh* (of wood or tin), and *lawh-i-sangi* (slate).
- Slattern, *zan-i pilish*; *zan-i pichil*; *khātūn-i shirvir*. Vide Slut.
- Slaughter, ¹ *qatl*; *maqtal* (place of slaughter; also a vital spot): *kushtār*; *khūn-rīz*; *qassābī* (butchery).
- Slaughtered, *kushta*; *maqtūl*; *mazbūh* (according to Muslim law; also said of men, with the throat cut).
- Slaughterer, *vide Flayer*.
- Slaughter-house, *qassāb-khāna*: *maslakh* (where they slaughter and skin).
- Slave, ² *banda*; *zar-kharid*; *ghulām*; *kākā* (negro-slave); *kanīz* (negress, *vide Negro*): *ay banda-yi khudā* (often used in addressing persons; sometimes in pity).
- Slave-merchant, *banda-farūsh*; *barda-farūsh*.
- Slavery, *bandagi*; *ghulāmī*; *bardagi*; *banda farūshī* (*k.*) (slave-trading).
- Slay, to, *kushtan*; *zabī* *n.* (sp. for food); ³ *qatl* *k.*; *bi-qatl rasānidān*: *nahr* *k.* (for camels, either for eating or for sacrifice).
- Slayer, *qātil*; *zabī kunanda*.
- Sleek, *barraq* (of hair).
- Sleep, *khufstan*; *khwābidan*, etc. *khwāb*; *bi-khwāb raftan* (to sleep); *bi-khwāb-i ghaflat uftādan*, or *gharq-i khwāb shudan* (to fall into a deep sleep); or *bi-khabar khwābidan* (sleep soundly): *dī-shab hīch khwāb-am na-burd* (I got no sleep last night): *chashm-am garm na-shud ki*—(my eyes had barely closed when—: *sīr-khwāb shud*—Prof. S. T. (he slept his fill): *pā-yam khwāb rafta ast* or *mūr mūr*⁴ *mi-kunad* (my foot has gone to sleep): *qaylūla* (midday sleep): *khwāb-i sangīn* (heavy sleep): *churt* (*z.*) (nod): *bi-khwābī* (want of sleep); *khwāb-am dar rabūd* (sleep overpowered me).
- Sleeper (great), *pur-khwāb* (a great sleeper); *fulān shakhs khwāb-ash sangīn ast*.
- Sleepless, *aslā bi-khwāb na-pardākht* (he could not settle to sleep at all).
- Sleeplessness, *bī-khwābī*; *kam-khwābī*; *dī-shab khwāb az sar-am raft* (I could not sleep last night).
- Sleepy, *khwāb-ālūd*: *khumār-ālūd* (sleepy looking, of eyes; a beauty); *pīnākī zada* (drowsy, sp. after opium): *mayl-i khwāb dāshṭān* or *chashm-am pur khwāb ast* (to feel sleepy).
- Sleeve, *āstīn bālā k.* or *z.*, or var. *mālīdan* (to roll up the sleeves): *ū pācha bar mālīda as* (=he is a *lūtī*; because *lūtīs* wear short loose Persian trousers).
- Sleight of hand, *tar-dasli* (dexterity): *shu'bāda-bāzī* (conjuring).
- Slender, *nāzuk*; *bārik*: *bārik-andām*; or *tunuk-andām* (slight, of people).
- Slice, *tarāsha* (paring; slice of onion, etc.): *pāra* (*burīdan*) (of bread): *qāsh* (*k.*) (of fruit).
- Slice, to, *tarāshīdan*
- Slide (subs.), *yakh-surī* (on ice): *sur-surak*⁵ (also a children's sledge drawn by men).
- Slide, to, *yakh-surī* *k.* or *bar yakh surīdan* (also to skate).
- Slight, *vide Slender*: *ghizāz-i mukhtasar-i* (a slight meal).
- Slight, to, *mī-khwāhī marā khiffat bi-dihī* (do you want to put a slight on me?).
- Slightly, *bā-khiffat*; *bā-sabukī*.
- Slime, *lajan* (black mud): *līz* (of reptiles).
- Slimy, *lajanī* (of water): *līzī* (of fish): *lazij* (of mud).
- Sling, *falākhun*; *kahnī* (m.e. only; for casting): *gardan-band* (for an arm).
- Sling, to, *az falākhun andākhtan* or *parānīdan*; *dawr-i gardan haykal-vār andākhtan* (for the neck).
- Slinger, *sang-andāz*; *kulūkh-andāz rā pādāsh sang ast* (Prov.).
- Slink, *kinār kinār pūshīda az nāzār raftan*: *dum miyān-i pā girifta dar raftan* (slink away).
- Slip, to, *laghzīdan*; *khazīdan* (local?); *surīdan*; *pā-yash surīd* (she made a slip, i.e. lost her virtue): *az dastam khatā kard, uftād* (it slipped out of my hand): *kashīdan* (to slip a greyhound).

¹ When slaughtering for food, the words *Bismillāh* are pronounced, but for obvious reasons the words *Ar-Rahmān Ar-Rahim* are not added—except by the ignorant.

² Muhammad enjoined kindness to slaves. A concubine slave that bears a child to her master becomes free at his death.

³ Before going to bed for sleep, or on waking up from a bad dream, it is a custom to say *Bar Shaytān la-nat*.

⁴ 'Feels as though ants were crawling over it': the Arabs have a similar expression from the root *naml*.

⁵ In Kirman *khiz-khizū*, "a glissoire; a smooth hill-slide for tobogganing."

Slip, Slipping, *laghzish*.

Slippers, *kafsh-i sar-pāī pā mī-kunam* (I wear slippers): *pāshnākhvāb* (slippers made down-at-heel; sp. worn by women and merchants): *kafsh-kan* (place near the door where slippers are deposited).

Slippery, *laghzanda* (also applied to the Tempter):¹ *khajū* or *khizū* (local; of places only): *az yakh sur-tar chīzī nīst* (nothing is more slippery than ice).

Slip-shod, *kafsh-i pāshna na-kashida* (of people).

Slit, *chāk* (also used in a vulgar sense): *shaqq*. *Vide Nib.*

Slope, *sar-ā-shīb* (steep); *sar-ā-zīr* (any slope): *khāna bar zamin-i maylān-i vāqi' shuda*.

Sloping, *īn zamin mayl dārad* (this ground is sloping): *nīshīb-dār* and *mālīda* (of ground).

Slouching, *kūrīda* (slack, slouching).

Slovenly, *shalakhta* (adj. slovenly, gen. of men; also a kick on the backside): *pilishta* (of women): *kār-ash ḥafāī na-dārad*.

Slow, *kund* (in movement; also slow of a watch): *dīr-ghazab* (slow to anger). *Vide Lethargic.*

Slowly, *yavāsh*; or *āhistā* (also low in sound); *ārām*: *shimurda bi-khvān* (read slowly).

Slugs, *chār-pāra*.

Slumber, *churt zadan* (to nod); *pīnakī zadan* (nod, sp. of opium-eaters): *man chashmī zadam* (I just dozed).

Slur, *vide Shirk*: *sarham bandī k.* (over a fault): *jāvīda harf z.* (to pronounce indistinctly).

Slut, *shalīta* (term of abuse): *pilishta*. *Vide Slattern.*

Sluttish, *kassī*; *pilisht*: *zhūlīda-mū* (with tangled hair).

Sly, *ribāh-bāz*.

Smack, *chap-chap* (sound of kissing or of eating); *sharq sharq* (of slapping).

Smack, to, *shap shap z.*; *īn bū-yi kasālat mī-dihad* (this smacks of idleness); *māchī pur sadā zadan* (kiss), or *māch-i bulandī girifstan*.

Smacking, *māch-i sadā-dār* (smacking kiss).

Small, *kūchak*; *khurd*: *saghīr* (of children): *yak-vajabī* (of one span; puny, of men): *dupishkilī* (puny, vulg. of men): *kuchulū* or *kutulū* (dwarf): *rīza*; *kih va mih = khurd*

u buzurg = amīr u saqīr (great and small); *pīr u barnā* (old and young): *qatīl*; or *miqdār-i qatīl-i* (a small quantity).

Small Change, *khurda*; *pūl-i khurda*.

Smaller or smallest, *asghar*: [also a name for the youngest son of Husayn].

Smallness, *khurdī*; *kūchakī*; *saghīr* (of age): *saghārat* (of size): *kāmī*; or *andakī*; or *qillat* (of quantity): *pastū* (of thoughts, actions). Small-pox, *ābla*; *awla* (vulg.): *ābla-rūy* (pitied with small-pox): *mujaddar* (ditto).

Smart, *vide Sharp*; *khaylī rind hastī* (you're very smart; in a good or bad sense): *fīrz bāsh, va ātash rūshan kun* (be smart and light the fire).

Smart, to, *sūzish k.*

Smash, *khurd khurd k.*: *rīz rīz k.*

Smashed, *rīz rīz* (in bits): *shikasta* (broken).

Smear, *andūdan* (in m.c. gen. applied to the yearly smearing of the roof with mud): *mushtan*; *mālīdan* (gen. and more common).

Smell, *īn gul-hā hīch 'atr na-dārand* (these flowers have no scent; 'atr m.c. for iṭr): *quvvat-i shāmma* (power of—).

Smell, to, *bū-idan*, tr.; *bū girifstan*, tr.; *bū dādān*, intr. (also tr. to parch); but *'ufūnat dāshīan* (of evil smell): *bi-gūzārīd ān gul rā bū kunam* or *bū-yi ān gul rā bishnavam*.

Smelt, to, *gudākhtan*, rt. *gudāz*; *āb k.*

Smile, to, *tabassum k.*; *zīr-i lab khandīdan* (to smile slightly, in a good or bad sense).

Smiling, *pūst-khanda mī-kunad* (he is smiling without parting the lips).

Smilingly, *tabassum kunān*.

Smith, *āhangar*; *haddād*; *kūra-yi haddādī* (—forge).

Smithy, *dūkān-i āhangar*.

Smoke, *dūd*, vulg. *dū*; *dukhāniyyāt* (things smoked, as opium, tobacco, etc.): *dukhānī* adj.; *kāliska-yi dukhānī* (a locomotive).

Smoke, to, *kashīdan* (pipe, etc.): *dūd dādān* (cheese, etc.): *bukhūr d* (disinfect or fumigate with incense).

Smoker, *tambākū-kash*: *taryākī* (of opium); *vāfūrī* (ditto).

Smooth, *ham vār*; or *musattah* (of flat things): *narm* (of velvet or satin or fur): *īn kāghaz muhra² kashīda ast*; *masqūl* (polished, of metal): *sar-ash misl-i kūn-i īās ast* (smooth, bald head).

Smooth-faced, *pūst-i makhamalī dārad*: *amrad*

¹ The causal form not in use.

² *Muhrā kashīda*, "smooth," of paper only. *Khashīn* or *zibr*, "rough."

- (no hair on the face): *bī-mū* (vulg.). *Vide Beardless.*
- Smother, khāfa kardan* and *shudan*.
- Smuggle, to, māl rā az gumruk gurīzāndan.*
- Smuggler, qāchāq-chī* T. (rare).
- Smut, dūda-i* (a smut).
- Snack, chāshnī* (also vulg. to mix liquids; also gun-caps): *ghīzā-yi mukhtasar-i* (a light meal).
- Snaffle, āb-khūrī.*
- Snail, khāna bi-dūsh: līza* (also caterpillars).
- Snake, mār;* *af-i* (in Pers. a python; also vulg. for *azhdahā*, a dragon): *zahr-i mār* (snake poison; a term of abuse which may possibly mean "may a snake bite you!"): *āb-i zīr-i kāh*, or *'aqrab-i zīr-i hāsīr*, or *mār-i zīr-i kāh* (snake in the grass): *mār-i kāfcha-dār* (cobra); *mār-i atashī* (a poisonous snake said to be red); *mār-i nakh-pīch* (said to be poisonous and to roll itself up like a ball of thread); *tīr-mār* ("a poisonous snake that flies like an arrow and is able to shoot right through a mule"). *Vide Viper.*
- Snap, az ham gusīkhtan*, intr. and tr. (snap asunder): *bi-shikan zadan*¹ (to snap the fingers to music); *tiling zadan* (to snap the fingers to music, etc., with one hand or the hands apart); *pillingak* z. (with both hands; is a peculiar Pers. fashion).
- Snap-dragon, gul-i maymūn* (flower).
- Snare, dām* (gen.): *tūr* (prop. "net"): *talla* (trap); *kamand*² (a lasso; a thief's rope-ladder); *khīft-i kamand* (slip-knot, noose): *khīft* (a slip noose).
- Snarl, īn sag-hā għurra³ bi-ham mī-kashand* (these dogs snarl at each other).
- Snatch, qapidan* (m.c.); *az dast rubūdan*: *az gulū burdah* (to snatch from the lips).
- Sneeze, 'atsa zadam līkin hīch kas na-guſt ki khayr bāshad.*⁴
- Snipe, nuk-darāz* (a name given to other long-billed birds); *pāshālik*.
- Snore, to, khur khur k.* (also to purr q.v.); *khurrish kashidān*; *khurnāz kashidān*.
- Snout, muʃ-i dimāgh*; *pūz* (local?).
- Snout, pūz* (gen. of animals; also means "snot"); *pūza* (of men).
- Snow, barf* (*bāridān*).
- Snow-cock, kabk-i darī*⁵ (and incorrectly *kabk-i darra*): *ur-kaklik* T.
- Snow-storm, būrān.*
- Snuff, anfiya* (*giriftan*): *anfiya-dān* (snuff-box); *nashūq* (prop. a medicine snuffed up).
- Snuff, to, gul giriftan* (a candle).
- Snuffers, gul-gīr.*
- Snuffle, ay bachcha īn qadr dimāgh-at rā bālā na-kash, bi-raw fin-ash kun* ("child don't snuffle; blow your noose": *vide Blow*): *az dimāgh harf zadan* (to talk through the nose).
- So, ham-chunīn*: *hamchū* (pron. *hamchi*): *tā* or *tā-ki* (so that): *īn-qadr*; *ān-qadr* (so many, so much): *chandān*, *chandīn* (ditto): *mā-dām(-i)* *ki* (so long as): *ham chunīn* (so on) 'alā hāzā (and so forth).
- So-and-so, julān; julānī; julān u bahmān.*
- Soak, to, khīsāndān* (tr. and causal); or *khīs k.*: *khīsidān*, intr.
- Soaked, to be, khīsida shudan* or *khīs bar dāshtan*.
- Soap, sābūn* (z.); *gil-i safid* (a clay used in washing clothes); *qālab-i sābūn* (cake of soap); *kaf-i sābūn* (soap suds).
- Sob, bachcha khaylī sakht nirkū mī-kard* (the child was sobbing); *giryā dar gulū girih shudan* (to choke with sobs).
- Sobbing, suksuka; fuwāq* (k.) (lit. hiccough); *ān qadr zār zār girist ki fuwāq paydā shud.*
- Sober, hūshyār* (not drunk).
- Sobriety, parhīzgārī az muskirāt.*
- Social, 'alā'iq-i mahabbat* (social ties); '*alā'iq-i mu'āsharat*.
- Society, mu'āsharat*: *shirkat* (a body of persons); *muṣāhabat* (companionship): *dar majālis u mahāfil* (when in society).

¹ Corruption of *bi-shugūn* "for good omen."

² *Yak kamand qātīr*= "one mule": *man sar-i kamand-i hākim nishastam* (m.c.) "I went and took sanctuary in the governor's stable."

³ Also "to roar."

⁴ Amongst educated Muslims, this custom is dying out, but the Zardushtis and the uneducated preserve it. One sneeze, or any odd number, is unlucky. A Muslim sneezing, says: *Al-hamdu'lī-lāh*. The Persian belief is that when the soul returns to the body in the grave, previous to the examination of the two angels, the re-animated body gives a sneeze and it is therefore well to acquire in life the habit of saying "*Al-hamdu'lī-lāh*" immediately on sneezing. On making the exclamation after a sneeze, at least one of those present should say, "*Yarham'u-k Allāh*" ("God have mercy on thee!"). There is a tradition that the Prophet said, "Verily God loves sneezing and hates yawning."

⁵ *Dari* "of the gate, court; noble." The Pers. Dict. *Burhān-i Qāfi* says it is so called from its voice.

Sock, *jurāb*.

Socket, *kāsa-yi chashm* (of eye): [*kāsa-yi zānū* or *āñna-yi zānū*, knee-cap].

Socotra, *Suqūtara*.

Socrates, *Suqrāt*.

Soda, *sūda* (Eur.); also *namak* (prop., "salt"); *natrūn*.

Soda-water, *āb-i jūsh*; *āb-i batrī* (Shah's D.).

Sodden, *īn nān tasma ast* (this bread is leathery, sodden). *Vide Bread*.

Sodom, *Sādūm*; *Mū'tafikūt* ("the overturned cities," i.e. Sodom and Gomorrah).

Sodomite, *bachcha-bāz* or *bī-rish-bāz* (agent; also *fā'il*): *bī-rish* or *kūnī* or *kūn-dih*; *maf'ūl*; or *ubna-dār*; or *pushīt*; or *ma'būn* (rare) (pathic).

Sodomy, *bachcha-bāzī*; *livāṭat* (derived from Lot): *hīzī*¹: *dard-i ubna* (a peculiar disease connected with sexual perversion).

Sofa, *nīm-takht*; *nīm-kat*.

Soft, *mulayyim*; *narm*.

Softener, *mulayyin* (slightly laxative).

Softly, *narm narm*; *āhistā*; *yavāsh*.

Softness, *narmī*; *mulāyamat*: *nāzukī* (fineness of texture).

Soi-disant, *khud-khwānda*.

Soil, *khāk*; *zamīn*.

Soil, to, *chirk k.*; *kaṣīf k.* (to make dirty).

Soiled, *dast palanchū* (m.c.); *dast var āmada*; *dast-pilakū* (m.c.); applied to goods that have been handled; also to a girl that has had a lover, not necessarily in a bad sense): *kinift*.

Sojourn, to, *mutavattīn shudan* (for sometime); *iqāmat k.* (any period).

Sojourner, *bāshinda-yi mūvaqatī*.

Solace, *rafīq-i ranj*; *rāhat*; *tasliyat*.

Solace, to, *tasallī dādan*; *ārām d.* (in grief).

Solar, *shamsī*; *nīzām-i shamsī* (solar system).

Sold, *farūkhta*; *bi-farūsh rafṭa*.

Solder, *jūsh k.*; *īn qūti-yi halabī rā lahīm kun*.

Soldier, *sarbāz* (Inf.); *sāldāt* (Eur. Inf.): *savār* (Cav.): 'askari (gen.): *khārijū'l-fawj* (civil officers with military rank): *ū sarbāz-i jang-dida ast* (veteran): *tā'iya-yi sarbāz nau'-i az firqa-yi gadā-hā mī-bāshand* ("soldiers are a kind of beggars"—since they are so poor): *sarbāz-i piyāda u sarbāz-i savāra* (Cav. and Inf.); *tūp-chī* (Artillery man); *sarbāz-i nīzāmī* (regular):

sarbāz-i ghayr-i nīzāmī (irregular): *sipāh* (collec.): *shutur-i naqqāra-khāna* or *gurg-i bārān dīda* (= regular old soldier). *Vide Row and Spoils*.

Sole, *takhta-yi urusī* (of boot): *kaf-i pā* (sole of foot); *kaf* (inner sole of boot); [*rūva-yi urusī* "uppers"].

Solecism, *lahn* (in grammar).

Solemn, *sangīn*; *bā-vaqār*; *mutavayyir*; *tukhsh* (of children or women): *nāsihat-i sakht* (or *shādī*) *dar Qursān karda*: *tahdīd-i shādīd* (solemn warning).

Solemnity, *vaqār*; *tamkīn*.

Solemnize, *adā-yi rusūm k.*; *ijrā-yi marāsim kardan*.

Solicit, *iltimās k.*; *iltijā k.*: *pīla k.* (press; also solicit, of prostitute): *āghā mustad-i*; *īyī īn yak iltiṣāt hastam*.

Solicitation, *iltimās*; *īlhāh*.

Solicitous, *mushtāq*. *Vide Anxious*.

Solicitude, *andīsha*; *tashvīsh*.

Solid, *salb*: *tū-pur* or *miyān-pur*:² *ghayr-i ajvaj* (not hollow): *jāmid* (as opp. to liquid; also = inorganic).

Solioquize, *bā khud harf zadan*; *khitāb bi-khud kardan*.

Solitary, *munfarid* (of people); *tanhā-nishīn*; *khilvat-guzīn*: *yak urdak-i yaka* (one solitary duck).

Solitariness, *tanhā*; *infirād*; *yaka būdan*.

Solitude, *vide Supra*.

Solomon, *Sulaymān*.

Solstice, *ra'su'-s-sarāfān*³ (summer): *ra'su'-l-jadī*³ (winter).

Solubility, *hall-pazīrī*.

Soluble, *hall-pazīr*.

Solution, *halī* (k.) (of question, or of a liquid): *mahlūl* (for chemicals).

Solve, to, *mushkil-am rā hall kunīd* (solve my difficulty).

Solvent, *hall-kun*; *gudāzanda*; *āb-kunanda*; *mu'hallīl*.

Some, *chand tā* or *ba'zī* (of number); *qadrī* (of quantity): *ū misl-i pāra-yi bachchahā nīst ki*—(he's not like some who—).

Somebody, *shakhī*; *yak-i*; *kas-i*.

Somehow, *bi-tawr-i*; *bi-vajh-i*; *bi-qism-i*.

Somersault, *raqqās kalla mu'allaq mī-zanad*; *mu'allaq-i vārūna z*, or *pushtak z*. (a back somersault). *mu'allaq zadan* (to turn a—; also to tumble, of a pigeon).

¹ Often used for "low behaviour" generally.

² *Miyān-pur* is also the name of a sweet.

³ Commencing at the "chilla-yi buzurg."

- Something, *chīz-i*; *chīzak-i*; *mi-khwāstam chīz-i bi shumā bi-gūyam līkin farāmūsh karda-am*.
- Some time, *vaqt-i*, or *vaqt-i az awqāt* (also once upon a time; refers to time past or future): *zamān-i pīsh*.
- Sometimes, *gāh gāh-i*; *gāh-vaqt-i*; *ba'zī awqāt*.
- Somewhat, *qadr-i*; *juzv-i*; *kam-i*; *andak-i*.
- Somewhere, *jā'i*: *bi-samt-i* (for motion).
- Somnath, *Sūmnāt*.
- Somnolent, *māyil bi-khwāb*; *khwāb-ālūda*.
- Son, *pisar-i arshad* (eldest son); *pisar-i kūchak* (youngest); *pisar-i vasal* (middle son; prop. second of three): *pisar-i pidarash ast* (he is the son of his father): *fārzand* or *tīfl* (also offspring); *pisar-i nā-khalaf* (undutiful son); *pisar-i yagāna*; or *tīfl-i fārid* (only son); *pisar-khwānda* adopted son).
- Son-in-law, *dāmād*; *marā bi-ghulāmī qabūl farmāyid* (=accept me as your son-in-law).
- Song, *āvāza*; *surūd*: *tasnīf*, pl. *tasnīfāt* (topical song, gen. by a *lūti*).
- Songster, *āvāza-khwān* (of birds or humans).
- Sonnet, *ghazal* (love-ode).
- Sonneter, *ghazal-gū*.
- Sonorously, *sadā-yi sāf-i buland*.
- Soon, *zūd*; *bi-zūdi*; *jald*; 'an-qarīb'; *chi zūd chi dīr* (sooner or later): *bi-mahz-i rasīdan-am tūp khālī kardand* (as soon as I arrived they fired the gun); also *bi-vurūd-i man*, or *bi-mujarrud-i vurūd-am*, or *tā hamīn ki rasīdam*: *chīrā bi-īn zūdī* (why so soon ?): *nāzdīk ast ki*—.
- Sooner, *natiya 'ājil yā 'ājil khwāhad būd*² (the result will be produced sooner or later).
- Soot, *dūda* [ink is made from soot or lamp black].
- Sooth, to, *taskīn dādan*; *rāhat dādan* or *bakhshīdan*.
- Soothing, *musakkin*; *taskīn-dih*; *rāhat-bakhsh*.
- Soothsayer, *fāl-gīr* or *fāl-gū* (by omens): *ghayb-gū*: *rammāl* (geomancer).
- Soothsaying, *fāl-gīri* or *fāl-gū'i*.
- Sop, *luqma-yi dahan-band-kun*.
- Sophist, *sūfāstā'i*, pl. *sūfāstā'iyya*.
- Sophistic, *safsatī*.
- Sophistry, *safsatā*.
- Soporific, *khwāb-āvar*.
- Sorcerer, *sāhir*; *aīsūn-gar*; *jādū-gar*.
- Sorceress, *sāhira*.
- Sorcery, *jādū*; *sīhr*; *aīsūn*.
- Sore, *zakhm*; *jarāhat-i munkar-i* (a foul sore); *nāsūr* (sinus, fistula): *pur-dard* adj.
- Sorrow, *gham(m)*; *alam*; *andūh*; *īn barāy-i man asbāb-i ghamm u ghussa mī-shavad*.
- Sorrowful, *ghamgīn*; *andūh-nāk*; *mahzūn*; *maghmūm*; *āvāz-i hāzin* (a sorrowful voice).
- Sorry, to be, *ta'assuf khurdan*: *tawba kardan* (to repent and be sorry); *pashīman sh.*; *nādim sh.*; *aīsūs dāshtan*: *gūh kh*, vulg. (=tawba k.).
- Sort, *qism*, pl. *aqsām*; *jūr*; *naw'*, pl. *anvā'*; *qabil*; *jīns*, pl. *ajnās*; *sinj*, pl. *asnāf* (class); *zānaka-yi³ khūb-ī'st* (she's a good sort of woman); *ū khānā tawr-i dārad* (he has a sort of a house); *aṣnāf-i khālq* (various ranks and conditions of people).
- Sort, to, *bi-tartīb* (or *bi-nazm*) *chīdan* (or *dādan*); *savā savā k*.
- Sortie, *az qal'a khurūj karda hamla āvardan*.
- Soudan, *Sūdān*.
- Soul, *rūh*, pl. *arvāh*; *ravān*; *mutanaffis-i⁴ bāqī na-mānd* (not a soul was left alive); *rūh-i insān ba'd az marg agar gunāh-kār⁵ bāshaddar aziyyat, va agar şavāb-kār bāshad dar rāhat, ast*: *nafar*: *kas* (individual).
- Sound, *sadā*; *āvāz*; *qīl u qāl* (of chattering; loud talking); *ghawghā* (noise of people); *sadā-yi mūzīk* (or *sāz u āvāz*) *mī-shinavam*; *mūzīk* (of a band; but *sāz u āvāz* “singing and music”).
- Sound, to, *navākhīlan* rt. *navāz* (a drum); *zādan* (bell, gong); *damīdan* (horn): 'umq rā andāza k. (of water): -rāy didān (of persons); *bī-rāw havā-ash rā bi-bīn* or *dast-i tū-yi dil-ash bi-bar* (go and sound him on the matter).
- Soup, *āb-gūsh* or 'sūp'; [*āsh*, broth]; *shūrbā* (greasy soup): *kāsa-yi āb-gūsh* (soup tureen).
- Sour, *tursh* or *turush* (sour or acid); [*turushī* “pickles”]; *shīr tursh* (or *var burīda*) *ast*; *sirkā shīr⁶ rā mī-burad* (vinegar turns

¹ *Bachcha* here might signify any age or any sex.

² A pompous sentence, if spoken.

³ A woman should not be addressed “*Ay zanaka!*” If so addressed she will probably reply “*Zanaka mādar-at!*”

⁴ *Mutanaffis*, probably anything that draws breath.

⁵ In India “*gunāh-gār*.”

⁶ Note *rā* though the object is indefinite.

- milk sour); *sirka-rū*; or *tursh-rū* (sour-faced; of people).
- Source**, *mamba'-i favvāra rā bā asbāb-i bukhār tābiya karda* and—Shah's D. (the fountain is worked by steam-power); *māya-yi istikhār* (a source of pride).
- South**, *junūb* (subs.); *junūbi* (adj.).
- South-East**, *junūb u sharq* (subs.); *junūb-i sharqī*.
- Southern**, *junūbī*.
- Souvenir**, *yādgār* or *yādgāri*; *sawghāt*.
- Sovereign**, *mulk-rān*; *hukm-rān-i mamlakat*; *tāj-dār*: *līra* (of money); *bisyār mujarrab* (of remedy). *Vide King, Queen.*
- Sovereignty**, *mulk-rāni*; *tāj-dāri*; *saltanat*; *pādishāhī*; *hukm-rāni*.
- Sow**, *māda-khūk*: [*khūk*, the hog kind; *gurāz*, a boar].
- Sow**, to, *kāshtan* rt. *kār* (to plant): *tukhm pāshidān* (scatter seed); *kishṭan*, rt. *kār* (to cultivate; used in past tenses only; for other tenses *kisht k.*).
- Sower**, *tukhm-pāsh*.
- Sown**, *kishta*; *tukhm-pāshida*.
- Spa**, *chashma-yī ma'danī*.
- Space**, *dar 'arz-i si-māh* (less common 'arsa); *muddat-i si-māh*: *dar miyān-i khatt-hā* (or *suṭūr*)¹ *fāṣila-yi ziyyād bi-guzār* (leave plenty of space between the lines): *vus'at* (wide space); *fazā* (open space, plain); *zamān u makān* (space and time); *dīgar jā na-dārad ki ziyyāda bar īn bi-navisam* (there is no space to write more).
- Spacious**, *vasī*; *bā vus'at*: *bā-fazā* (open and charming).
- Spade**, *bil* (large); *bilcha* (small).
- Spain**, *Ispaniyā*.
- Span**, *vajab*: *shibr*: 'arz-i *chashma* (of an arch in a bridge): '*umr yak naʃas bish nīst* (life is but a span).
- Spangle**, *pūlak* (z.)
- Spare**, to, *darīgh k.*; *farū guzār k.*; *ū az duzd-hā iltimās kard ki jān-ash rā bi-bakhshand*; *bar hīch kas ibqā' na-kardand* (none was spared). *Vide Withhold.*
- Spare**, adj., *yadakī* (from *yadak* a spare led horse): *īn du-charkha asbāb-i yadakī dārad* (this bicycle has spare fittings).
- Sparingly**, *mumsikāna* (in a miserly manner).
- Spark**, *ātash-pāra*; *sharāra*; *yak charaqqa-yi ātash shahr-i rā mushta'il mī-sāzad*.²
- Sparkle**, *barq barq zadan*; *balakhsh balakhsh* z. (m.c. and perhaps local); *darakhshidān* (of jewels, stars, lightning).
- Sparrow**, *gunjeshk*.
- Sparrow-hawk**, *qırghī* T., and *bāsha* P. (the English Sparrow-hawk); *pīghū* T. (the "Shikra" or Indian sparrow-hawk).
- Sparse**, *pakksh* (of grass; of population; of a man's beard).
- Spasm**, *tashannuj* (contortion, cramp); *ikhti-lāj* (of the heart); *hamchi tür-i zad ki az jā bar-jastam* (of a sudden short spasm).
- Spatter**, to, *puf āb zadan* (blow water out of the mouth). *Vide Spout.* [leg].
- Spavin**, *qara-qūsh* (also a splint in a horse's
- Spawn**, *jul-i vazagh* (the green stuff in ponds, called in Hindustani *kā'i*); *mī-dāni ki īn az nuʃa-yi³ ki bi-'amal āmada ast* (do you know whose spawn he is?).
- Speak**, *guftan*, rt. *gū*; *sukhan guftan*; *harf zadan*; *āzādāna harf z.* (speak freely); *pur yavāsh harf z.* (to speak very slowly); *ma'lūm shud ki mardumān-i Kirmān rā mī-gūyad* (it appeared that he was speaking of the people of Kirman): *nutq k.* or *taqrīr k.* (deliver speech): *bā shumā na-būdam* (I was not addressing you): *qadā-i az kas-i bīrūn na-yāmad* (none spoke).
- Speaker**, *gūyanda*; *mutakallim* (also in Gram. the 1st pers. of the verb); *nutq kunanda* (speech-maker); *sukhan-rān-i khüb-i'st* (he is a good speaker).
- Spear**, *nayza* (z.); *sinān* (z.) (gen. the head); *ka'b* or *tah* (butt of spear); *chūb* (shaft).
- Spearman**, *nayza-dār*.
- Special**, *khāss*; *makhṣūs*; *mukhtass* (peculiar to—); *akhāss* (more or most—).
- Especially**, *bi-khusūs*; *makhṣūsan*; 'ala 'l-*khushūs*; *khusūsan*; *bi-takhṣīs*.
- Speciality**, 'amali *makhṣūs*; *ikhtisās*.
- Species**, *naw'* (pl. *anwā'*).
- Specific**, *taryāq-i khāss*.
- Specific gravity**, *vide Gravity*.
- Specification**, *ta'rīf* (description).
- Specifying**, *ta'yīn* (k.).
- Specimen**, *namūna* (sample).
- Specious**, *khush-zāhir*; *bad-bāṭin*.
- Speck**, *zarra*, pl. *zarraf* (of dust).
- Speckled**, *lakka-dār* (spotted); *khāl-dār* (speckled with smaller spots than the preceding).
- Spectacle**, *tamāshā* (for diversion): *manzar* (a thing to be viewed; a building, etc.).

¹ But *sutūr*, "a mule."² Note the signification here of the Pres. Tense, "can———."³ *Nutq*, lit. "semen."

Spectacles, *ū* ‘aynak *mī-zanad* (he wears spectacles).

Spectacular, *manzar dārad*, or *manzar-i khūb dārad*.

Spectator, *tamāsha-chī*; *nāzir*, pl. *nāzirīn*.

Spectre, *sāya* (shade); *sūrat-i mawhūm*; *shakl* (of a human being); *shaytān* (devil).

Speculation, *mu‘āmala-yi havārī* (on stock exchange, etc.).

Speech, *mutq* (faculty of speech; also a harangue): *zabān* (tongue, language); *juz̤-i kalima* (gram., part of speech); “Solomon knew the speech of beasts and birds” *Sulaymān az zabān-i tuyūr u bāhā’im vāqif būd: nutq-ī hāzir karda būd*—Shah’s D. (he had prepared a speech). *Vide Animal.*

Speechless, *gung*; *zabān basta* (shudan) (from emotion).

Speed, *sur‘at*: [*shitāb*; *ta‘jīl*, haste].

Speed, to, *du‘ā-yi khayr guftan barā-yi mihmān-ī ki mī-khwāhad bi-ravad*.

Spell, *ajsūn*: *zabān-band* (spell-bound, i.e. unable to utter); *māt sh.* (unable to move, or speak from wonder or fear). *Vide Charm.*

Spelling, *hijī* or *hijā’k* *k.* (to name the letters in a word): *imlā kardan* (to use proper letters in writing).

Spend, *kharj k.*; *ṣarf k.*; *māya guzāshṭan* (lit. spend out of one’s capital); *tā pūl paydā mī-kunad* *kharj mī-kunad* (he spends money as soon as he gets it); *vaqt guzarāndān* (to spend the time); *fardā tamām rūz khidmat-i shumā hastam* (I will spend all to-morrow with you).

Spender, *pūl-kharj-kun* (one who spends freely); *pūl-ṣarf-kun*.

Spendthrift, *misrij*; *isrāf-kun*; *pūl-żā’i-kun*.

Spent, *kharj shuda* (of money): *masrūf* (of money or time).

Sperm, *āb-i manī*; *nutfa*; *āb-i inzāl* (vulg.).

Spermatorrhœa, *ihtilām* (the disease; also nocturnal pollution).

Spew, *qay k.*; *istifrāgh k.*

Sphere, *kura*, pl. *kurāt*; *gardūn* or *charkh* (celestial sphere); *dar dā’ira-yi khud-ash*, or *dar hawza-yi ikhliyār-i khud-ash* (in his own sphere = *dar jā-yi khud-ash*).

Spherical, *kurāvī*.

Sphinx, *abū’l-hawl*: *misl-i but* or *misl-i mu-jassama* (sphinx-like, with no expression).

Spice, **Spices**, *adviya*, pl. *vulg. adviyajāt*; [*adwiyah* Arabic pl. of *dawā* “medicine,” but in Persian *dawājāt* is medicines].

Spicy, *mu‘attar* (of breeze): *pur adviya*.

Spider, ‘*ankabūt*; *kār-bāfū* (m.c.): *parda* (or *khāna*)-*yi* *ankabūt* (spider’s web): *rutayl* (a poisonous spider, vulgarly “tarantula”).

Spike, *sīkh*; *mīkh*; *sīkhcha* (dimin.).

Spike, to, *mīkh-kūb k.* (guns).

Spikenard, *sumbul-*’*tūb*.

Spiky, *khār-dār* (of small things): *sīkh-dār* (of big things).

Spill, to, *rīkhan*, rt. *rīz*; *mutavajjīh bāsh murakkab rā na-rīzī* (take care not to spill the ink).

Spilt, *rīkhta*; *vulg. ustāda*.

Spin, to, *rīstān* or *rīsīdān*, rt. *rīs*; *charkha rīstan*: *charkh dādān* gen. (to whirl): *tūl dādān* (spin out); *gardānīdān* gen. (of anything); *pir dādān*, tr. (of top), and *khurdān*, intr.

Spinach, *Spinage*, *ispināj*.

Spinal, *ṣulbī*.

Spindle, *dūk*; *dūkcha* (dimin.).

Spindle-shanks, *īn shakhīs-i qāz u kulang rā tamāshā kun* (“just look at that goose and crane man”), i.e. spindle-shanks).

Spine, *tūr-i pusht*: *muhra-yi pusht* (one bone of the spine); *si-band* (the os sacrum or tail-bone).

Spinner, *rīsānda*: *charkha-rīs* (woman spinner).

Spinning wheel, *charkha*.

Spiral, *pīch-dār*; *pīch pīch*; *pilla-yi pīch* (—stair-case).

Spirally, *kabūtar pīch zanān* (or *pir kunān*) *bālā rajt*.

Spire, *mīl* (of church); *manār* (of mosque). *Vide Church.*

Spirit, *rūh*, pl. *arvāh*: *Rūh-’l-Amīn* (Gabriel); *rūh-i nabātī* and *ruh-i hayvānī* (vegetable and animal life): *Jinn-i bar jān-i ū musallat shuda ast* (she is possessed by an evil spirit); *kitāb rā bāz karda did ism-i a’zam va mulāqāt-i arvāh va taskhīr-i dīv va jinn dar ān navishta būd*¹—Prof. S. T. (he opened the book and unexpectedly discovered that it treated of the Great Name of God, communion with the departed, and how to subjugate devils and jinn); *dīmāgh-i ahālī rā bi-khāk na-mālīda* (this

¹ Or *ast*. *Ism-i a’zam*: this mysterious name which can compel all beings, was engraved on the ring of Solomon. It is known to none but God and his prophets. By some it is supposed to be identical with Jehovah (and consequently with the Muslim dervish cry *Yā Hū*), a name for which the Jews have such a mysterious reverence.

has not subdued the spirit of the people): *rūh dar badan na-dārad* (he has no spirit left); *sard*; or *bī-hamīyyat*, vulg. *pakhma* (spiritless): ‘*araq* (spirit made from grapes, dates, etc.): *jawhar* (essence); ‘*araq-i si-ātasha* (or *chahār ātasha*, etc.) (extra distilled): *buland-himmat* (high spirited, courageous; of a man): *pur-i rūh* (of a horse): *sust* (out of spirits).

Spirits, ‘*araq-i du-ātasha* (spirit twice distilled). *Vide Spirit.*

Spirited, *jari* (bold of people); *dilīrāna* (of an answer, etc.): *garm* (of conversation). *Vide Spirit.*

Spiritless, *sard*; *khunuk*. *Vide Spirit.*

Spiritual, *rūhāni*: *murshid*, or *hādī*, or *pīr-i tarīqat* (spiritual guide).

Spit, subs., *sīkh* (of iron, etc.): *āb-i dahan*; or *tuf* (saliva, q.v.). *Vide also Spittle.*

Spit, to, *tuf k.* or *andākhtan* (with *zadan*=to apply spittle); *āb-i dahan andākhtan*: *sīkh zadan* or *bi-sīkh kashīdan*: *narm narm bārīdan* (of rain).

Spite, *bugħż*; *in kār rā jaqāt az rū-yi kīna karda and* (out of malice) *bi-raghm-i ī* (to spite him): *ma'a hazā* or *ma'a żalik*, or *bā-vujūd-i īn*, or *bā in hama*, or *bā-vaṣf-i īn* (notwithstanding, in spite of that): *shutur kīnagi* (rancour).

Spittle, *āb-i dahan*; *khīzī* (m.c.). *Vide Saliva and Spit.*

Spitton, *tuf-dān*.

Splash, *tarashshuh bi-man ma-kun* (don't splash me).

Splashing, *shīlāb shīlāb k.* (to make a splashing noise in water): *tarashshuh-i gil* (splashing in small splashes, of mud).

Splay-footed, *pā-pahn*.

Spleen, *sipurz*; *tiħāl*.

Splendid, *bā jalva* [*jalva-gar*, = showing off]: ‘*ālī* (of building); *qāsīda-yi gharrā* (splendid poem).

Splendour, *jalva*; *rawnaq*; *ihtishām* (of personages, pomp, and retinue); *karr u farr* (pomp, display in word or deed). *Vide Pomp.*

Splice, *nar u māda k.* (prop. to dove-tail): *juft dādan*: *xaql k* (to join).

Splint, *qara-qūsh* (on bone; lit. “eagle”).

Split, a, *dar miyān-i shān niʃāq-i uftāda ast* (between people): *shakar-āb-i* (a coolness between two people).

Split, to, *narjīl rā shikājt va shīra-ash* (or *āb-ash*) *rā khurd*: *Rasūl shaqq“l-qamar kard*; *shaqq sh.*, intr. *Vide Burst.*

Split, (p.p.), *du jā shuda*, vulg. for *dutā shuda*; *munshaqq*; *shikāfta*: *tarkida* (burst).

Spoil, *kharāb k.*; *tazīt-k.*; *fāsid k.*; *dar kār rakħna ī*; *zā'i k.* (destroy); *bad bi-bār āvardan* (to spoil a child; bring it up ill). *Vide Pillage, Raid.*

Spoiled, *Nādir Shāh mī-dānist sag-i sīr bi-shikār* va ‘*askar-i mustaghñi bi-kār-zār namī-ravad* (Nadir Shah knew his soldiers would be spoiled by wealth).

Spoilt, *zā'i*: *nāzuk-mizāj* (of a child). *Vide Bring up and Spoil.*

Spoke, *parra* (of a wheel)=*tīr* or *tīra*; *zīr-i pūz-ash*¹ *zadam* (I put a spoke in his wheel); *zīr-i pūz-ash khurd* (a spoke was put in his wheel): *bi-kār-i man shūsha zad* (he put a spoke in my wheel).

Spokesman, *fulān az ḥaraf-i hama nātiq būd*.

Sponge, *abr* (supposed to be a piece of cloud that has fallen into the sea); *isfanj* (Eur.); *gulū-shūr* (for washing bottles, pipes; or for sponging out a gun): *az maydān dar raft*, or *sipar andākht* (=he threw up the sponge).

Sponger, *kāsa-līs*. *Vide Parasite.*

Sponsor, *zāmin*; *kaſil*.

Spontaneous, *az khud*; *khud bi-khud*; *in kirm tavalludi ast na tavāludi*, *ya'ni az khud paydā shuda*.

Spoon, *qāshuq* T.; *āb-gardān* (large, kitchen—); *milāqa* (corrup. of Ar. *mil'aqa* (wooden); *qāshuq-i sharbat-khūri* (large wooden spoon for sherbet); *gawdī-yi qāshuq* (bowl of spoon).

Spoonful, *bi-qadr-i yak qāshuq*.

Sport, *bāzi*: *lāgh*, or *shūkhī*, or *khushmazagi* (joke): *shikār* or *sayd* (hunting, etc.).

Sportsman, *shikārchi*; *mīr-shikār*²; *shikār-dūst* adj.

Spot, *lakka*; (in India *dāgh*, which in Persia means “a brand” and ‘a branding iron’): *sar-i mawqi*; or *bi-zañ-gāh* (spot where anything happened); *kalaf* (on a planet; also a freckle). *Vide Blemish.*

Spotted, *lakka lakka*; *pur lakka*; *lakka-dār*³; *pur kħatt u kħäl* (with spots and markings); *kħäl-dar*.

Spouse, *zawj*.

¹ *Pūz*, lit. “snout.”

² *Mīr-shikār* in Persia a sort of head game-keeper: in India any bird catcher, assistant falconer, etc.

³ *Lakka-dār* might signify that the article had only one spot.

Spouseless, *juf̄ na-dārad*.

Spout, *dahan* (of a tea-pot); *dahan-shīr*, shortened into *shīr* (a tap of an urn, etc.): *nāvdān* (of roof). *Vide Tap*.

Spout, to, *fāvvāra andākhtan* (of a whale, etc.): *dahan puf k.* (to blow a spray of water out of the mouth). *Vide Spatter*.

Sprain (subs.), *pā-pīchī* (of ankle): *much-i dast-am pīch khurd*.

Sprained, *pīch khurdan*, intr.; *rag bi-rag shudan*; *pā-yam dar rafta*.

Sprawling, *bi-chahār dast u pā*.

Spray, *shākha-yi nāzuk*; *nawcha*: *jīqa* (worn by Shah in head-dress); *tīta* (worn by women in the head; of jewels).

Spread, *intishār-i 'ilm* (spread of knowledge); *sirāyat* (of disease).

Spread, to, *farsh k.* (of carpet, etc.); *sārī gashtan* (of news only); *in hasīr rā rū-yi zamin pahn kun*: *shab tūr-i andākhta parandahā-yi bisyār girift*: *khabar shāyī shud* or *muntashir shud* (the news spread or *bū-yi ān buland mī-shavad*); *sirāyat k.* (of disease). *Vide Scatter*.

Spring, *bahār*; or *rabi'* (rare) (the season): *fanar* (any steel spring, spiral or otherwise; also springs of a carriage): *jast*; *khīz* (leap): *masdar* (source): *chashma* (of water).

Spring, to, *sabz shudan* (of seeds): *jastan*, rt. *jīh* (of animals; fountains); *jūshidān* (of spring of water).

Spring upon, *jastan bar*: *khīz giriftan bar*. Springy, *fanari*.

Sprinkle, *hanūt k.* (to sprinkle the dead with sweet herbs): *pāshidān* (with anything). *Vide Water*.

Sprinkling, *āb-pāshī* (*k.*); or *tarashshuh* (*k.*) (of water).

Sprout, *shākha*; *nawcha*.

Sprout, to, *tinja zadan*; *sar bar āvardan*.

Spur, *mihmīz zadan*; *nīsh-i rikāb zadan*; *rikāb zadan* [the Persian spur is the sharp corner of the broad flat stirrup-iron]: *badāhatān guftam ki shīr-i māda bāyad bāshad* (on the spur of the moment I exclaimed that it must be a lioness): *garm tākhtan* (travel expeditiously). *Vide Extempore*.

Spurious, *qalb*; *nā-sara* (of money only; *nābahra* not used in m.c.): *ja'lī* (forged): *daghal* (also a cheat). *Vide Bastard*.

Spurt, *fish* (of water).

Spurt, *āb tīrak zadan* (local? of water); *bā ab-duzdak z.* (with squirt); *jastan* (of a vein; a fountain).

Sputtering. *Vide Frying*.

Spy, *jāsūs*: *dida-bān* (a look-out man): *muhibbīrān khabar dādand ki tā imrūz chunīn tājir-i buzurg-i dar shahr vārid nashuda ast*—Prof. S. T. (the informers informed me that no such great merchant had ever previously appeared in the city).

Spy, to, *jāsūsī k.*; *bi-kamīn-i kasī būdan* or *nishastan* (to spy on; also to be in ambush for).

Squabble, to, *qarqasha* or *kharkhasha k.*; *shulūq k.* (lit. to make a noise).

Squadron, *dasta* (about 100 men).

Squalid, *past* (low; of people, a quarter of a town); *kasīf* (dirty).

Squalor, *kaśāfat*.

Squander, *bar bād dādan*; *talaf k.*; *bi-āb u ātash kashidān*; *isrāj k.*

Squanderer, *musrif*; *vil-kharj*: *kharrāj* (extravagant). *Vide Money*.

Square, *murabba'*; *chahār-gūsha* (vulg.); *davāzdah mīl dar mīl* (12 sq. miles); *qal'a* (bastan) (on parade; of soldiers).

Square, to, *dast-ash rā charb k.* (with money); *dah tūmān zīr-i farshī dādam* (I slipped ten tumans into his hands); *sar-i rāh āvardan* (in a better sense).

Squash, to, *yak kulāmb k.* (to squash into a ball); *lih k.*

Squashed, to be, *pach shudan* (of fruit, etc.); *chapīda shudan*; *lih sh.*

Squat, *sar-i chingū* (or *chūn*) *nishastan* (to squat on the heels, Indian fashion): *duzānū nishastan* (Persian fashion); *chār zānū n.* (tailor fashion).

Squatting, *uftāda*; or *khwābīda* (of animals).

Squeak, *zīg* (*k.*) (of mouse).

Squeamish, *nāzuk-tāb'*.

Squeeze, to, *chalāndan* vulg.; *fishurdan*, rt. *fishār*; *pūl kashidān* (squeeze money out of).

Squib, *taraqa* (also cracker).

Squint-eyed, *tūch*; ¹ *chashm-ash kāj* or *kāj ast*; ² *chashm-i ū chap ast*; *ahval*.

Squinting, *ahvaliyat*; *kāj-chashmī*.

Squirm, to, *pīchidān*, intr. (on the ground; of a dog, etc.).

¹ But *lukht u lūch*, "stark naked."

² A bazar joke on seeing a squint-eyed man is to repeat "*Injā darakht-i kāj ast—ridam bar harchi kāj ast*": *kāj* is a species of large fir-tree.

Squirrel, *samūr* (a grey squirrel, prob. the Sib. squirrel or Miniver; also its fur); *mūsh-i parrān* (a squirrel): *shudrūng*.

Squirt, *āb-duzdak*.

Squirt, to, *āb fishāndan*.

Stab, to, *kārd z.*; *khanjar z.* [istīkhām].

Stability, *ustuvāri*; *davām u sabāt*; *pāyadāri*:

Stable, *īstāb*: *az tāvila asp rā birūn bi-kash* (bring the horse out): *pāyadār*; *ustavār*; *mustahkam* (adj.).

Stable-boy, *ākhur-chī*.

Stack, *tūda* (of corn or any heap); also *khirman*: *chātma* T. (of arms when "piled").

Stack, to, *tūda k.*; *khirman sākhan*.

Staff, *chūb-dastī*; 'asa'; *chumāq* (cudgel); *daganak* (ditto).

Stag, *gavazn*; *gāv-i kūhī* P. and *marāl* T. (*Cervus Maral*). *Vide Recumbent*.

Stage, *manzil*, pl. *manāzil*; *hasht farsakh-i sangīn ast tā bi-manzil* (it's eight long *farsakh* to the stage): *takhta-bandī* (platform).

Stagger, to, *mutazalzil shudan*; *chūb-i bi-sarash khurd va gīch raft*.

Stagnant, *āb-i murda*; *āb-i istāda*; *nā-ravān*.

Stagnation, *kasādī-yi bāzār*, etc. (of trade).

Stain, *lakka shudan*: *rang zadan* (to stain wood), [but *rang k.* to dye]: *chirk k.* or *ālūda k.* (to dirty, defile): *khazīb sh.* and *khizāb k.* (of the hair, with henna).

Stairs, *nardbān* (ladder): *ū rū-yi pilla-hā nishasta būd* (he was sitting on the stairs); [*mī-nishast* would signify 'it was his habit to sit' or 'he was about to sit']; *pilla-yi pīch pīch* (spiral).

Stake, *giraw* (at play): *dār* (execution): *chūb* (stick). *Vide Martyrdom and Play*.

Stale, *ghizā-yi shab mānda* (stale food); *bayāt* (hung till tender; only of meat; *vide Tender*); *nān mānda ast* (the bread is stale); *magas-rīda* (fly-spotted, vulg.).

Stalk, *sāqahā-yi gandum* (stalks of wheat).

Stalk, to, *sība kardan* or *burdan* (to stalk game); *gurg-shikār k.*; *bī-kamīn raftan* or *kamīn burdan*; *bi-duzda* (vulg. for *bi-duzdī* or *duzdāna*) *raftan*: *sallāna¹* *rāh raftan*; *bā tabakkīt rāh raftan* (walk proudly).

Stall, *ākhur* (prop. manger): *chūb-pūsh* (a fruit-seller's stall, thatched with palm leaves, etc.).

Stall-fed, *parvarda*.

Stallion, *nariyān*; *nariyān-i tukhmī* (for stud purposes).

Stammer, *luknat-i zabān dāshṭan* (natural defect or result of confusion); *zabān-ash band mī-raft* or *gīr khurd* (to stammer from confusion); *shāyad zabān-ash luknat mī-khurd*: *gūyā sar-i zabān-ash mī-girist* (to lisp like a Jew)².

Stamp, *tambr* Fr. *Vide Postage*.

Stamp, to, *pā bi-zan rū-yash* (stamp on it); *lagad-mālī-ash kun* (crush it under foot): *pā kūbīdan* (in anger; also to dance): *muhr z.* (with a die).

Stanch, to, *band k.*; *vā dāshṭan*, vulg. (of blood): *bast raftan* vulg. (to be stanched).

Stand, *pāya* (for lamp, etc.).

Stand, to, *istādan*, rt. *ist*; *pā sh.* (to get up); *bachcha, sar-i pā bi-ist* ("stand up"); a school punishment): *vide Endure*: *sar-kalla zadan* (stand up against; also to dispute).

Standard, *nishān*; 'alam; *bayraq* (flag): *mī-yār* or *iyār* (of weight).

Standard-bearer, *bayraq-dār*; 'alam-dār.

Standing, *qāsim* pres. part. (also in m.c. "hiding"); *bar pā*; *mahṣūl-i bar pā* (standing crop).

Standpoint, *az nazar-i*—.

Stand-still, *kār-i dūkān lang mānd* (the business of the shop was at a stand-still).

Stanza, no word. *Vide Quatrain, Verse, etc.*

Staple, 'umda; *chīz-i 'umda* (the staple manufacture).

Star, *sītāra*; *kawākab*, pl. *kavākib*; *najm*, pl. *anjum* (rare); *tīr-i shihāb* (shooting—) *sayyāra* (moving—): *gavābit* (pl. fixed stars): "the Jinns ascend to the confines of the lowest heavens and listen to the secrets of the Angels who then hurl shooting stars at them to drive them away³ (*vide Genius*)" *mī-gūyānd Jinn bi-hudūd-i āsmān-i avalīn su'ūd mī-kūnand tā az asrār-i malā'ika vāqīf shavand va malā'ika bi-vāsiṭa-yi andākhtan-i tīr-i shihāb ānhā rā dūr mī-kunand*: *sa'd* (fortunate aspect of—); and *nahs* (unfortunate aspect—): *qirān* (conjunction of two stars): *sītāra* (on horse's forehead if sufficiently small to be covered by the thumb; if larger it

¹ *Sallāna* for *sahlāna*.

² Pharoah wishing to test whether the infant Moses was a child in intelligence or not, offered him a live coal and a ruby. Inspired by God, Moses put the fire in his mouth (thereby deceiving Pharoah); hence his descendants also lisp in their speech.

³ Many of the jinn are killed by shooting stars.

- is a *ghurra* or "blaze"; *sitāra-pīshānī* adj.).
- Starch, *nishāsta* (z.): *āhār* (z.).
- Starched, *nishāsta-zada*.
- Stare, *bā chashm-i khīra nigāh k.* or *khīra nigāh k.* (with open eyes); *hama bi-man chashm dūkhtand*.
- Staring, *dīda-yi khīra bar man dūkht* (he fixed a staring eye on me).
- Stark. *Vide* Naked.
- Starling, *sār* (probably applied to other small birds; sometimes incorrectly used for the T. *sā*, some species of buzzard or eagle): *tūt-kush* (the Rosy Starling or Rose Pastor).
- Start, to, *ravāna sh.*; *bi-rāh uftādan*, intr. and *bi-rāh andākhtan*, tr. (on a journey): *dūkān bi-rāh andākhtan* (to start a shop); *vil k.* (in a race): *vaqt-i harakat ast* (it is a time to start): *vide Remove*: *yārū¹* az *khwāb bar jast*, *bā yak-tā-yi pīrahan bīrūn āmad* (he started out of sleep and came out with only a shirt on). *Vide Startled*.
- Starting, *naql-i-makān k.* (starting on a journey, i.e., changing residence at a lucky moment²): *ravānagī*.
- Startled, *takān khurdan*, intr. (to be startled; also to be shaken): *dirīz khurdan*, intr. (in sleep): *tarsāndan*, tr. (frighten).
- Starve, *az gurisnajī* (or *bi-khurākī*) *murdan*: *fāqa-kashī k.* gen.: *bi-fāqa murd*. *Vide Fast*.
- Starvation, *ū dar faqr uftāqa ast* (he is starving, in great distress).
- Starveling, *qāh-tāza* (of people or districts): *az gurisnajī murda* (of anything).
- State, *hāl*, pl. *ahvāl*; *hālat*, pl. *hālāt*; *kayfiyyat*; *vaz̄*, pl. *awzā³*: *dawlat* (Government): *khīyābān-i dawlatī⁴* (a State road; gen. with trees): *shaⁿ u shawkat*; or *dab-daba*; or *ihtishām* (pomp): *shūrat-i hāl* (state of affairs); *umūr-i mamlakat* or *dawlat* (affairs of state).
- State, to, *izhār k.*; *bayān k.*
- Stated time, *vaqt-i ma'hud* (or *mu'ayyan* or *muqarrar*).
- Stately, *bā shawkat*; *bā jalālat*; *bā-hashamat* (of people, stately in appearance): *īn* *durnā chi qadr bā shawkat rāh mī-ravad* (look at the stately gait of that crane).
- Statement, *bar-dāshī* (local); *izhār*, pl. *izhārāt*; *bayān*; *taqrīrāt-i mugassir⁴* (statements of the accused). *Vide Deposition*.
- Statesman, *mudabbir* (a great statesman): *az ahl-i siyāsī* (official): *bisyār mard-i pūlitik ast*
- Statesmanship, *siyāsat-dānī*; *'ilm-i pūlitik*; *'ilm-i mulk-dāri*.
- Station, *istgāh* (newspaper word for railway station); *istesān* or *istāsiyūn* and *mahall-i tavaqquf* (railway station); *gār* Fr. : *ū sāhib rutba ast* (he has a high station): *vide Rank*: *mu'askar* (mil.): *qarāvul-khāna* (police—).
- Station, to, *guzāshṭan*, rt. *guzār*; and *vā dāsh-tan* (of sentry; troops).
- Stationed, *muqīm-i—ast*.
- Stationary, *bi-harakat*; *sākin*; *īstāda*: *bi-hamān hālat* (or *bi-hālat-i*) *sābiq* (i.e., neither better nor worse).
- Statistics, *istāstik*, Eur.
- Statuary, *but-tarāsh*; *mujassama-sāz*.
- Statue, *mujassama*; *du mujassama yi asp az chūdan rīkhta* and—Shah's D. (two bronze statues have been cast). *Vide Imagination*.
- Stature, *qāmat*; *qadd-ash miṣl-i sarv ast* (his stature is like the cypress); *bālā* (in comp.): *kalla* (a measure of depth = $5\frac{1}{2}$ ft., about). *Vide Height*.
- Statute, *qānūn*, pl. *qavānīn* (also any rule or regulation): [ā⁵in, regulation].
- Stay, *pushti*; *'amūd* (prop.): *iqāmat*; *ayyām-i tavaqquf* (sojourn). *Vide Beam*.
- Stay, to, *būdan*; *tavaqquf k.*; *iqāmat k.*; *sukūnat k.* (sojourn); *qasd dārad ki muddat-i ziyād-i ānjā bi-mānad*.
- Stays, *pīstān-band* (a kind of breast-coat for women; the *sīna-band* is worn by old men, women, and children, over the former).
- Steady, *hanūz bar 'azm-i khud bāqī-st* (or *muṣammim* or *ṣābit*): *mazbūt*; *qāsim*; *mūhkam* (not shaky): *ārām* (of a ship): *yak qarār* (uniform).
- Steal, *dūzdī k.*; *shaghāl har chi paydā mī-kunad duzdīda va⁶ mī-ravad*: *pinhānī*

¹ *Yārū* is a m.e. term that corresponds to the slang 'sportsman' or to the Irish 'boy.' *Yārū* has usually a younger signification than '*Bābā*', which latter prefixed to a name or a trade has somewhat the signification of 'gaffer'; as *Bābā Husayn* and *Bābā-yi nānbā'i*.

² The traveller may delay a month after this change, making up his mind.

³ There are no macadamized roads in Persia.

⁴ *Mugassir* in m.e. means "accused" simply, and not "guilty": *īn mugassir bī-gunāh ast* (m.e.).

⁵ *Va* is correct, but *duzdīda mī-ravad* might also mean "to go off secretly"; the intonation distinguishes the meaning.

- burdan* (bear off stealthily): *pinhānī rāh raftan* (to steal away).
- Stealthily*, *duzdāna*; *duzdāda*.
- Steam*, *bukhār*, subs. (*bukhāri*, adj.). *Vide Source.*
- Steam*, to, *tabkhīr* k., tr. (foment an injury): *kashtī rāh uftād* (the boat steamed out of the harbour).
- Steamer*, *kashlī-yi dūdī*; *kashtī-yi bukhār*: *vāpūr* (Eur.); *qāsiq-i bukhāri* (steam-launch): *ghurāb* (prop. ship with one mast).
- Steel*, *fūlād* or *pūlād* (subs.); *fūlādī* (adj.): *burāda-yi āhan* (steel-filings): *chaqmāq* (for striking a light on the flint, or the *sang-i chaqmāq*).
- Steep*, *sarāshīb* and *sarāzīr*, vulg. *sarāshīva*; *rāst*; *kināra-yi īn rūd-khāna khaylī nashīb ast*.
- Steeple*, *mīl* (church). *Vide Minaret.*
- Steer*, *gūsāla-yi akhta* (young castrated bull).
- Steer*, to, *kashlī rāndan*.
- Steersman*, *sukkānī* [a "sea-cunny," Anglo-Ind.]
- Stem*, *sāqa* (of flower): *chūb-i chupuq* (of ordinary pipe); *nay-i qalyān* (the long mouth-piece of a water-pipe); *miyāna-yi qalyān* (the upright stem that supports the bowl): *pichvān* (flexible mouth-piece of the water-pipe): *chūb-i sigār* (or *jigara*) or *sar sigār* (cigarette-holder).
- Stench*, *bū-yi bad*; *ta'affun*: *'afūnai*.
- Step*, *gām*; *qadam*; *qadam-i tund* (quick step); *qadam-i sust* (slow step); *pilla* (of stairs or ladder); *dah pilla mī-khurad bi-bālā* (there are 10 steps in the flight); *rū āvardan* (to direct one's steps towards); *barāy-i jabr-i nuqṣānāt iqdām mī-numāyam* (I will take steps to recover the cost): *daraja* (promotion). *Vide Stairs.*
- Step*, to, *gām* or *qadam* z. (to measure by stepping; to pace; also to walk up and down): *qadr-i īn taraf ham qadam ranja bi-farmāyid* (kindly step this way).
- Step-brother*, *nā-barādar*.
- Step-child*, *pīr-zāda* (local?) (any step-son or daughter).
- Step-daughter*, *nā-dukhtar*; *rabība* tech. (wife's daughter).
- Step-father*, *nā-pidar*: *pidar-andar* (rare).
- Step-mother*, *nā-mādar* (vulg.); *zan-i pidar*.
- Step-son*, *nā-pisar*; *rabīb* tech. (wife's son).
- Sterile, *nā-zā* and 'āqir or 'aqīm (of females) *bā'ir* or *bāyir* (uncultivated land); *shūra* (salt land): *bī-samar* (of tree not yielding fruit).
- Sterling*, *rā'iij*; *kāmil* 'l-iyār.
- Stern*, *dumbāl* (of ships); *muta'abbis* (lit. frowning); 'abūs; *chashm u rū-yash hāmīsha bi-ham kashida ast*; *khīra-nigāh* (of stern aspect; also staring).
- Sternness*, *durushī*; 'abūsī.
- Sternly*, *bi-durushī*; *bi-sakhtī* (harshly).
- Sternum*. *Vide Breast-bone.*
- Stevedore*, *bambūtī* (Eng.?).
- Stew*, *khurish* (meat and vegetables); *qurma* (without vegetables).
- Stew*, to, *narm jushāndan* (to cook slowly over a small fire); *dam dādan* (after cooking to keep at a slight heat to allow the ingredients to digest).
- Steward*, *nāzir* (head servant); *nawkar-bāshī*.
- Stick*, *bā 'aq rāh mī-ravad* (he walks with the aid of a stick); *bā chūb-dastī gardish mī-kunad* (he walks with a stick in his hand); *bā ta'līmī tajarruj mī-kunad* (he strolls about with a 'swagger cane'); *mantashā* (a short crutch carried by dervishes);¹ *chumāq* (club).
- Stick*, *chaspānidan*, tr.; *chaspīdan*, intr.; *vide Join*: *muhkam shudan*; *sakht sh*; *gīr āmadan* (to catch); *hargiz harf-ash du tū nāmī-shavad* (he sticks to what he says); *ū dar vaqt-i savār shudan-i bi-safīna² pā-yash bi-gil farū mānd*.
- Sticky*, *lazīj*; *chaspānāk*; *chaspū* (vulg.); *chaspanda* (adhesive).
- Stiff*, *sift*; *sakhtī*: *sīna-pahlū* (walking stiffly with chest puffed out, of a fop); *pīsh-sīna-yi pīrahan-am sakht nīst*, *nīshāsta kam dārad* (my shirt front is not stiff; there is too little starch): *az davīdan-i dīrūz man kūftagī dāram* (I'm quite stiff from running yesterday); *dast-am sīkh shud* (my arm is quite stiff; from the exercise).
- Stiff-necked*, *gardan-kash*; *gardan-shakh* (proud, perverse).
- Stifle*, *khāfa kardan* tr., and *khāfa shudan* intr.
- Stifling*, *havā khāfa būd* (the air was stifling). *Vide Suffocate.*
- Stigma*, *nang*; *nang u 'ār*; *qabāhat*; *īn lakka-yi bad-nāmī barāy-i ū khwāhad mānd*.

¹ They place it under the arm when seated on the ground and generally sleep in this position.

² Or *savār shudan-i kashī*.

Still, *qaram-biq* (for distillation).

Still, *yak daqīqa sākit*¹ (or *ārām*) *bāsh* (stay still for one minute): *hīch vaqt rāhat nīstūd?* (are you never still?): *bāz; valī* etc. (adv.).

Stilts, *laglaga* (in Gilan).

Stilted, *laʃz-i 'qalam harf z.*: *sākhtagī* (vulg. and gen.): *takalluʃī* (of style). Vide Pedantic.

Stimulant, *muhayyij*.

Stimulation, *targhib* (d.); *tashviq* (d.); *dil-garmī* (d.)

Stimulate, *tahrīs dādan*; *bar-angīkhtan*.

Stimulative, *muḥarrrik*. Vide Actions.

Sting, *nīsh* (z.); *zahr* (m.c.).

Sting, to, *gazīdān* (vulg. bite of any animal): *nīsh zadan*.

Stingy, *kinis*; *khasīs*.

Stink, *bū-yi bad*; *uʃūnat*; *ta'affun*.

Stink, to, *gandīdān*; *bū kardan*; *ta'affun sh.*

Stinking, *gandīda*; *muta'afīn*.

Stint, *bi-darīgh* (without); *dar dādan-i "viski"* *khīssat* (or *bukhālat*) *na-kardī* (you haven't stinted the whisky).

Stipulated, *basta bar* (or *mashrūt*) *bar īn ki*; *bi-shart-i-ki* (on the condition that).

Stipulation, *shārt*, pl. *shurūt*: *qarār*: *gāyd*.

Stir, to; Stir up, to, *harakat k* (intr.): *bi-ham zadan* (stir up liquids): *zīr u rū kardan* (of papers, etc.): *angusht k.*; or *shūrānī-dan* (stir up animals): *chāhī rā bi-ham bi-zan* (stir up the tea).

Stirrer up, *shūrānanda* (by stick): *muḥarrrik* or *muṭattīn* (inciter).

Stirrup, *rikāb* (iron); *tasma-yi rikāb* (strap); *rikāb rā yak khānā kūtāh kun* (shorten the stirrups one hole).

Stitch, to, *dükhtan*, tr., rt. *dūz*: *bakhya kardan* (or *zadan*); *kūk zadan* (to baste).

Stitch, *yak dükht* (z.) (a stitch). Vide Sew.

Stock, *dast-māya* (in trade): *shab-bū* (the flower); *qundāgh* (butt or stock of gun).

Stockings, *pā-kash*; *jūrāb-i gal-buland* (vulg.): *āla-pācha* (of a horse; = all four white); *chap²* (off fore and both hind white; unlucky); *chāqchūr* (socks and trousers, garment all in one; worn by women).

Stocks, *kunda* (for legs); *pālahang* (for neck). Vide Pillory.

Stoker, *tūn-tāb* or *tūn-sūz* (of a bath): *kūra-chī*.

Stolen, *duzdīda*; *masrūq*; *māl-i masrūqa* (stolen goods); *balga* (local?) (a stolen article that is a clue).

Stomach, *shikam*; *mi'da*; *dil* (m.c.); *dil-am dard mī-kunad* (I have a pain in my belly); *dil-at dard bi-yāyad* (an imprecation).

Stone, *sang*; *āsiya-sang* (mill-stone): *nīgīn* (in a ring): *sang-i mihakk* (touch-stone): *sang-i maʃāna* (in bladder); *hajar³ l-aswad* (the Black Stone of Mecca, once white but now black from the impure touch of sinful man); *iksīr-i a'zam* (the Philosopher's⁴ stone); *hassa* or *hasta* or *dindil* (of fruit) [the kernel of the stone is *magħż*]; *dāna* (of grapes, etc.): *pād-zahr* (bezoar stone); *kār-i na-būd kī na-kard* (he left no stone unturned): *sang-farsh* (paved with stone): *fisān* (whet-stone): *dāna-yi tagarg* (hail-stone): *sang-bast* (stone-built).

Stone, to. Vide Stoning.

Stone-cutter, *sang-tarāsh*; *hajjār*.

Stone-plover, *chākhrūq* T.; *bachcha hūbara P.*

Stone ware, *zurūf-i sangī*.

Stoniness, *sanglākhī*; *pur-sangī*: *qasāvat-i galb* (of heart).

Stoning, *sang-sār kardan*; or *sang bārān k.* (the punishment); (the law term is *rajim*: *rajim* is a term applied to Satan): *dāna bīrūn āvurdan* (raisins).

Stony, *pur-sang*; *rāh khaylī sang-lākh ast* (the road is very stony).

Stool, *si-pāya* (a stool or low table even with four legs); *pā-andāz*.

Stool, to, *rīdan* (a crude word corresponding to the English word of four letters); *ijābat raftan* (polite); *sar-i āb raftan*; *mabāl raftan*; *dil-at kār mī-kunad?* (are your bowels regular?).

Stoop, to, *khām shūda sangī bar dāsht* (he stooped and picked up a stone); *sar zadan* or *lagad zadan* (at quarry; of a falcon); *uʃtādan* (to drop from a height; of a bird).

Stop, *vā ister*, interj.

Stop, to, *jilo-gīrī k.* (check, stop) = *sar-i rāh*

¹ *Sākit*, properly "silent" but here "still."

² But in India *chap* is generally with the near-fore white and by some with the off-fore white.

³ The Great Elixir or Philosopher's Stone transmuted the baser metals into gold. In minute doses it restored youth, prolonged life, and was then called the *Elixir Vitae*.

The lesser Elixir had these qualities in a lesser degree: it transmuted the base metals into silver.

girifstan; *mardum jalo-ash rā girifstand* (the men stopped him; barred his way): *sā'at-am khwābida* (my watch has stopped): *bāz dāshsan*; or *muzāhim shudan* (to hinder): *girifstan*; or *bastan* (stop up, close); *pur k.* (a tooth); *mawqūf k.* (put an end to); *īstādan* (of a train; carriage); *marā nigāh na-dār kār-i lāzim-i dāram* (don't stop me, I'm in a hurry). *Vide Stay, Remain, Sojourn.*

Stoppage, *sadd*.

Stopper. *Vide Cork.*

Stopping, *bi-yak nafas bālā raftam* (I mounted without stopping to take breath).

Store, *ambār*; *ambār-khāna*: *āb-ambār* (a reservoir of drinking water): *ambār-i buzurg-i az ghalla dārad*: *zakhīra*, pl. *zakhīr* (of treasure).

Store, to, *ambār k.* or *zakhīra k.*

Storied, *martaba-dār*; *tabaqā-dār* (of a house).

Stork, *laq-laq*; *hājī laq-laq* (a title given to the storks of Qum).¹

Storm, *tūfān* (gen.): *būrān* (snow-storm): *ān vaqt bōd-i tund-i mī-vazid balki ān rā tūfān bāyad nāmīd*—Prof. S. T. (a stormy wind was then blowing,—nay one should say a gale).

Storming, *hujūm*; or *hamla*; or *yūrīsh* (of any assault or attack): *dād u bi-dād k.* (in a rage).

Storm-beaten, *tūfānī* (caught in a storm): *tūfān-khurda* (damaged by storm).

Stormy, *havā-yi tūfānī* (stormy weather).

Story, *hikāyat*, pl. *hikāyat*; *qissa*, pl. *qisas*; *dāstān*: *a/sāna* (fiction, fabulous): *martaba* (of house): *man nīz yak du tā naql ya latīja bayān kardam*—Prof. S. T. (I also told a few anecdotes and bon-mots): *khāna-hā hama si-yā chahār-tabaqa²* va *kūchak va tang ast*—Shah's D. (the houses are all three or four stories high, and small and narrow).

Story-book, *kitāb-i qissa*; *kitāb-i a/sāna*.

Story-teller, *qissa-gū* and *qissa-khwān* (profess.).

Stout, *gunda*; *gat u gunda* (vulg.) (too stout); *kuluft*: *jāsīm* (bulky, of people; of elephants): *chūb-i quṭūr* (a stout stick; *quṭr*=diameter, thickness); *asp-i quṭūr* (rare) (a stout horse); *chāq* (also in good health).

Stoutly, *dilīrāna*.

Stoutness, *kulufti*; *gundagi* (vulg.); *chāqī* (also being in good health, fat).

Stove, *bukhārī-yi farangi* or *-āhanī* (stove) [*bukhārī*, fire-place]: *ujāq* (kitchen fire-place).

Straddle, to, *gushāda pā raftan* (in walk).

Straddle-legged, *pā kushāda* (*savār shudan*).

Straggle, to, *parāganda raftan*.

Straggler, *pas uftāda*.

Straight, *mustaqīm*: *ra'sān* adv. (direct, straight): *in khāt-kash rāst ast* (is this ruler straight?): *pālān-ash kaj ast* (she is not all right; only of women); *yak-rāst bi-khāna-yi khud raftam* (I went straight home).

Straightforward, *rāst-rāw* (gen.); *khush mu'āmala* (in business).

Strain, Strained, *bikhātan*, rt. *bīz* (to sift): *chikānidān* or *fishurdañ* (of liquids): *az pārcha dar k.* (through cloth; gen.): *in shīr rā bā jul-i sāf kun* (vulg.) or *in shīr rā sāfī kun*; *'alā'iq-i shān nazdīk-i barham khurdañ ast* (their relations are strained).

Strainer, *sāfī* (a cloth strainer); *chilo-sāfī*, also called *turush-bālā³* (a large copper rice strainer).

Straight, Straits, *būghāz* (geo.): *dar tangī-hā* (or *dar mazīq uftādan*) and *gīr āmadan* (to fall into straits).

Strand, *pīch*; or *tāb* (one twist of rope); *nakh* (a single fibre or thread in a twist).

Strand, to, *zamīn-gīr sākhtan* (lit. and met.).

Strange, '*ajīb*'; *gharīb*; *nādir* (strange and rare): *tāzāgī dārad* (novel): - *va 'ajīb-tar īki*— (—and strange to say—).

Strangely, *gharīb khasta-am* (or *shuda-am*) (I'm strangely tired).

Strangeness, *khāriq-i 'ādatī* (rare); *gharābat*; *tāzāgī*.

Stranger, *gharīb* or *ajnabī* (of foreign country); *khāriji* (foreigner); *nā-āshnā* (not known); *bīgāna* (an outsider; not belonging to the house); *nā-mahram* (one not permitted to see the women): *tāza-vārid* (new-comer); *ba'id⁴ 'l-'ahd shuda-i* (you're quite a stranger; I haven't seen you for ages; lit. "you're late in fulfilling your promise"); *mīhmān-i naw dar rāh ast* (a 'little stranger' is expected; also *mīhmān-i bī-dandān*): 'ammū ("O stran-

¹ Ar. *laqlaq* “to clasp with the beak.” Compare *Shaykh Rūbāh Reynard* and *Hazrat-i Khīra* “Bruin.”

² Or *si-tabaqa* va *chahār-tabaqa*.

³ Perhaps for *turush pālān*.

ger!'' ; vulg.): *havā abr ast* (=strangers present, be careful).

Strangle, *vide Suffocate*: *dast-am bīkh-i gulū-yi-ū guzāshtam khwāstam pidar-sūkhta rā khafa bi-kunam* (I caught the brute by the throat and tried to strangle him); *tanāb-andākhtan* (by a shawl; a punishment).

Strangler, *tanāb-andāz*.

Strangles, *kataw* (any bad cold; of animals only).

Strangulation, *khafagī* (in India *khafragī*, anger, annoyance).

Strangury, *habṣ' l-bawl*; *nā-khushī-yi shāsh-band* (vulg.).

Strap, *tasma*; *qāyish* T.: *fitrāk* (on saddle): *band* (any tie).

Strap, *bastan*, rt. *band*; *tasma zadan*.

Stratagem, *makr*; *hīla* (gen.): *kayd*, pl. *makā'id* (deceit of man).

Stratum, *lā* (geo.).

Straw, *kāh* (chopped): *pīzur* (also a term of contempt for a feeble timid man): *pūshāl* (horse-bedding); *rāng-i kāh* (straw-coloured).

Strawberry, *tūt-i farangi* (lit. English mulberry).

Stray, *gum shudan* (of animals).

Straying, *gum-rāh shud* ("he strayed from the path of religion"); but *rāh rā gum kard*=*rāh rā bi-sar na-burd*, "he lost the way").

Strayed away, *bī-sāhib* (of animals): *shutur-i bī-mahār*.

Streak, *khatt*.

Streaked, *mukhattat*.

Stream, *jūb*; *jū*: *nahr* (larger than former), pl. *anhār*: *saylāb-i sukhān* (a stream of words).

Street, *kūcha*: *pas-kūcha* (back street): *chār-sū bāzār* (cross-street): *shāri'* (broad road), also *ma'bar-i 'āmm*.

Street-walker, *kūcha-gard* (a loose character, male or female).

Strength, *quvvat*; *zūr*: *quvvat-i qalb* (strength of mind): *kam quvvat-am* (I am weak, but *tāqat na-dāram*¹ "I can't wait, I'm impatient"): *istikhām*; or *matānat* (of a building; of opinion).

Strengthened, *mūstāhkam* (of things; also true, to be relied on, of saying, etc.).

Strengthening, *ta'yid* (k. or d.); *istikhām* (k.); *taqqiyat* (d.).

Strenuous, *bi-shiddat*; *balīgh*.

Stress, *zūr*. *Vide Emphasis*.

Stretch, *sī mīl rā bi-yak nājas raftam* (I walked 30 miles at a stretch); *darāz kashidān* (to lie down at full length); *dast-at rā darāz kun*: *ū hamisha qadd mi-kashad* (he is always stretching himself); *dast u pā'i vā kard* (he stretched his limbs): *kash dārad* (of rubber).

Strew, *pāshidān*; *parākanda kardan*; *pakhsh k.*; *rikhtan*, rt. *rīz*: *nisār k.* (of money scattered over the head of a sick person; a bridegroom, etc., and scrambled for by beggars).

Stricken, *mutbalā*.

Stricken in years, *sāl-khurda*; *kuhan-sāl*; *musinn*.

Strict, *durust-i tiqād* or *rāsikh-'aqīdat* (a strict Muslim): *sakht* (severe).

Stricture, *majrā-yi bawl-ash kharāb shuda ast* (med.). *Vide Strangury*.

Stride, *shilang* or *shilling* (zadan): *shilang-andāz*—Prof. S. T. (a great walker).

Strident, *sādā-yash bā dar u dīvār mi-jangad* (of strident voice).

Strife, *nizā'*; *munāqasha*; *jang*.

Strike, *kubidān* (at a door; to drive in a peg): *kandan* (tent): *bi-sar-ash khurd* (it struck him on the head); *bi-mujarrad-i zadan-i sā'at mi-ravad*=*tā sā'at mi-zanad mi-ravad*; *du tā chūb bi-ū zad* (he struck him twice with a stick): *rīsha giriftan*, intr. ("to strike"); of a cutting; but *rīsha davāndān* "to spread out the roots" after striking). *Vide Root*.

Striker, *zananda*; *zārib* (rare); *kīst kūbanda-yi dar*?

String, *rīsmān*: *tār* (of musical instrument); *zih* (of bow, q.v.); *izārband* (of trousers); *silsila* (series).

String, to, *bi-rishta āvardan*; *rishta k.*: *chilla* or *zih k.* (a bow). *Vide Bowstring*.

Stringy, *pur-rīsha* (of meat).

Strip, *tarīsha* (of cloth, etc.).

Strip, to, *lukht k.*; *barahna kardan*.

Stripe, *khatt*.

Striped, *khatt khatt ast*; *mukhattat*.

Stripped, *lukht*; or *barahna* (gen.); *'uryān* (of people only).

Strive, *jadd u jahd kardan*; *mujāhada k.*

dast u pā' zadan; *sa'i n.*

Striver, *sā'i*; *mujāhid*.

¹ *Asp bī-tāqatī* (or *bī-tābī*) *kard* (m.c.) "the horse was restive": *bish az īn tāqat na-dāram* "I can't wait any longer": *bī-tāqatī* also means to groan and make a fuss when ill; a Persian habit.

Stroke, *żarb*: *laṭma* (a buffet, slap).

Stroke, to, *dast-mālī k.*: *dast-kashī k.*

Stroll, to, *qadam zadan*; *tajarruj k.*; *chihil-qadamī k.*

Strong, *qavī*; *zūr-āvar*; *pur-zūr*: *shadīd* (severe): *mard-i qavī-haykal va bā bunya*, or *qavī-yāl u bāl* (a strong-limbed man): *qavī va tan-durust*, or *qavī jussa va tavānā* (strong and well); *ghulchumāq* (a knock-me-down fellow, a bully, q.v.): *dar kamāl-i bunya va quvāt ast* (he is strong and vigorous); *sharāb-i talkh* (strong wine); *tambākū-yi talkh* (strong tobacco leaf).

Vide Bore.

Structure, *binā*; or ‘*imārat* (building): *tarkīb* (make).

Struggle, *kashmakash* (k.); *gīr u dār* (k.): *kushtī giriftan* (wrestling): *zad u khurd* (k.): *dast bi-giribān shudan*.

Struggle, to, *dast u pāzī zadam tā javāb-i bi-diham* (I struggled to answer somehow).

Strumpet, *fāhişa*; *ñinda* (vulg.); *qahba*.

Strut, to, *bi-puf u bād rāh raftan*.

Strychnine, *jawhar-i kuchula*. Vide Nux Vomica.

Stubble, *kāh-bun*.

Stubborn, *harf na-shinaw*; *mutamarrid*; *sarakash* (self-willed): *lajūj* (cussed).

Struck up. Vide Conceited.

Stucco, *gach-kārī* (k.); *safid-kārī* (k.) (white stucco; also a polite term for *nūra kashīdan*, ‘to use the depilatory’).

Stud, *gul* (ornament): *īlkhi* (for breeding horses). Vide Breed, etc.

Studded, *murassa'* (with jewels); *mukallal bi-* (of jewels = *javāhir-nishān*): *bar kamar-i kūh khāna-hā tak tak būd*. Vide Set.

Student, *ṭālib-i 'ilm* (gen.), pl. *ṭullāb* or *ṭalaba* (without 'ilm); *shāgird* (not religious); *bachcha-maktab* (schoolboy).

Stud-horse, *asp-i tukhī*.

Studioius, *kitāb-dūst*.

Study, to, *dars khwāndan*; *'ilm-i-tahsīl k.*

Stuff, *qumāsh*, pl. *aqmisha* (cloth): *Ārāmina 'urza-yi ān na-dārand ki salṭanat-i barāy-i khud iħdāq kunand* (the Armenians have not the stuff in them to found a kingdom); *ū 'urza na-dārad* (he is not held in awe). Vide Nonsense.

Stuff, to, *pur k.*; *āgandan*: *chapānīdan* (to stuff into; press down).

Stuffing, *hashv* (anything for filling up; hence also tautology).

Stumble, *sikandarī khurdan* (of a horse or of an intoxicated man); *sar-i sum raftan* (of horses); *vaqt-i ki az rāh 'ubūr mī-kardam pā-yam rā bar kūftam*: *pā-yi khud rā bar kūft*, *zamin khurd* (he stumbled and fell); *pā-yash surid* or *lagħzid* (his foot slipped); *uštān u khizān* (limping and stumbling along): *bi-dar u dīvār khurdan* (as a drunken man). Vide Err.

Stump, *kunda* (cut log, also stump): *tana* (trunk); *buna*.

Stunned, *bi-sakta uſtāda* (in a trance): *gīch shuda* (giddy, stunned): *dang shuda* (from a blow, or astonishment).

Stupefaction, *baht* (gen.); *sakta*. Vide Stupor.

Stupefied, to be, *māt shudan* (from fear or astonishment): *mabhūt* (sh.): *māt-ash burd*; *dang shud*. Vide Stupor.

Stupid, *kawdan*; *kund*; *pakht*; *khar*: *ay dil-i ghāfil! bīrūn az shahr rafta, namitavānam bi-binam-ash* (how stupid of me to forget that he's left town and I can't see him); *ū bāqla khurda ast = ahmaq shuda* (beans are supposed to dull the intelligence). Vide Turk and Void.

Stupidity, *khariyyat*¹; *kundi*; *pakhtī*; *hamāqat*.

Stupor, *mabhūtī* (gen.); *mātī* (through fear or astonishment).

Sturgeon, *sag-māhī* (sturgeon?) [this word appears to be also applied to the dogfish].

Stutter. Vide Stammer.

Stutterer, *luknat-dār*; *alkan* (rare).

Stye, *gisālū* (in eye) (z.); *sinda-salām* (k.); *mī-gūyand ki dar vaqt-i ki chashm-i insān gisālū mī-zanad, bāyad bi-ravad tūy-i mabāl va sinda² ya'ni najāsat rā salām bi-kunad tā chāq bi-shavad*.

Style, *'ibārat-i rangīn* (ornate style); *'ibārat-i mugħlaq* (abstruse): *siġk-i inshā'*; *tarz-i 'ibārat-ash bā āb u tāb ast* (his style is brilliant). Vide Manner.

Styptic, *khūn-band-kun*; *mānī*"d-dam.

Suavity, *mulāyamat-i harakāt* (of manner).

Subdue, to, *magħlūb k.* (gen.); *taskħir k.* (of city or fort); *tābi'-i farmān k.*: *mā bāyad nafs-i ammāra rā magħlūb-i khud sāzim*.

Vide Spirit.

Subject, *ra'iyyat*, pl. *ra'āyā* (subjects of a

¹ *Khariyyat*; Pers. word with Ar. termination.

² *Sinda*, a crude word = 'turd.'

- king): *mawzū'* (of speech, discussion, etc.): *az chi maqūla suhbāt kardān* (what was the subject of conversation?); *mubtadā* (gram.): *dar khushūṣ-i*—(on the subject of—).
- Subject, to, Subjected, to be, dar *ma'raz-i azyiyat*** *dar āmadan* or *uftādan* (to be subjected to annoyance).
- Subjection, *inqiyād*; *itā'at*** (of people, country).
- Sublimation, *tas'īd*.**
- Sublime, *Dawlat-i Saniyya-yi Inglīs*** (the sublime English Government); *'Ālī* (of style); *Bāb-i 'Ālī* (Sublime Porte).
- Sublimity, *'uluvv-i khayālāt*.**
- Submission. Vide Subjection.**
- Submissive, *mutī'*; *munqād* (rare).**
- Submit, *mutī'* *shudān*:** *chāra dar taslīm dīdānd*: *śūrat-i mas'ala rā bi-vay 'arza dāshānd* (the case was submitted to him).
- Suborn, *shāhid-i zür durust k.*** (a witness); *tahriṣ k.* (incite to). *Vide Bribe.*
- Subordinate, *zür-dast*; *zür-hukm*:** *abvāb-jam'i* (those under any officer's immediate command; a 'command').
- Subscribe, *i'āna n.***
- Subscription, *daftari i'āna-i barā-yi ū bāz mī-kunānd*** (they are getting up a subscription for him); *sandūq-i i'āna* (subscription box); *vajh-i sālāna* (yearly subscription); *abūna*, Fr. (to a magazine); *i'ānat-i barā-yi marīż-khāna mi-kunīd* (will you subscribe towards the hospital?). *Vide Share.*
- Subsequently, *ba'da-hā*; *dar gāni*; *min ba'd*.**
- Subserviency, *farmān-bardārī*; *farū-tanī*; *khuzū'*; *khushū'*.**
- Subservient, *tābi'*; *zür-i hukm*; *farū-tan*; *uftāda*.**
- Subside, *farū raftan* or *nishastan* (of land or water); *nishast k.***
- Subsidize, *i'ānat k.***
- Subsidy, *vajh-i i'ānat*.**
- Subsist, to, *zist k.*; *zindagī k.*; *ma'ishat k.***
- Subsistence, *vajh-i guzrān*; *ma'ishat*; *ū qūt-i lā yamūt* (or *bi-qadr-i sadd-i ramaq*) *dārad* (he has a bare subsistence): *kifāj-i rūz-marra*.**
- Substance, *qumāsh* (cloth stuff): *kunh-i* (or *asl-i*) *maṭlab*: *māddā* (material): *īn pārcha jismiyat na-dārad* (this cloth has no substance).**
- Substantial, *bā jism u jān* (of living things); *bā jān* (of small things): *ma'qūl* (of reward). *Vide Strong.***
- Substantialness, *jismiyat* (of human); *mād-diyyat* (of things).**
- Substantiate, *iqbāt k.*; *qāyim k.*; *namī-tavānī pās-i da'və bi-kunī* (can't you substantiate your claim?)**
- Substantive, *ism*; *ism-i zāt*.**
- Substitute, *'ivaz-i*:** *agar murakhkhasī mī-khwāhīd bāyad kas-i rā 'ivaz-i bi-gużārīd* (if you want leave you must provide a substitute); *sābiqan qalam-shāna¹* (*-yi kitf*) *'ivaz-i būd barāy-i kāghaz* (they used to write on shoulder-blades, etc., formerly).
- Substitute, to, *bi-jā-yi-dādan* (to put in the place of); *'ivaz k.* *Vide Change.***
- Substitution, *tabdīl*; *istibdāl* (rare).**
- Subterfuge, *hīla*.**
- Subterraneous, *zīr-zamīnī*.**
- Subtract to, Subtraction, *min-hā kardān*; *tafrīq kardān*; *vaż k.*; *jam' ū tafriq* (addition and subtraction); *fāzil bāqī kardān*.**
- Suburbs. *Vide Environs.***
- Succeed, *kāmyāb sh.*; *bi-maṭlab rasīdān* intr., and *bi-jā rasāndān* tr.; *hamchi kār-i darūgh-i rā ham mī-tavān pīsh burd?* (can one succeed in such a crooked business?); *jā-nishīn sh.* (to succeed a person). *Vide Inherit.***
- Success, *kāmyābī*; *fīrūzī*; *ba'd az ghālibiyat u magħlūbiyyat-i tarafayn* (after some fighting with varying success = *tarazū-yi fath gāh-i mayalān bi-in taraf va gāh-i bi-ān taraf dāsh-t=bi-ikħtilāj-i fath u zafar*).**
- Successful, *kām-yāb*; *fīrūzmanid* (rare); *nati-jā-yi khub-i az ān hāsil shud* (the result was successful).**
- Succession, *silsila* (of things); *radīf* and *tavātur* (in succession); *bāz, jām chunīn payham dawr shud ki kas-i namī-tavānist ki bi-shumārad*—Prof. S. T. (the cup was circulated more rapidly than one could count); *virāsat bi-dū munħasir mī-shavad* (every thing goes to him on the death of—).**
- Successive, *pay-dar-pay*; *mutavātir*; *pushi-i ham*; *pay-i ham* (in quick succession).**
- Successively, *yak-i ba'd-i digar-i*; *pay-i ham-digar*.**
- Successor, *akħlāj*, pl. (gen.; also descendants): *jā-nishīn-i ū ki mī-shavad?*; *qāyim maqām*; [there is no equivalent for successor; both the preceding words signify "acting for"].**
- Succour, *imdād* (k.); *pushi-i* (k. and g.);**

¹ *Qalam* is properly the "shank" and also "the bone of the upper arm."

yārī (k.) ; *himāyat* (k. and g.) ; *nusrat* (d. and k.) ; *kumak* (d.) ; *ta²yid* (k.). Vide Help.

Succulent, *shād-āb* or *pur-āb* (of fruit).

Succumb, *dil* (or *tan*) *dar dādan* ; *himmat-ash rā bākht*.

Such, *hamchū* (pron. *hamchi*) ; *chunīn* ; *Fulān*, or *Fulān u Bisār*, or *Fulān u Bahmān* (So-and-so; Snooks) ; *amqāl-i mā ashkhās* (people such as we) ; *miṣl-i man ādam-i* (such a one as I).

Suck, *bachcha pistān rā mī-makad* or *mak mī-zunad* : *jazb* k. (suck up, absorb).

Suckle,¹ *shir dādan* ; *irzā* namūdan (rare) : *dāyagī kardan* (of a wet-nurse).

Suckling, *tīfl-i shir-khwāra* ; *tīfl-i razī*.

Sudden, *nā-gahān* (of calamity). Vide Suddenly.

Sudden death, *marg-i muṣājat*.

Suddenly, *nāgāh* or *nāgahān* (of calamity) ; *bagħħat²* (gen.) ; *nā-ghāfil* (m.c. and vulg.) ; *daʃ at²* (gen.) ; *yak-bāra* vulg. ; *ghaflat²* (gen.).

Suddenness, *nāgahānī* ; *muṣājat* (gen. of death; and only applied to calamities).

Suet, *gurda-pīh*.

Suez, *Savīs*.

Suffer, to, *sadma* (or *dard*, etc.) *kashidān* ; *bar-dāshian* ; *khurdān* ; *tahammul* k. ; *agar ham-dast-hā-yi khud rā nishān na-dihī majbūr-am ki bad-bakht-at kunām* or *rūz-at rū siyāh kunām* (if you don't point out your accomplices, I shall be obliged to make you suffer severely) ; *man īn zīn rā tūy burdam* (I suffered like this).

Sufferer, *muṣibat-zada*.

Suffering, *'azāb-kashī* ; *ta²allum*.

Sufficiency, *kifāyat* (k.) ; *iktifā'* (k.).

Sufficient, *kājī* ; *bas*.

Sufficiently, *bi-qadr-i kifāyat*.

Suffocate, *khafa* k. or *sh.* (to strangle). Vide Stifle.

Suffocation, *khafagī* ; *habṣ-i naʃas*.

Suffocating, *nafas-gir* (adj.).

Sugar, *qand* (loaf) ; *kalla-qand²* (in cone) ; *shakar³* (white crystallized) ; *shakar-i surkh* (brown sugar) ; *nabāt* (sugar-candy) ; *nay-shakar* (sugar-cane).

Sugar-basin, *shakar-dān*.

Suggest, *man hamchi ʂalāh mī dānam ki*— (I suggest that—).

Suggestion, *ishāra* ; *izhār* : *vasvasa* (from the Devil) : *bi-harf-i man* (at my suggestion = *bi-ishāra-yi man*).

Suicide, *khud-kushī* (k.).

Suit, *yak dast libās* (of clothes).

Suit, to, “*īn qism bāb-i shumā ast* (or *bi-kār-i shumā mī-khurad*)” ? “*Khayr bāb-i Landun ast*” : *īn jūr kulāh bi-tu mī-barāzad* or *khush mī-numāyad* (this kind of hat suits you). [sabat.

Suitability, *shāyistagī* ; *barāzandagī* ; *munā-*

Suitable, *in kār lāyiq-i rīsh-i man ast*? (would such an action become me? i.e. I couldn't possibly have done it) ; *munā-sib* ; *shāyista* : *lāyiq* ; *barāzanda* ; *shāyān* ; *zibanda*.

Suitably, *ān shakhs shāyista-yi īn kār nīst* : *bi-tawr-i munāsib* : *hasb-i sha²n* (suitable to his position).

Suite, *multazimīn*, Ar. pl. ; *khadam u hasham*.

Suitor, *khwāst-gār* (in marriage) ; *mudda'i* ; *'āriz* (petitioner in a law-suit) ; *yak taraf ī ast* (a party in a law-suit).

Sulk, to, *qahr* k.

Sulky, *pūj karda* (of a child).

Sullen, *'abūs*. Vide Stern.

Sully, to, *ālūda* k. ; *mulavvaṣ* k. ; *chirk* k.

Sulphur, *gūgird*.

Sulphuric acid, *'araq-i gūgird*.

Sultan, *sultān*, pl. *salāṭīn*.

Sultriness, Sultry, *giriftagī* ; *havā-yi imrūz habs ast* : *harārat* (heat).

Sum, *mablağh* ; or *vajh* (of money) : *jumla* (total) ; *jumla-yi kull*, or *jam'-i kull* (grand total).

Sum up, *khulāsa* k.

Sumach, *sumāq*.

Summarily, *mukhtasar²* ; *ijmāl²* : *daʃ'at²* (at once).

Summary, *ijmāl* ; *khulāsa*.

Summer, *tābistan* ; *sayī* : *chilla-yi buzurg⁵* (the 40 days of greatest heat, commencing about 23rd June; it is preceded by the *chilla-yi kūchak* or 20 days of lesser heat) : *tamūz* (dog-days).

¹ A Muslima suckles her child for one and a half years.

² *Kalla-qand* ; in India the name of a cream toffee.

³ Persians say this gives the tea an unpleasant odour. Persians should not be offered anything but loaf sugar.

⁴ The speaker would probably grasp his beard when making this remark.

⁵ In winter there is also a *chilla-yi buzurg* and a *chilla-yi kūchak*, the former commencing about 23rd December.

Summer-house, *chār-faṣl* (i.e., open on four sides to the four seasons); *yīlāq* (summer-quarters; hill stations); *kūshk* (a country villa).

Summer-pastures, *yīlāq* (the summer quarters or pastures of the tribe-folk; opp. to *qishlāq*, the winter quarters); *shimrān*, Arabicised pl. *shimrānāt* (any village or villages on the slopes of Mt. Damavand, a few miles north of Tehran; here are the summer quarters of the Persian court, the Ambassadors, etc.); '*imārat-i yīlāq* (summer residence of a private individual).

Summersault. *Vide Somersault.*

Summit, *qulla* (of a hill); *tīgha* (also blade of a sword): *awj* (zenith).

Summon, *talabādan* (to call); *iḥzār k.* (to king's court).

Summons, *iḥzār-nāma* (written).

Sumptuously (to live), *ta'ayyush k.*

Sun, *āftāb*; *khurshid*; *shams*; *ruz* (m.c.); *qurs-i*—(disc of—); *ū tamām-i ruz āftāb khurd* (he was out in the sun all day); *chūn subh shud va āftāb du nayza* (or *du nay*) *buland shud*—Prof. S. T. (on the following morning when the sun was two spears' height in the sky—); *āftāb-sāya* (a spot that gets both sun and shade; suitable for young plants).

Sun, to, *āftāb dādan*, tr.

Sunbeam, *partav* (in a room, or reflected): *shu'ā'i āftāb* (ray; gen.): *sutūn-i shu'ā'* (a column of light shining into a darkened room).

Sunday, *yak-shamba*.

Sundown, *ghurūb-i āftāb*: *maghrib* (for about half-an-hour after the sun has disappeared below the horizon). *Vide Sunset.*

Sun-dried, *āftāb khurda* (of fish, etc.); *āftāb-pukhta* (of bricks); [*khisht* “sun-dried bricks,” opposed to *ājur*, “kiln-burnt bricks.”]

Sundry, *mutafarriqa*; *mukhtalifa*: *mutafarrigāt* (sundries).

Sunflower, *gul-i āftāb*; *āftāb-gardān*. *Vide Sun-worshipper.*

Sunk, in, *mustaghriq dar*—(met.).

Sunnite, *Sunnī*; *Ahl-i Sunnat*: *Dumbakī* “tailed” and *Kaj* (used in contempt by *Shī'a*s).

Sunrise, *tulū'-i āftāb*; *tulū'' sh-shams*; *sar-i āftāb*; *dam-i tīgh-i āftāb*.

Sunset, *ghurūb-i āftāb* or *āftāb-ghurūb*. *Vide Sundown.* [a shade].

Sunshade, *āftāb-gardān* (also a screen to cast

Sunstroke, *dās''s-sakta* (prop. epilepsy); *nuqṭa* (also colloq. Arabic).

Sun-worshipper, *āftāb-parast*; (also the “sun-flower”).

Superabundance, *ifrāt*; *ziyādatā*.

Superabundant, *mufrīt*; *bi-ghāyat mawfūr*.

Superb, *jalil*; *jalil''l-qadr*; *a'la*.

Supercilious, *pur fīs*.

Supererogate, *mā fawq-i taklīf kār k.*

Supererogatory, *namāz-i nāfila* (—prayers said after the *maghrib* prayer); *mustahabb* (—prayer at any time).

Super-excellence, *afzaliyyat*; *ashrafīyyat*.

Super-excellent, *afzal*; *ashraf*.

Superficial, *zāhirī*; *khush-zāhir* (external); *musattah* (of the surface): ‘ilm-ash sar-sari or *zāhirī ast*.

Superfine, *bisyār a'la* (coll.).

Superfluity. *Vide Superabundance.*

Superfluous, *zā'id*, pl. *zavā'id*; *ghayr-i lāzim*; *fuzūl*.

Superintendence, *nazārat* (k.); *vā-rasī* (k.); *ihtimām* (k.).

Superintendent, *nāzim*; *shahna* or *dāruḡha* (of police); *kat-khudā-bāshī* (of city); [*muhtasib*, not now used]; *muhtamim*: *nāzir* (house-steward).

Superior, *barāzanda-tar*; *bar-tar*; *īn bar ān tafarrug* (or *tarjih*) *dārad* (this is superior to that); *sar u ham-sar* (superiors, and equals in age).

Superiority, *bartārī*; *fazīlat*; *tafarruq*.

Superlative, *afzal*; *a'la*: *af'al''t-taftzil* (gram.).

Superlatively, *bi-daraja-yi a'la*; *bi-pilla-yi buland-tarin*.

Supersession. *Vide Abolition*, etc.

Superstition, *īmān-i bāṭil*; *vasvās*; *vahm*, pl. *awhām*. *Vide Prejudice.*

Superstitious, *vasvāsī*; *parīshān-khayāl*; *vahmī*.

Supervene, ‘*āriz shudan*. *Vide Happen.*

Supervise. *Vide Superintendence.*

Supine, *bi-qasd-i pusht uftād* or *khwābīd* (local); *rū-bi-āsmān*: *pīzī-shul* (a supine creature). *Vide Prone.*

Supineness, *pīzī-shulī*.

Supper, *shām* (or dinner; eaten by the common people one to two hours after sunset; by the better classes four hours after).

Supplant, *pā dar kafsh-ash guzārd* (“he supplanted him”); *not* “he stepped into his shoes”).

Supple, *narm*; *ustū-khwān az ham bāz kardan* (to supple the joints in the bath or gymnasium).

Supplement, *tatimma*; *zamīma*: *mulhaqāt* (always used in pl.).

Suppliant, *'āriz*; *hājal-khwāh*; *niyāz-kun*.

Supplicate, to, *iltimās k.*; *niyāz k.*; *ān vaqt tuzarrū' kardan* *gānar-i na-dārad*.¹

Supplication, *niyāz (k.)*; *iltimās (k.)*; *mustad'i (sh.)*; *lāba (k.)*.

Supplies, *suyūrsāl* (mil.; of food only).

Supply, *jīns bish az farūsh ast*, or *tankhwāh bish az khāridār ast* (the supply is greater than the demand).

Support, *mādad-i ma'āsh (d.)*; *naʃaqā (d.)* (maintenance); *takya*; or *pushlī* (prop.); vide Pillar, etc.; vide Help, Patronage; *iṭām (n.)* (with food only).

Support, to, *pāya zadan* (prop. up a wall); *asbāb-i ma'ishat na-dārad*, *chi jūr mutahammil-i khānavāda-yi khud mī-shavad*; *mutahammil-i ma'ishat-i yak zan ham namī-tavānam*, *tā chi rasad bi-panj?* (I cannot even afford to support one wife how much less five); *az pusht-i man mī-shavid* (will you back me up?); *pahlū-bandī bi-man mī-dihid* (will you give me help?); vide Endure; *ta'yid* or *taqriyat-i kalām k.* (an argument).

Supporter, *takya-dih* (by propping); *vajh-i guzrān-dih*, or *nān-dih* (of food, etc.) Vide Helper.

Supporting, *mutahammil*.

Suppose, to, *qiyās k.*; *farz k.*; *taṣavvur k.*; *khayāl mī-kunam ishtibāh karda id* (I think you made a mistake); *agar chunāchi*; *farzān*; *farz kun* (supposing, suppose); *bi-farz-i muhāl* (to take an impossible supposition).

Supposition, *qiyās*; *farz*; *zann*.

Supposititious, *farzī*; *mafrūz*.

Suppression, *taskin (k.)*; *kīmān* (gen.) (concealing) and *taqiyya*² (in religion).

Suppress, *zīr k.*; *mawqūf k.*; *farū nishāndan*; *khwābānidan* (of riot; flames); *girifstan* (of tears, or smiles, etc). Vide To Hide.

Suppuration, *jarāhat*; *chirk*; *rīm* (*āvurdan*).

Supremacy, *taʃavvuq*; *bartari*.

Supreme, *a'lā*; *Qādir-i Muta'āl* (the Supreme Being).

Surcingle, *bālā-kash* or *bār-band* (gen. used over loads); *zabar-tang* (rare—m.c.); *tang*.³

Sure, *yaqīn*: *muhaqqaq*; *musallam*: *durust*

yaqīn na-dāram (I'm not quite sure). Vide Safe, Secure.

Surety, *zāmin*; or *kasīl* (person); *zamānat* (thing); *zamānat-i ū bi-zimma-yi man ast*: *tayaqqun* (certainty).

Suretyship, *takafful*; *mutakassil sh.*; *mutazamin sh.*

Surf, *kaf-i mawj*; *mawj*, pl. *amwāj* (waves).

Surface, *sath*; *sāʃha*; *rū*; *lāsh-i*⁴ *rū-yi āb didam*; *sath-i muhaddab* (convex—); *sath-i mujavvaf* (concave—); [*'adasi* = both sides convex].

Surfeit, *ziyād-khuri*; *pur-khurdan*.

Surgeless, *bī-mawj*; *sākin*; *ārām*.

Surging, *mawj-zan*.

Surgeon, *jarrāh*.

Surgery or Surgical, *jarrāhī* subs. and adj.; *'amal-i yādi* subs.

Surgy, *pur-mawj*.

Surmise, *hads (z.)*; *mazanna (k.)*. Vide Guess, Think.

Surmount, to, *fā'iq sh.*; *sar āmadan*; *chīra gashtan bar* (to conquer; of living things); *in zan bar shawhar-ash chīra ast*.

Surname, *laqab*, pl. *alqāb* (also title); *takhallus* (nom de plume); *kunya* (a patronymic).

Surname, to, *mulaqqab k.*

Surnamed, *mulaqqab bi*.

Surpass, *bar-sabqat* (vulg. *sibqat*) *burdan* (in anything); *fā'ilat dāshtan* (in learning); *fā'iq būdan* (in learning, art, war); *dar tīr-andāzi bar* (or *az*) *ū bartar būd*; *dar—az agran imtiyāz dāshi*: *taʃāvuz n.* (to exceed bounds); *dar dars az hama pīshī just*.

Surplice, *'abā-yi safid*; *ridā-yi safid*.

Surplus, *tatimma*; *baqiyā* (of revenue).

Surprise, *hayrat*; *ta'ajjub*.

Surprise, to, *bi-hayrat* (or *ta'ajjub*) *andākh-tan*; *ghaflatān* *yūrīsh burdan* (m.c.); *bar sar-i dushman rīkhtan*; *shabīkhūn* (vulg. for *shab-khūn*) *zadan* (night attack).

Surprised, *muta'ajjib*; *mutahayyir (k.)*.

Surprising, *hayrat-angīz*; *ta'ajjub-khīz*.

Surrender, *taslim sh.* or *sipar andākh-tan* (intr.); *taslim k.* (to hand over); *bākh-tam* (I've lost; I surrender); *khār-i mā dum na-dārad* = *ī-vallāh āvurdam* ("I give in"; in dispute only).

Surround, *īhāz k.*; *farā* or *dawr giriftan*; *mushkilāt dawr-am rā girifta ast*; *dawr* or *halqa z.*: *muhāṣara k.* (to besiege).

¹ Or *khwāhad dāsh*; note the future sense of *dārad* (prop. an Aor.).

² A Shi'a, not a Sunni tenet.

³ In India *tang* is a "girth."

⁴ *Lāsh* of animals and *lāsha* of men.

Surrounded, *mahsūr* (*sh.*) (besieged or surrounded, of forts, people, etc.); *muhāt* (of things only).

Surveillance, *ān shakhs habs-i nażar ast* (he is under surveillance or open arrest).

Survey, to, *naqsha bar dāştan* (to map); *jarib-kashī k.*; *masāhat k.* (to survey land); *nażar-i ijmālī k.* (to make a brief view of).

Surveyor, *masāhat-kun*; *jarib-kash.*

Susceptible, *nasnās zūd az sarmā mutaṣṣir mī-shavad* or *zūd sarmā mī-khurad* (orang-outangs are susceptible to cold).

Suspect, *gumān-i bad burdan*; *bar kas-i bad gumān sh.*; *shubha namūdan*.

Suspected, *muttahim bi*—(lit. accused of); *mushtabih bi*—.

Suspend, *az-āvīkhtan* or *āvīzān k.*; *mu-allaq k.*; *az-bar kashidān*: *hamāyil k.* (to suspend from the neck, as field glasses); *tawqīf k.* (from office); *rāy nigāh dāştan* (suspend one's judgment).

Suspended, *āvīzān*; or *mu'allaq* (hanging); *mu'arraq* (temporarily stopped).

Suspense, *fīk*; *taraddud* (coming and going of a thought); *tashvīsh* (anxiety). Vide Pillow.

Suspension, *āvīzish*; *tawqīf*.

Suspicion, *shubha*; *gumān*; *shakk*; *bad-gumānī*; *man hich gumān-i īn kār rā bar ī na-dāram*=*man dar faqara-yi īn kār az ī bad-gumān nīstam*=*gumān na-dāram īn kār rā karda bāshad*.

Suspicious, *shubha-āvar*; *mutavahhim*; *bad-gumān* (of men); *shubha-angīz* (of a matter).

Suspiciously, *bi-nażar-i shakk* (*dīdan*); *az rū-yi sūt-i zann*; *shakk kunān*.

Suspiciousness, *bad-khayālī*; *kaj-gumānī*.

Sustain, *nigāh dāştan*; *mutahammil sh.* (support); *tāb u tāqat āvurdan*; *bar dāştan*; *kashidān*; vide Endure: *zinda dāştan* (of hope). Vide Pure.

Sustenance, *qīt* or *ta'ām* (food); *madad-i ma'āsh*: *gużarān* (getting along)

Swaddle, to, *qundāq* or *qundāqa k.*; *qimāt k.* Swaddling clothes, *yak bachcha-i tū-yi qundāqa pichida bagħal-ash dīdim* (we saw an infant in swaddling clothes in her arms).

Swagger, *bād zīr-i bagħal-ash andākhta mī-*

raft (he went swaggering along); *khaylī khud rā kashida rāh mī-ravad*; *pur bād raftan*; *lūtī ajlāfi k.* Vide Wind, Sway, Swell, and Stiff.

Swaggerer, *ū khailī lūtī, ajlāf ast*. Vide Wind, Sway, Swell, and Stiff.

Swallow, *parastū* or *parastūk*; *abābil*; *bād-qupak*; *bād-khurak*¹: “the swallow's song is supposed to be the chapter ‘Have we not expanded?’” ‘*avāmm mī-gūyand parastū sūra-yi* ‘*A-lam nashrah*’ *rā mī-khwānad*.

Swallow, to, *bal'iidan* (swallow without chewing); *farū burdan* (to swallow ordinarily); *navāla k.* (to eat by morsels); *qurt dādan*, tr. and intr. (of liquids, pills).

Swamp, *mashīla*; *murdāb*. Vide Marsh, Lagoon.

Swan, *ghū* or *qū* (the feathers are brought from Sistan).

Swarm, *yak izdihām-i magas-hā-yi* ‘*asal*; (*izdihām* does not mean the annual swarming, but merely a lot of bees making a fuss); *Shāh² bachcha-yi khud rā mī-parānād* (= the bees are swarming); *mash k.* (of bees); *gadā īnjā pur ast* (beggars swarm here).

Swarthy, *sabza-rang*; *gandum-gūn*: *siyāh* (very dark, as the Bushiris).

Sway, to, *qirr dashtan* (to sway the body, especially the behind; to swagger to attract attention); *jumbīdan* or *takān kh.* (to rock the body when reading). Vide Biased.

Sway, *tasullut* (*dāştan*). Vide Govern, and Swing.

Swear, *sawgand yād kardan*; *qasam khurdan* or half *k.* (to take an oath); *qasam*, etc., *dādan* (to administer an oath): *qasam bi-sar-i shumā*; *bi-sabil-at qasam*; *bi-jān-at qasam*; *tu bi-mīri*; *turā bi-Khudā*; *bi 'Alī qasam*; *bi-marg-i tu*; *bi-marg-i awlād-am*; *va'llāh darūyā namī-gūyam*; *bi-marg-i Khudam*; *bi-marg-i khud-at*, etc., etc. (=“I swear to you that—”); *bi-tāq-i abrū-yat* (oath of lover); *bi-jadd-am qasam* (or *bi-jadda-am Faṭīma*) *qasam* (by Sayyids only); *bi-khūn-i Imām Husayn* (by Shi'as).

Sweat, ‘*araq* (*k.*); *khway* (*k.*); *az garmā*

¹ By the Indians and Persians supposed to feed on air. Amongst Pathan falconers *bād-khurak* is a name of the Kestrel or Wind-hover.

² *Sūra* xciv; “Have we not expanded thy breast (for the reception of the Truth)?” According to a legend, the angel Gabriel came to the boy Muḥammad, cut open his breast, and cleansed his heart from one black drop of original sin.

³ The king (i.e. the queen) of the bees is called *Ya'sūb*.

'araq-i ziyād-i karda būdam zukām kardam (I sweated a good deal from the heat and have caught cold).

Sweating (part.) *'araq-rizān*.

Sweep, to, *jārū zadan* (to dust books; sweep walls, etc.); *in khāshāk rā jārūb kun*.

Sweeper, *khāk-rūb*; *kannās*.

Sweepings, *khāk-rūba*; or *rasht* (after being swept up); *ashqāl*; or *khas u khāshāk* (rubbish before being swept up).

Sweet, *shīrīn* (lit. and met.); *maykhush* (acid-sweet).

Sweeten, *shīrīn k.*; *halāvat bakhshidān*.

Sweet-briar, *nastaran*; *nasrīn*.

Sweetheart, *dil-bar*; *dil-ārām*; *ma'shūqa*; *sūglī* (vulg.).

Sweetmeats, *halviyyāt* (pl. of *halvā** or *halva*, soft and sweet things); *shīrīnī*, pl. *shīrīnī-ālāt* (sweets; also puddings); *mugl* (a white sweet offered to visitors; vide Notorious); *pashmak* (a fine white sweetmeat like hair).

Sweetness, *shīrīnī*; *halāvat*.

Sweet-shop, *dūkān-i qannādī*; *dūkān-i halvā-farūsh*.

Swell, Swelling, *dāsh-mashtī* or *mashtī* (a vulgar 'masher'); *qashang* (fashionable, pretty, etc.; in a good sense); vide Fop: *harakat-i āb* and *mawj-murda* in Pers. Gulf (swell of sea from a distant storm); *luk* (vulg.) (a bump or swelling).

Swell, to, *burrāq sh.* (to swell or puff itself out like an angry cat or a turkey); *bād k.*, and *varam k.* or *āvardan*; *āmās k.* (of contusion, etc.); *vaqt-i charkh sar mī-zanad hūbara bād mī-kunad* (when the saker stoops, the hubara puffs itself up).

Sweltering, *jān-kāh* (of heat).

Swerve, to, *īnhirāf k.* (intr.); *pīchīdan*, tr. and intr.; *az rāh-i rāst bīrūn raftan*: *gumrāh sh.* (relig.); *rāh kaj karda raftan* (lit.).

Swerved, *munharif*: *bi-zalālat rafta* (relig.).

Swift, *tund*; *tiz-raw*: *bād-pā* (of horse; swift as the wind); *pur-daw* (of animals); *'adālat-i sari'a* (swift justice). Vide Swallow.

Swiftness, *tundi*; *sur'at*; *tizi*.

Swim, *shīnā k.*; *shīnāvarī k.* (of men, fish, etc.); *shīnā dādan* (to set afloat); *rū-yi āb raftan* (to float on the surface); *vilāyat*

saylāb-i khūn shud (the country was flooded with blood).

Swimmer, *shīnāvar*.

Swimming, *shīnāvarī* and *shīnā-bāzī* (k.); *davarān-i sar* (of the head).

Swindle, *tagħallub k.*; vide Cheat, etc.; *bar sar shīra mālīdan* (gen.).

Swindler, *mutaqħallib*, gen.; *gūsh-bur* (of merchants); *jib-bur* (a cut-purse; also a petty cheat). [(boar)].

Swine, *khūk*; *khinzir*, pl. *khanāzir*: *gurāz*

Swing,¹ *abarak* or *avrak*; *bād*; *gāz*: *gāchū* (local); *marjūha* (Bushire and Baghdad); *pul-i rū-yi havā* or *pul-i mu'allaq* (swing-bridge); "Thirteen days after the Persian New Year, the people put up swings *rūz-i sizdah mardum bād mī-bandand*.

Swing, to, *abarak* (or *bād* or *gāz*) *khurdan* intr.; *bād* (or *biz*) *dādan* tr.

Swinging, *jumbānidān*, tr. (children, in a swing-cradle); *āvīzān* part. (hanging loose); *bād-khuri* (k.) (the amusement).

Swiss, *ahl-i Savīs*.

Switch, *tarka* (z) (thin, for beating; sp. of pomegranate tree).

Switch, to, *chūb-kārī k.*

Switzerland, *Savīs*; *Jumhūrī-yi Savīs* (Swiss Republic).

Swivel, *midvar* Ar., vulg. *mudbar*.

Swollen, *āmāsida*; *varam* (or *bād*) *karda*; *luk* (vulg.): *puf karda* (with air).

Swoon, *għash* (k.); *bī-hūshī*; *za'f* (k.) (to feel faint).

Swoon, to, *bī-hūsh shudan*.

Swoop, to, *qapīdan*, vulg. (to snatch away); *dar rubūdan* (snatch and carry off).

Sword, *tīgh*; *sayf* and *shamshīr* (curved); *qaddāra* (long knife, double-edged); *shamshīr az ghilaf kashid*: *tīgha* (blade); *jawhar* (temper); *dam* (edge); *sar* or *nawk* or *nuk* (point); *qabza* (hilt); *bi-żarb-i shamshīr girifstan* (to take by the sword); *ħāmil-i sayf* (armed with a sword). Vide Oblique.

Sword-belt, *band-i shamshīr*; or *duvāl* (round the waist); *ħamājil* (bandolier).

Swordsman, *shamshīr-bāz* or *shamshīr-zan*.

Sycophant, *čaplūs*; *tamalluq-gū*: *kāsa-lis* (plate-licker); *tujaylī* (parasite); *ħashiyanishīn*. Vide Flattery, etc.

Syllable, *harakat*; *juz'i kalima*.

Syllogism, *qażiyya* (consisting of the *sugħra*, *kubra*, and *natija*).

¹ Persian ladies are fond of swinging.

- Symbol, 'alāmat; ramz.
- Symmetrical, bā-tanāsub.
- Symmetry, tanāsub; tasārī-yi a'zā^s (of the body).
- Sympathetic, ham-dard.
- Sympathize, Sympathizing, iżhār-i ham-dardī k.; ghamm-khwārī k.; dar ghamm-i shumā sharik-am (I sympathize with you; an expression introduced by Europeans¹); riqqat (soft-heartedness); riqqat-i qalb dārad (he is easily moved); man bā ū ham-rāhī dāram.
- Sympathy, ham-dardī; ham-ghamī (local).
- Symposium, majlis-i shurb.
- Synagogue, kanīsa (also a church); [kalīsa only "church"]; kanisht (also a fire-temple).
- Synonym, radīf; mutarādīf; murādīf; ham-ma'nī; mushtarik^u-l-ma'nō.
- Syntax, nahv.
- Syphilis, ātishak (first signs); kūft; nā-khushī-yi mash-hūr or simply nā-khushī (a polite term); kūft bi-khūrī (an imprecation).
- Syphilitic, kūftī.
- Syria, Shām.
- Syrian, zabān-i Suryānī: Shāmī (adj.).
- Syringe, āb-duzdak (small); dastūr or imāla (enema q.v.). *Vide Spurt and Squirt.*
- Syrup, shīra (juice; fresh or cooked); sharbat (fruit-syrup for drinking; *vide Sherbet*); rubb (cooked).
- System, qānūn; tarīqa; išhān bī-qā'ida ta'līm mī-dihand; sabk-i ta'līm (system of instruction). *Vide Body.*
- Systematic, murattab; munazzam.
- T
- Tabasheer, tabāshīr or tabāshīr.
- Table, mīz: sufra (the spread and laid cloth); sufra chīdan (lay the table); mā'ida (gen. the food on the table); sufra-sh rangīn ast (he keeps a good table); varaq bar gardāndan (to turn the tables on; also to turn over a new leaf).
- Tablecloth, mīz-pūsh: sufra (when spread and laid).
- Tablet, lawh; takhta: qurs (med.).
- Tabor, Tabur, tāmbūr or tambūr (a stringed instrument); tambūrak (dim.). *Vide Drum.*
- Tabriz, "Zi Tabrīzī bi-juz hīzī na-bīnī; Hamān bihtar ki Tabrīzī na-bīnī," "(Except rascality you'll get naught from a Tabrizī. Better avoid the Tabrizī altogether)." ²
- Taciturn, sukūt-pīsha.
- Taciturnity, sukūt-pīshagī.
- Tack, avval kūk bi-zan ba'd bi-dūz (first tack and then sew it). *Vide Baste.*
- Tact, mudārāt (k.); bā-pīsh āmadan.
- Taffeta, tāfīta.
- Tahmasp, Tahmās.
- Tail, dum: dumba (of fat-tailed sheep); dum-dār (tailed); zū zanab (of comet); parcham P. or tūgh T. (an ox- or horse-tail, used by the Turks as a badge of rank; *vide Tassel*). *Vide Reverse* (for tail of coin).
- Tailor, khayyāt.
- Tailoring, khayyātī (k.).
- Tainted, bū-girīsta: hanūz bū-yi kufr az ān Hindū mī-āyad; bū-yi Naṣrāniyyat az ū mī-āyad. *Vide Affect.*
- Take; Take place, etc., girīstan, rt. gīr; sitāndan, rt. sitān: burdan, rt. bar (convey); bar dāshtan (take up); kinār kashīdan (take aside); kafsh kandan or dar āvardan (take off shoes); bīyā labāda-at rā bar kan (take off—); kulāh bar dāshtan or pāyīn āvardan: māh-i yak da'ā davā mī-khurad: taskhīr k. (subdue a fort): dast g. (take by the hand); asīr k. (take captive); mutavajjih sh. (take care of); shumā rā bi-barādar-at ishtibāh kardam (I took, mistook, you for your brother); taraf-dārī k. (to take the part of); vaqt mī-khwāhad (it will take time); chīrā zimma-yi—bar khud girīstād (why did you take upon yourself to—?); tāj-guzārī dar māh-i jūn sar mī-girād (the coronation will take place in June); *vide Occur*: īn bi-pidar-i khud mī-ravad (he takes after his father); ikhtiyār k. (to take up a subject); bi-tāfānnī bi-kun (take your time).
- Take care, khabar dār!; hūshyār!; sar-i hisāb!; rāh bi-dih!: bājī, pīsh bi-raw! (to a lady); bi-raw bālā! (look out).
- Taken, qal'a rā tasarruf karda dākhil-i shahr shudānd; durust hālī-at shud chi guystam (have you quite taken in what I said?).
- Taking, girīstan (gen.); taskhīr (of fort,

¹ To express sympathy for a death, a Muslim would say *Khudāvana ṭūl-i 'umr bi-shumā bi-dihad*, or *Khudāvand ḥabr-i bi-shumā bi-dihad*, or *baqā-yi 'umr-i bāz-māndagan bāshad*, or some such innuendo.

² A libel on the Turks who are men. The word *hīzī* "rascality" has a primary and objectionable meaning; its use should therefore be avoided.

city; also for subduing a Jinn); *ba'd az akhəz-i pūl īn qabz rā bi-ū bi-dih*; [*ma'shūqa marā taskhīr karda ast* = "my mistress has captivated my heart"]. *Vide Subdue, Capture.*

Talc, *abraq*: *ṭalq* (med.). *Vide Mica.*

Tale, *qīṣa*, pl. *qīṣas*; *ḥikāyat*, pl. *ḥikāyāt*: *aṣāṇa* (fable, romance); *dāstān* (sp. of war or adventure); *nammāmī* (tale-bearing). *Vide Calumny.*

Tale-bearer, *nammām*; *sukhan-chīn*: *ghībal-kun* (prop. backbiter).

Talent, *zīhn*; *fazl*: *fazīlat*; *dar taħsīl u takmīl-i īn fann ranj mī-barad* (he cultivates this talent); *zan kharidār-i shajā'at u hunar u maziyyat-i zātī-st* (the admiration of women is given to bravery and talent).

Talisman, *tīlism*, pl. *tīlismāt* and *talāsim* (of figures, etc., with numerical value; of white and black magic); *sihr-band* (black magic); *ta'vez* (usually not in figures; of white magic). *Vide Charm, Amulet.*

Talismanic, *tīlismī*.

Talk, *gūftār*; *sukhan* (*gūftan*); *qawl*; *kalām* (k.); *suħbat* (k.) (chat); *charand* (*gūftan*), or *jaʃang gūftan* (foolish talk); *īshān az harf zadan āram nāmī-girānd* (or vulg. *vā ġir nāmī-kunānd*); *hama harf ast* (it's mere talk); *ū khayli buland-parvāzī mī-kunād* (tall talk); *guzaشت*, *dīgar harf zadan chi jā'iда dārad* (it's done, so what's the good of talking?); *bī-harf* (without further talk).

Talk, to, *gūftan*, rt. *gū*; *harf* z.: *takallum* k.; *suħbat dāshtan* (to talk with, to converse); *baħs* k. (argue); *mashvara* k.; (to talk over, consult, argue); *bi-khud harf zadan* (to talk to oneself); *ādam sar-i zabān-ash khayli harf mī-zanad*, *valī gūftan tā kardan khayli farq dārad* (oh! people talk but there's a deal of difference between talking and doing); *dīgar khalās-am kun* (don't let us talk about it any more; also leave me alone).

Talked, *sar-i zabān-hā uʃtāda ast* (he's much talked of). *Vide Notorious and Sweet-meat.*

Talkative, *pur-gū*; *pur-harf*; *bisayār sukhāngū*. *Vide Babble, Voluble.*

Talker, *harf-zan*: *suħbat-kun*: *nātiq* (speaker); *khush-suħbat* (good talker).

Tall, *buland*; *qadd-buland*; *ṭavīl*; *landahūr*

(m.c., very tall, a 'lamp-post'); *kashida-qāmat*; *darāz* vulg.; *buland-bālā*: 'Ūj-i bin 'Unaq.'¹ (*Vide Og and Bashan*). *Vide Long and Lamp-post.*

Tallow, *pīh*.

Tallow-chandler, *shammā*: *pīh-jarūsh* (seller of fat).

Tally, *chūb-khatt* (k.): *taħbiq namūdan* (agree with q.v.); *muṭābiq sh.*

Talmud, *Talmūd* (Eur.).

Talons, *chang* [but *ching* "beak"]; *panja* (gen.); *changul* (of birds only); *dast* (of hawks, parrots).

Tameable, *rām-shaw*.

Tamarind, *tamr-i hindī*.

Tamarisk-tree, *gaz*: [in the Panjab also *farrāsh*]: *gazangābīn* (tamarisk manna).

Tambourine, *dā'ira* (lit. "circle"); *dumbak* (an instrument of earthen-ware or wood like a large flower-pot, with skin over one end; it is beaten by the hands).

Tame, to, *rām* k. and *shudan*; *āmūkhta* k.; *ma'nūs* k.

Tame, (adj.), *yūz-i māda-yi ahli* (a tame cheetah); *ahli* (as opposed to *wahshī*).

Tameness, *ahl būdan*; *rām būdan*.

Tamer, *rām-kun*.

Tamerlane, *Taymūr-lang*.

Tamper, *dast* z. (to touch); *taħrif* k. (alter or garble a document).

Tan, to, *dabbāghī* k. *Vide Tanning, etc.*

Tandem, *pusht-i ham*; *radīj-i ham*.

Tangent, *khatt-i mulāqī*; *khatt-i mumāss*.

Tangle, *pīch u vāpīch* (*uʃtādan* or *shudan*); *ġīr uʃtādan* or *kardan*.

Tangle, to, *bi-girih* or *bi-pīch andākhtan*, tr.; *pīch raʃtan* or *khurdan*, intr.; *dar harf ġir āvardan*; or *bi-mugħalata andākhtan* (to entangle in talk or in cross-examination). *Vide Contradict.*

Tank, *hawz-i khāna-yi mā hasht pahlū² ast na tukħm-i murħi* (our tank is octagonal, not oval); *hawz-i favvāra-dār* (a tank with fountains in it); *daryācha* (big tank, or a lake); *tālāb* H.

Tanned, *dabbāghī* *shuda*: *sumrat yāʃta* (by the sun).

Tanner, *dabbāgh*.

Tanning, *dabbāghī* (k.).

Tan-pit, *hawz-i dabbāghī*.

Tantalize, to, *taħna-am na-kun* (don't tantalize me); *chilishta* k. (local?).

Tap, *pīch-i shir-i samāvar gum shuda* (the

¹ Incorrect for 'Anaq.'

² *Hawz-i char gūsha* "oblong or square."

handle of the tap of the tea-urn is lost); *dahan-shir* or *shir* [the tap of old *samāvārs* was a lion's head; *dahan-i shir*, with *izāfat*, a lion's mouth]. *Vide* Spout.

Tape, *navār* (in India a broad cotton band for bedsteads); *pahnak* (braid).

Taper, *sham'* (candle).

Tapering, *qalamī*; *gāv-dum*.

Tapestry, *parda-yi munaqqash*.

Tape-worm, *kirm-i tukhm-i kadū* or *tukhm-i kadū*. *Vide* Worm.

Tar, *qīr* (pitch); *qīrān* (ditto).

Tarantula, *rutayl* (Galeodes; a poisonous animal resembling a large spider; not a real tarantula).

Tardy, *dīr-harakat*. *Vide* Lazy, Late.

Tares, *khur* (local?); *gandum-i dīvāna*; *kākulak*.

Target, *nishān*; *hadaf*.

Tariff, *nirkh* (of goods; the current rate); *si'r*, pl. *as'ār* (gen.); *ta'rīfa* (Eur.); *tas'īr* (gen.; also rate of exchange of money).

Tarlatan, *tarlatān* (a fine cotton cloth).

Tarnish, *tīra* or *tārik k.* and *sh.*; *mukaddar k.* and *sh.*: *lakka bar 'izzat-ash āmada* (his honour is tarnished). *Vide* Stain.

Tarragon, *tarkhūn* or *tarkhūn*.

Tarry, (adj.) *qīri*.

Tarry, *to*, *barāy-i chand rūz iqāmat k.* *Vide* Delay and Wait for.

Tarsus, *vide* Shank.

Tart (adj.) *may-khush* (acid-sweet); *talkh* (of an answer).

Tartar, *Tātār*; *tātārī*, adj.: *bā ū dar javāl raftan kār-i Hazrat-i Khirs ast* (=he's a Tartar).

Tartarian, *Tātārī*.

Tartary, *Tūrān*: *Khutan* (Chinese Tartary).

Task, *sabaq* (of books); *makhta* (m.c. and vulg. for *makdah* for *magta'*; of carpet-weaving; also 'contract'); *taklīf* (duty).

Tashkend, *Tāshkand*.

Tassel, *mangūla*; *parcham* (a tassel on the neck of a spear; also a lance-pennon); *gumbul*, vulg.; *rishma* (fringe). *Vide* Tail. Taste, *maza*; or *ta'm* (of the palate); *mazāq* (good or bad taste).

Tasting, *ū mard-i bā salīqa-i¹ st*; *khāna-yi ū bā salīqa ast* (this house is furnished in good taste); *quvvā-i zā'iqa* (sense of—).

Taste, to, *chāshnī k.*; *maza giriftan*; [but *maza dārad* (it's worth seeing; of sights)];

ta'm dīdan; *zā'iqa k.*, tr.; *sar-i zabān bi-zan bī-bin khūb ast yā bad*; *fāqāt maza-yi ānrā hashid* (he merely tasted it); *ta'm-am bad ast* (I have a bad taste in my mouth); *in ta'm-i sharāb mī-dihad* (this tastes of wine. *Vide* Smack).

Tasteful, *bā-salīqa* (of persons or things); *bā-mazāq* (of people only).

Tasteless, *bī-maza*; *bī-ta'm*: *zā'iqa na-dārad*. *Vide* Inspipid.

Taster, *chāshnī-gīr* (a cook, etc., who tastes and sees that the food is tasty); *pīsh-khur* (to see the food is not poisoned).

Tastily, *az rū-yi salīqa*.

Tasty, *khush-maza* [*khush-mazagī* subs.]; *lazīz* (delicious); *khush-ta'm*.

Tattered, *pāra pāra*; *vasla-dār* or *pur-vasla* (patched); *latta* (rag); *julumbur* (tatter-demalion); *zhinda-push* (ditto).

Tattle, *gap* (z.) H. [bearer.]

Tattler, *vir-zan*. *Vide* Bubble, Gossip, Tale-Tattooing, *khāl kūbīdan* (or —*kandan* or —*kūftan*).

Taunt, *tīr u ta'na zadan*: *minnat nihādan* (to taunt with favours received). *Vide* De-ride.

Taunter, *ta'na-zan*.

Tauntingly, *ta'na zanān*.

Taurus, *Savr*.

Taut, *kashīda*; *sījt*.

Tautology, *hashv*; *takrār-i ma'na*.

Tavern, *shīra-khāna*; *kharābāt*² (in poetry); [*shīra-chī* "wine-seller"]; *kharābātī* (a haunter of taverns; an evil liver; also a term applied to a mystic poet). *Vide* Wine-shop.

Tawdry, *bā zarq u barg* (used in good and bad sense).

Tawny, *gandum-gūn* (wheat-coloured, of persons); *asmar* (gen.).

Tax, *khīrāj* (on land); *bāj* (tribute); *jizya* (—capitation tax formerly paid by non-Muslims); *hālā dar īrān az Zardushtīhā jizya namī-gīrand*; *jizya pūl-i sar-i 'st ki Muslim az khārijī-i mazhab mī-gīrad*³; *māliyyāt* (gen. revenue) = *māl-i dīvān*: *'ushūr* (customs); *māhsūl* (of land); *rusūmāt* (local dues; also fodder levied on a governor's visit; also religious or social customs); *gumruk* (customs); *'awāriz*.

Tax-gatherer, *māliyyāt jam'-kun*; *'āmil*; *gumruk-chī* (of customs).

¹ In Arabic also "boiled pot-herbs." ² In ancient times wine was sold secretly in deserted ruins.

³ Those so taxed are called *ahl-i zimma* or *zimmī*.

Tea, *chāhī*¹ *dam kun*² (make the tea); *chāhī bāyad si khaslat dāshtha bāshad, lab-sūz, lab-rīz, va lab-dūz* (tea should have three qualities; it should be hot enough to burn, the cup should be brimful, and the tea so sweet that it sticks to the lips); *in chāhī khaylī ābakī ast* or *kam-rang ast* (this tea is weak); *lamṣa* (a kind of good tea); *āq-par* (white-leaf'); a white China-tea).

Tea-pot, *qūrī-yi nugra-i* (of silver).

Tea-service, *finjān na'l baki-yi chāhi-khuri*.

Tea-strainer, *chāhī sāf-kun*.

Teach, to, *ta'līm dādan* and *yād dādan* (gen.); [classically *āmūkhtan* is "to teach" as well as "to learn"; but in mod. Pers. the latter only]; *dars dādan* or *guftan* (books only); [*dars giriftan* to learn]; *talqin k.* (relig. matters).

Teacher, *mu'allim*: [*muta'allim* pupil].
Vide Master.

Teaching, *ta'līm*; *ifāda*, pl. *ifādāt* (*k.*) (of mullas, etc.; also colloq. for 'teach your grandmother'): *tadrīs* (*k.*).

Teak-tree, *sāgvān*.

Team, *du-just, si-just*, etc., etc.

Tear, *ashk*; *āb-i chashm*: *ashk-i sūzān* (burning tears); *khūnāb* (tears of blood); *vāy vāy! dukhtarhā-yi in zamān ashk-i chashm-i shān tū-yi āstīn-i shān ast* (or —*pāyāb-i*³ *shān nazdīk ast* (hoity toity! now-a-days girls' tears are very near the surface); *sayl-i ashk* (flood of tears): *chāk* (rent).

Tear, to, *daridān*; *chāk k.*; *rīz rīz k.* (—in pieces); *mutavajjih bāsh kitāb-i naw-at rā pāra na-kunī*.

Tearful, *ashk-bār*; or *giryān* (weeping); *bā-chashm-i ashk-ālūd*: *sūrat-ash Muharram ast* (he is a tearful, lugubrious person).

Tease, *angusht k.* (of people or animals); *sar bi-sar guzāshtan* (by word or deed); *gūsh-t-i badan-am rā na-rīz*; *jīr āvardan*: *shāna k.* (of wool); *hāllājī k.* (cotton).

Teat, *sar-pistān* (also the name of a medicine); *dukma-yi pistān* (lit. the button of the breast).

Tea-things, *asbāb-i chāy-khuri*.

Technical, *istilāhātī*; *istilāhāt-i makhsūsa* (tech. terms).

Technically, *istilāhās*.

Tedious, *malāl-angīz*: *pur-īl* or *muṭawwal* (long).

Tediousness, *pur-īlī*.

Teem, to, *mawfūr sh.*; *pur* (or *mamluv*) *az-būdan*; *vufūr dāshtan*; *injā gadā zīr-i dast u pā-yi mardum mī-āyand* (beggars swarm here).

Teeth, to, *dandān āvardan*.

Teetotum, *parparak*.

Tehran, *dar Tīhrān shāzda va** *shutur va shipish ziyyād-a*⁵ (= in Teheran three things are found in excess all beginning with the letter *shīn*, viz. princes, camels, and lice).

Telegram, *tiligrām*; *tiligrāj*.

Telegraph, *tiligrāf-chī* (clerk): *ra'is-i tiligrāf-khāna*⁶ (telegraph master or overseer); *sim-i tiligrāj* (telegraph wire); *khatt-i tiligrāj* (line of—). Vide Fallen down.

Telegraphic, *tiligrāfi*.

Telegraphically, *tiligrāfī*.

Telephone, *talīfūn* (Eur.).

Telescope, *dūr-bīn* (gen.): *taliskūb* (Eur.); *dūr-bīn-i yak chashmī* or *dūr-bīn-i lūlāī*. Vide Binoculars and Microscope.

Tell, *guftan*, rt. *gū*; *khabar k.*; *ittilāt k.*; *zīkr k.* (to tell beads on a rosary); *bi-ish-ash guftam* (vulg. I told it to him); *ūrā shinavānīdam* ("I told him"; rare, in m.c.). Vide Relate, Inform, Disclose, Say.

Tell-tale, *chughlī-kun*; *sukhūn-chīn*.

Temerity, *jasārat*; *jurāt* (gen.); *tahavvur* (rashness in war).

Temper, *jīr āmadan* (to lose one's temper; vide Tease); *khush-mizājī*, or *mulāyamat-i Mizājī*, or *nīk-khūī* (good temper); vide Temperament: *jawhar* (of steel): *khalīq-husn-i khulq dārad=gāh-i az jā dar nāmī ravad*. Vide Anger.

Temper, to, *āb dādan*; or *jawhar dādan* (steel).

Temperament, *tab'*; *khūy*; *mizāj*; *tabī'at*.

Temperance, *i'tidāl* (moderation).

Temperate, *havā-yi mu'tadil* (a temperate climate).

¹ *Chāhī* for *chāy*; the leaf has a resemblance to a weed that grows in "wells" (*chāh*), hence the corruption.

² *Dam k.* "to infuse."

³ *Pāyāb* is a stepped entrance to a *qanāt*, for washing clothes.

⁴ m.c. for *shāhzāda*. Indigent princes are common in Persia and are found even in menial employment.

⁵ *Ziyād-a-ziyād ast*.

⁶ In Kirman he was a Brigadier-General, though he had never been in the army.

Temperature, *daraja-yi havā* (for *daraja-yi harārat-i havā* (of weather); *daraja-yi harārat* (of fever).

Tempest, *tūfān*.

Tempestuous, *tūfāni* (also storm-beaten).

Temple, *ātash-kada* (Zardushti); *but-kada* (Hindu): *shaqīqa* (of head): *ma'bad* (any place of worship); *baylū'l-lāh* (at Mecca); *haykal-i Sulaymān* (by Christians) and *masjid-e'l-aqṣa* (by Muslims) (Solomon's Temple).

Temporal, *dunyavī* (opp. to *ukhravī*); *fānī* (opp. to *bāqī*).

Temporarily, *muvaqqatān*; *'ijālatān*.

Temporary, *muvaqqati*: *'āriyatī* ("borrowed," applied to this world).

Temporize, *zamāna-sāzī k.* Vide Delay and Time-server.

Temporizer, *ibn-e'l-vaqt*. Vide Time-server.

Tempt, *tajrība kardan*, or *āzmā'išh k.*, or *bi-mahakk zadan* (put to the test); *vasvasa* or *ighvā* k. (to be deceived by Satan, etc.); *varqhalānidan* (ditto): *bar sar-i shawq āvardan* (incite, q.v.). Vide To Try.

Temptation, *vasvasa* (of the devil or of one's passions).

Tempter, *ighvā-kun*; *ishti'i-āl-dih*; *az ighvā-yi nafs bi-tāb*—(unable to resist the temptation—).

Ten, *dah*; *dah bīst* (ten or twenty); *daha* or *'ashara* (a period of ten days, sp. that of Muharram).

Tenacious, *mutamassik*.

Tenacity, *tamassuk* (*justan*) (also a bond); *isrār* (insistence); *sabāt* (*dāshṭan*).

Tenant, *musta'jir* (lit. "hirer"; of garden or house); *ra'iyyat* (of land).

Tend, *parastārī k.*; or *tūmār k.* (to nurse); *chūpānī k.*, or *charānidan*, or *shabānī k.* (to tend, flocks); *mā'il būdan bi-*, or *mayl dāshṭan bi-* (incline to); *munjarr bi-būdan* (gen. for an evil tendency); *in amr munjarr bi-falāhat-i ū shud* (ended in—).

Tendency, *mayl*.

Tender, *narm*; *mulāyim*; *gūshī bayāt¹* *shuda ast* (the meat has been hung and is tender); *lih shuda* (soft, tender, or boiled to rags²; of meat or of apples; also of a person beaten black and blue); *khurd-sāl* (of tender years).

Tenderness, *riqqat-i qalb*; *narm-dilī*; *rahm-dilī*: *narmī* or *mulāyamat* (of meat, etc.).

Tendon, *pay*.

Tenet, *'aqīda*, pl. *'aqā'id*.

Tense, *zamān*; *sīgha* (mood and tense).

Tent, *chādar*; *khīma*, pl. *khīyām*: *sarācha* (small); *khīma u khargāh-i Shāh* (Royal tent); *alā-chīq* (felt-tent or Turkoman tent); *chādar-pūsh-i qalandari* (a small round tent; a tente d'abri); *ughrūq* (tent, camp); *qanāt*; or *tajrīr* (walls of—); *'amūd* (tent-pole).

Tentative, *bi-jihat-i tajrība*. [adj.]

Tent-folk, *pīlās-nishīn*, or *chādar-nishīn*

Tent-pole, *dīrak* (rare); *'amūd*. Vide Mast.

Tenth, *dahum*: *dah-yak* ($\frac{1}{10}$); *'ushr* (tenth part): *āshūrā* (the 10th of Muharram).

Tepid, *shīr-garm*; *malūl*.

Term, vide Name, Idiom, Condition, Phrase: *va'da-yi ī tamassuk* (or *qabz*) *bi-sar āmada ast* or *munqazī shuda ast*: *muddat*; or *'arsa* (space of time); *hadd* (limit): *havā-ash buland ast* (his terms are high); *miyān-i mā khüb ast* (we are on good terms).

Terms, *mī-khwāhad bā talab-kārān yak qarār u madār-i bi-guzārad* (he wishes to come to terms with his creditors).

Terminate, *tamām k.* or *sh.*; *khatm k.* or *sh.*; *bi-ākhir rasānidan*; *muntahī sh.* (end in); *in maṭlab-i juzvī munjarr bi-da'vā shud*.

Terminated, *muntahī*: *mahdūd* (bounded); *munjarr bi-* (led to—); *munqazī* (of time, work); *bi-anjām rasīda*.

Termination, *intihā* (end); *itmām* (completion); *inqizā* (of period). Vide End, Completion.

Terrace, *mahtābī* (often the sleeping place on the roof); vide Roof; *sakkū* (raised mud platform).

Terraced, *pilla pilla* (or *martaba martaba*) *karda shuda* (of a hill-side).

Terrestrial, *zamīnī*; *arzī*.

Terrible, *hawl-nāk*; *khawf-nāk*; *dahshat-nāk*; *tars-nāk*; *muhibb*.

Terrified, *mukhavvaf*; *mutavāḥḥish*; *khawf-zada*: *tars bar dāshṭan* or *hawl kh.* (to be—).

Terrify, *tarsānidan*; or *ramānidan*; (to scare away animals); *zahra-am rā burd=man vahshat kardam*.

Terrorizing, *mukhavvif*.

Territory, *mulk*; *mamlakat*; *kishvar*; *diyār*; *khīta*; *qīt'a*.

¹ *Imrūz az sarmā bayāt shudīm* "we were numbed with the cold."

² Meat boiled to a pulp is by Persians considered excellent.

Terror, *hawl*; *vahshat*

Terse, *qall^a* va *dall^a* *ast*; *sanjida u gunjida*: *mukhtasar u muṣīl*: *mukhtasar-navis ast* (a terse writer).

Terseness, *ijāz*.

Tertian, *tab-i nawba* (—fever).

Test, *mihakk* (touchstone); ‘*iyār* (standard of weight, quality, etc.); *būta-yi imtihān* (the crucible of testing; met.). Vide Examination, Trial.

Test, to, *imtihān kardan*; *ān shakhē rā bi-mihakk-i imtihān zadand* (he was put to the test); *tajriba k.*; *dar ma'raz-i imtihān-ash dar āvard* (he put him to the test). Vide Touchstone.

Testament, *vasīyyat*, pl. *vasīyā* (verbal will); *Tawrāt* and ‘*Ahd-i Atīq* (Old T.) : *Injil*; and ‘*Ahd-i Jadīd* (New T.).

Testator, *mūsī*; *vasīyyat-kun*.

Testatrix, *mūsiya*.

Testicle, *khāya*; *tukhm*; *khusya*, dual *khus-yatayn*; vide Making up to; *khāya-yi chap-i ū'st* (he is quite under his thumb; vide Toady).

Testified, *shahādat dāda shuda*.

Testifier, *shāhid*.

Testify, to, *shahādat dādan*; *bā sawgand iżhār dāshīan*.

Testimony, *gavāhī* (rare); *shahādat*.

Testing, *tajriba*; *imtihān*. Vide Test.

Tetanus, *dahan-quflak*.

Tether, *pā-band* (k.).

Text, *main* (as opposed to the marginal notes; also the centre of a carpet as opposed to the border); *nass* (of Quran).

Text-hand, *khatt-i durusht*.

Textiles, *mansūjāt* (pl.); *sanā'i-i mansūja* (textile fabrics). Vide Texture.

Than, *az*; *bi'n-nisba bi*— (lit. in comparison); *shumā in rā bihtar mī-dānīd ki man*: *man zūd-tar mī-rasam tā shumā*. Vide also under ‘Understand.’

Thank, to, *lutf* or *iltiṣāt* or *marhamat-i shumā ziyād*¹ (thank you); *iżhār-i imtinān k.*

Texture, *bājt*; *qumāsh*, (but pl. *aqmisha* means “textiles”).

Thank God, *Al-hamd^al-lillāh*; *Shukr-i Khudā*. Thanked, *mashkūr*.

Thankful, *mamnūn*; *mashkūr*; *mutashakkir*: *shākir* (to God).

Thankfulness, *bisyār jā-yi shukr ast* (it is a cause for thankfulness).

Thankfully, *bā-imtinān*.

Thankless, *kāfir-ni'mal* (of persons); *haqq nā-shinās*, or vulg. *nā-haqq-shinās*.

Thanks, *nihāyat-i imtinān* (or *tashakkur*) *az sarkār dāram* (I am extremely obliged to you); *ba'd az khurdan shukr-i ni'mal bi-jā āvard*² (he returned thanks after eating).

Thanksgiving, *iżhār-i tashakkur bi-Khudā*.

That, *humān* pron. (that very); *ki* (conj.): *ān-qadr* (that much); *ān* (pronoun); *ān-chi* (that which); *tāki*; or *tā*; or *hatta* (in order that); *ya'nī* (that is to say).

Thatch, *kappar* (k.) (a thatched hut or the thatch for a roof); *chūb-pūsh*; *saq-i chūb-pūsh-am kharāb shuda*, *nay-i naw mī-khwāhad* (the roof of my stall requires thatching); *kāh-pūsh*; *nay-bandī* k. (to make the preliminary frame of bamboos).

Thaw, (subs.), *yakh-āb*.

Thaw, to, *yakh-āb mī-shavad*.

Theatre, *tiyātar* (Eur.); *ta'māsha-khāna*: *ta'ziya-khāna* (for the Muharram representations); *tashrīh-khāna* (in hospital).

Thee, *bi-at* (to thee); *turā* (dat. and acc.).

Theft, *duzdī*; *sirqat* (for *sarīq*, etc.); *shay*k*-i masrūqa* (the thing stolen); *ganda-duzdī* (petty—).

Theirs, *māl-i shān*.

Theism, *i'tiqād bi-Khudā*; *i'tiqād bi-vah-dāniyyat-i Khudā*.

Theme, *mawzū'*.

Then, *pas*; *ba'd az ān*; *dīgar*; *ān-gāh*. Vide Reason, Immediately.

Thence, *az ānjā* (from that place or from that cause); *az ān zamān* (from that time).

Thenceforth, *az ān bi-ba'd*.

Theologian, *lāhūtī* (Christian); *mutakallim* (Muslim).

Theology, ‘*ilm-i lāhūt* (Christian term for scholastic theology); ‘*ilm-i kalām* (Muslim term).

Theorist, ‘*ālim-i bī 'amal* (also applied to a mullā who preaches but does not practise).

¹ Lit. “Your kindness is great”; (not “more”).

² By saying *Al-hamd^al-lillāh rabb^al-ālamīn*, or *Khudā ziyād kunad in nī'mat rā*, or *Ilāhī shukr*: said by both Muslims and Zardushtis. The latter have a special prayer in Zend, half of which ought to be repeated before, and half after, eating; but this prayer is now only used when a *Mūbid* is present. This priest has to preserve a strict silence during eating. Should it be necessary for him to indicate a want he makes a noise behind his closed lips.

Theory, 'ilm va 'amal (theory and practice); *qiyās*.

Theosophy, *tasavvuf*.

There, *dih*, *bi-guzār u bi-rāw* (there! leave it and go); *ān ast rafiq-hā-yat mī-āyand* (there are your friends coming); *īn ast ān* (there it is); *īnjā ānjā*; or *tak tak* (here and there).

Therefore, *az īn sabab* (or *jihat*); *li-hāzā*: *li-zālik¹*: *binā-bar-īn*; *li-zā* (for *li-hāza*): *pas*.

Thermometer, *mīzān² l-harārat*.

Thesis, *mawzū-i bahs*.

They, *ānhā*: *īshān*: *kasān-i ki* or *ānhā-i ki* (they who).

Thibet, *Tibbat*.

Thick, *sift* (k.) (only of syrup); *ghaliz* (k.) (of syrup, milk, etc.); *kāghaz-i kuluft mī-khwāhid yā nāzuk³*?; *zakhīm* (of books); *gunda* (of paper, books, planks; people).

Thicken, to, *qavām āvurdan* (syrup).

Thick-headed, *sundula* (ox-like); *ghabī*; *khar-maghz*; *khul-damang* (as of villagers); *dabang* (cracked).

Thickness, *kuluftī* (gen.); *sītabrī* (of man, planks, trees); *zakhāmat* (of planks and books); *hajm* (of books); *ghalāzat* (of liquids); *sītī* or *qavām* (syrup). Vide Same.

Thickset, *nazdīk-i ham nishānda* (of trees, etc.); *qutūr* (of man, rope, etc.); *chārgūsha* (of men).

Thief, *duzd*; *sāriq*: *pāshna-burīda* (now used of any thief); *duzdgīr* (thief-catcher); *dast-kaj* (petty thief; of servants).

Thigh, *rān*. Vide Bullocks.

Thimble, *angushīnā*.

Thin, *lāghir* (emaciated); *nāzuk* or *tanuk* (of paper, cloth); *bārīk* (slender, of people; thin of planks, fine of needles, etc.); *ābakī* (weak, of tea, soup, and milk); *raqiq* (of syrups, etc.); *subuk* (opp. to *sangīn*; of tea and coffee only); *parda-yi nāzuk* (a thin layer). Vide Dilute, Weak.

Thine, *māl-i tu*: *az ān-i tu*.

Thing, *chīz*; *shay*, pl. *ashyā²*: *yak-i st* (it's the same thing); *amr-i st* '*alāhida*, or *maṭlab-i digar-i st* (it's another thing).

Think, to, *gufstan* (i.e. to say to oneself); *bi-nazd-i man* (or *bi-nazaram*) *mī-rasad ki*—(I think that—); *gūyā īn ḥawr na-bāshad*

(I don't think so); *khaylī dīr dast-gīr-at shud* (you have thought of this too late); *bi-ghawr rastan* (to reflect); *pindāshṭan*; or *dānistān* (deem). Vide Imagine, Expect.

Thinking, *tāsavvur* (k.); *harf hamchi āmad guftam* (I spoke without thinking; heedlessly).

Thinness, *bārīkī*; *nāzukī*: *lāghirī* (leanness); *riqqat* (of liquids); *ābakī būdan* (ditto). Vide Thin.

Third, *sivvum* or *siyum*: *sālis*: *si-yak* and *sūls* (a third; a third part).

Thirdly, *sivvumīn*; *sālis³*.

Thirst, *tishnagī*, vulg. *tashnagī* (d.); 'atash (d.); *raf-i tishnagī k.* (to quench thirst).

Thirsty, *tishna*, vulg. *tashna*: 'atshān.

Thirteen, *sīzda*: *hīch*, or *ziyāda*.³

Thirteenth, *sīzdahum*. [third].

Thirty, *sī*; [*sī-sad* three hundred].

This, *īn*: *hamīn* (this very; the same).

Thistle, *khār-i shutur* (thistle?).

Thomas, *Tūmā*.

Thong, *tasma*.

Thorn, *khār*; *khār-band* (hedge of thorns); *khār-bun* (a thorn-bush).

Thorny, *khār-dār*; *pur khas u khār*.

Thorough, *tamām*; *sar-ā-sar*; *sar tā sar*: *mukammil*.

Thoroughbred, *asīl* or *najīb* (of horses).

Thou, *khud-i tu*, or *tu khud*; *tu chi harf-i st mī-zāni* (what the devil are you talking about?); *tu va kāravān zadan?* (what! thou attack a caravan?).

Though, *agarchi*; *va-law ānki*; *va-law harchand ki*; *bā-vujūd-i ki*.

Thought, *khayāl*, pl. *khayālāt*; *dar īn kār hīch fīr namī-kunand* (they are careless in this); *zan khayāl-i ū rā fahmīda javāb dād*, "Balī"—Prof. S. T. (the woman read his thought and answered "Yes"); *īn mas'ala khaylī āb-mī-gīrad* (this matter requires much thought). Vide Farley.

Thoughtful, *pur-fīkr*; *andīsha-nāk*: *ad muta-fakkir* (anxious).

Thoughtless, *bi-fīkr*; *bi-khayāl*.

Thousand, *hazār*; *hazār hazār* or *hazārān* or *hazārhā* (thousands of —).

Thrash, Thresh, *kharman kūbī lan* (grain). Vide Beat.

¹ لَهْذَا and ² لَهْذَى and

² Bārik "fine" of thread, etc.

³ It is unlucky to say thirteen; hence these substitutes.

Thrashing-floor, *kharman-gāh*.

Thrashing-machine, *takhtā-yi kharman-kūbī*.

Thread, to, *sūzān rā nakh kun* (thread the needle); *dar silk kāshidān* (of beads); *bi-rishta dar āvardān* (ditto).

Thread, *rismān* or *nakh* (for sewing); *gulā-butūn* (gold or silver); *zunnār* (of Brahmins and Zardushtis); *rishta-yi kālām az dast-ash rāft* (he lost the thread of his speech).

Thread-bare, *kurk-ash rāfta ast* or *rīkhā ast*; *mundaris* (more than the preceding).

Threat, Threaten, *tahdīd* (k.): *takhvīf* (k.): *shākh u shāna¹* *kashidān* (to intimidate, gen. by an imposter); *tarsānidān*: *tashar zadan* (—with punishment; by words); *nahīb zadan* (to shout out in an alarming tone; also to challenge; vide Challenge); *ū marā tahdīd kard ki bi-kushad* (he threatened to kill me); *qustam*, “*dād khwāham zad*” (I threatened to scream); *khayāl-i bāridān dāshī* (it threatened to rain); *havāla k.* (to threaten with a weapon).

Threatening, *havā ihtiyyāt dāshī* (the weather was threatening); *bi-zahr-i chashm* (with threatening glances).

Three, *si*: *si-sad* (three hundred); vide Thirty; *si-shash* (three sixes at dice).

Threshold, *dar-gāh*; *āstāna*; *'ataba*

Thrice, *si-bār*; *si-martaba*.

Thrift, *ṣarfa-bīmī*; *ṣarfa-jūñ*; *bārik-ravī*; *bi-hisāb rāh rāftan*.

Thrive, *taraqqī k.*

Throat, *gulū*; *halq*; *hulqūm*; *gulū-dard dāshītan* (to have a sore-throat): *zabk kardān* (to cut the throat, gen. for food); *sar* or *gulū burīdan* (to cut the throat); *hanjara*, or *nāy-i gulū* (wind-pipe).

Throb, *zakhm-am dil mī-zanad* or *dil dil mī-zanad* (local?) (my wound is throbbing); *zakhm-am nīsh mī-zanad* (ditto).

Throes, *sakarāt-i mawt*, or *hālat-i naz* (of death).

Throne, *takht*; *sarīr*: *arika* (also = an ornamental sofa), pl. *arā'ik*: *'arsh* (of God); *bar takht bar āmadān* (to ascend—) Vide Ascend.

Strong, *izdihām*; vide Crowd: *hujūm*.

Throttle, to, *khaja k.*; *najas qat² k.*

Through, *az miyān-i*—; *dar sāya-yi*— or

bi-vāsiqa-yi— (by means of); *in pūl rā bi-zarī'a-yi Fulān firistād*.

Throw, *andākhī* (of dice).

Throw, to, *ān rā bi-yandāz dūr* (throw it away); *partāb k.*, or vulg. *part k.* (fling); *bā ū kushtī mī-giristam*, *mī-khwāst bi-zamīn-am bi-zanad valī ling bi-ū bastam bi-zamīn khurd* (we were wrestling and he wanted to throw me, but I tripped him up with my leg).

Thrush, *tūrghā* or *turgā* (the bird).

Thrust, *euk* (z.) (with a weapon); *hul* (z.) (push).

Thrust, to, *dafī k.* or *dūr k.* (to push away); *farū k.* (thrust in); *tapāndān* (vulg.).

Thumb, *shast*; *angusht-i nar*: *salavāt fristādān* (=to twiddle the thumbs, i.e. do nothing except repeat the *salavāt*). Vide Testicle.

Thunder, *pāya* (local); *ra'd*; *ra'd mī-ghurrad* or *sadā mī-kunad* (it thunders).

Thunder-bolt, *sā'iqa*.

Thunderstorm, *ra'd va tūfān*.

Thunderstruck, *dang*; *mīt* (burden or shudān).

Thursday, *panj-shamba*.

Thus, *hamchū* (pron. *hamchi*); *chunīn*; *ham-chunīn*; *in ṭawr*; *va hākazā²* (and so on).

Thwart, to, *jilaw g.*; *sadd-i rāh sh.*; *māni'* sh.

Thyme, *sa'tar*; *āb-shān*

Tick, *kana* or *kinh* (insect): *tik tik* (of watch).

Ticket, *bilīt Fr.*; *chitī* (Indian).

Tickle, to, *qilqili kardan*. Vide Titilate.

Tide, *hālā madd-i bahr shurū' shuda ast*: [*jazr* “ebb”]; *hamrāhi k.* (met. to swim with the tide); *chāra-garī k.* (to tide over a difficulty).

Tidings, *khabar*; *akhbār*: *khush-khabari*; or *muzhda* (good tidings); [*muzhdagānī* reward for good tidings¹]; *bishārat* (good tidings; also reward for good tidings²); *khabar-i shūm* (evil tidings).

Tidy, *īn zan kār-ash khayli munazzam ast*; *bā tamīz* (mod.).

Tie, *bastagi* (of a servitude; relationship); *rābita*, pl. *ravābit* (gen.); *'ilāqa*, pl. *'alā'iq*; *'alā'iq-i dūstī* (the ties of friendship).

Tie to, *bastan*, rt. *band*; *band k.*; *muqayyad k.* (by conditions). Vide Bind.

¹ Certain beggars draw a bullock's horn over a large comb and this emits a horrible sound. The beggars are paid to move on.

² مکہ.

³ It is the custom to reward the giver of good news.

Tied, *basta*; *ma'qūd* (rare).

Tier, *tabaqā*.

Tiff. *Vide* Coolness.

Tiflis, *Tiflis*.

Tiger, *babr*.¹

Tight, *tang* (also narrow, of clothes = too tight): *sift* (vulg.); or *sakht* (of knots, etc.; also tight-fisted); *chust* (of clothes, tightly fitting); *bā sardārī bi-badan dūkhta* (with tight-fitting frock-coat).

Tighten, to, *sift k.* (of ropes, girths); *tang k.*

Tightness, *tangī*; *sifī*: *zīq* (of condition; i.e. of money, food, etc.); *az nā-khushī-i tab-i larza bi-zīq uftāda am.*

Tight-rope. *Vide* Dancer.

Tigris, *Dajla* or *Dijla*. *Vide* Euphrates.

Tile, *kāshī* (coloured and glazed; also glazed earthenware); *kāshī-kārī* (tile-work); *kāpar* (for old Per. *chapar*) (for roofing).

Till. *Vide* Cash-box.

Till, to, *zar^c k.* *Vide* Cultivate and Plough.

Tiller, *fallāh* (of soil; *vide* Cultivation).

Tilling, *falāhat* (of the ground).

Timber, *tana-yi darakht* (trunk of tree); *chūb*.

Timber, *takhta* *va tīr az kuja paydā kunīm?*; [but *tīr u takhta*, a cook's rolling-pin and board].

Time, *vaqt*, pl. *awqāt*: *zamānā* ('Time'); 'ahd; or *zamān*; or 'asr (epoch); *sā'at* (of the clock); *shabāb* (or *javānī*) *vaqt-i ta'līm girifstan* ast: *hīch fursat nāmī-kunam ki khidmat-i sarkār sharaf-yāb shavam* (I shant't have time to call); *tūl-i na-dārad* (it will take no time); *zīyāda bar īn majāl-i gust u gū nīst* (there is no time or opportunity to talk more of this); *zamān-i māzī* or *guzashī* (past time); *zamān-i hāl* or *īn vaqt* (present time); *muqārin-i īn hāl* (about this time); *vagī muqtaṣā-yi ān na-bud ki tufang bi-zanad* (it was not the right time for him to fire); *fursat-i ān na-shud ki* (he hadn't time to fire); *vaqt-i ki* or *hīn-i ki* (at the time when); *muddat* (gen. a long time); 'arṣa (space of time); *qadr-i* (a short time); *zamān-i qalil* (ditto); *bar vaqt* or *bi-mawqi'* (opportunistically); *bi-gāh* or *bi-mawqi'* (inopportunistically); *bi-murūr-i ayyām* (in the course of time); *ghaybat-i kubrā karda id* (you've been away a long time); *dah panj tā, panjāh* (= ten times five is fifty).

Timely, *bā-mahall*; *bi-sar-i mawqi'*.

Time-server, *zamāna-sāz*; *ibn^u'l-vaqt*. *Vide Flattery and Temporise.*

Timid, *khargūsh khaylī tarsū* ast.

Timidity, *vahshat*.

Timorous, *kam-zahra*.

Timothy, *Tamtahī*.

Tin, *in qūtī-yi halabī* 'st: *yak halabī-yi na/t-i* (a tin of kerosene); *halabī-bur* (tin-opener).

Tin, to, *qal^c k.* (to tin brass or copper).

Tincture, 'araq (diluted with *jawhar* or essence); *sibgh* (chem., of colour only).

Tinder, *purz* (for steel); *āgīra* (anything to start a blaze): *qaw* (touch-wood or fungus).

Tin-foil, *varaqa-yi qal^c*.

Tinge, *īn bā qirmiz tah-rang shuda* ast or *tah-rang-i dārad*.

Tingle, *jil-jil k.* (of fingers); *ding sh.* (deafened by loud sound; of the ears).

Tinkle, *jiring k.*; *jing jing k.*

Tinsel, *kāghaz-i zar-varaq*; *fagaṭ zarq u barq dārad*, *chīz-i nīst*: *badal* (also = counterfeit).

Tiny, *bisyār rīza*.

Tip, *sar*; or *nuk* (point): *shāgirdānī* (a 'tip' to an under-workman that has made an article for a customer of his master); *an^cām*, for *in^cām* (to servants); *nāz-i shaṣī* (to gamekeepers when the Shah makes a good shot); *dast-muzd* (to waiters). *Vide Generosity, Perquisite and Fee.*

Tip-cat, *chalak-musa* (for *chalak musta*).

Tip-toe, *sar-panja raftan*.

Tirade, *silsila-yi hajv jumbānidān*.

Tire, *halqa* (of wheel).

Tired, *kūfta*; *bi-kullī khasta-am*: *az īn jūr ta'ām sīr shudam, jūr-i dīgar bi-dih* (I'm tired of this dish, give me a change); *malūl* (in mind); *az īn kār hawṣala-am sar rajt* (I'm tired of this work); *az īn zindāgī tang shudam* or *'ājiz shudam*.

Tiredness, *kūftagi*; *khastagi*: *sīrī*.

Tire-woman, *mashshāṭa* (not a private servant).

Tithe, *dah-yak* or *'ushūr* (paid to Government); *khums* (a fifth of treasure-trove supposed to be paid to the *bayt^c l-māl*): *zakāt* (2½ per cent. on gold, silver, merchandise, camels, horses, etc., paid to the *bayt^c l-māl*).

Titillate, *khār khār k.* (as by putting a feather in the nose or ear). *Vide Tickle.*

Title, *laqab*, pl. *alqāb*: *khitāb* (mode of

address, etc.): *mardum ūrā ḥakīm khīṭāb mī-kunand* (he is addressed as *ḥakīm*): *ism* (of book); [*mansab*, rank]; *dar Irān laqab va mansab az chūqundur arzāntar ast*. Titled, *mulaqqab*: *mukhāṭab* (styled, addressed).

Title-page, *lawh*; ‘*uvān*.

Titter, *khanda-yī tū-qupī k.*

Tittle, *yak shūsha*¹; *yak nuqta*; *yak sar-i mü*.

Titular, *laqab*^{aa}; *ism*^{an}.

To, *bi-*; *tā*; *ilq*.

Toadstool, *chatr-i mār*.

Toady, *kāsa-līs*; *khāya-bardār*, vulg. *Vide Flatterer*.

Toast, *nān-i birishta*.

Toast, to, *tos k.* (Eur.): *vide Health*: *surkh k.* (of bread).

Tobacco, *tambākū* (for *qaliyān*); *tutun* (for cigarette or *chupuq*); *tambākū namī-kasham* (“I don’t smoke at all”); but *qaliyān namī-kasham* “I don’t smoke *qaliyāns*”); *barg-i tambāk* (—leaf).

Tobacco-pouch, *kīsa-yi tambāk*.

To-day, *imrūz*; *al-yawm*.

Toe, *angusht-i pā*; *angusht*; *shast-i pā* or *angusht-i nar* (big toe): *nuk* (of shoe).

Toe, to, *tīpā zadan* (to toe, school-boy fashion). *Vide Kick*.

Together, *bā-ham*; *bi-ham*; *ham-rāh*; *bi-illīfāq*: *bi-inzīmām-i*—(in addition to—).

Toil, *mīhnat*; *mashaqqat*; *zahmat*; *rānj* (all with *kashīdan* or *burdan*).

Toilet, *zīnat k.*

Token, *nishān*; ‘*alāmat*.

Tolerable, *mutavassīt*; or *miyāna*; or *nakhūb na bad* (moderate); *qābil-i tahammul* (bearable).

Tolerant, *bī-ta'assub* (in relig.): *tahammul-kun* (bearable q.v.); *tahammul-shaw* vulg. for *tahammul-kun*.

Toleration, *nā-muta'assibī*; *bī-ta'assubī*: *tahammul*.

Toll, *haqq** *'l-mūrur* (for passengers); *rāh-dārī* (on animals or goods for sale).

Tomato, *bādīn-jān-i farangi*.

Tomb,² *qabr*, pl. *qubūr* (gen.); *mazār* (of a holy person); *maqbara* (of personages; also a grave-yard); *turbat* (for *Imāms*); *zārih* (lit. railing round); *imām-zāda* (grave,

and building and place where the descendant of *Imām* is buried).

Tomb-stone, *sang-i rū-yī qabr*; *sang-i lahd*. To-morrow, *sabāh* (prop. morning, dawn); *fardā hārgiz nāmī-āyad* (to-morrow never comes); *chirā! tā fardā durust mī-kunam* (certainly! you shall have by to-morrow); *pas-fardā* (day-after-to-morrow); *pas-tar fardā* (the day after the day-after-to-morrow; the fourth day).

Tone, *āvāz*.

Tom-tom. *Vide Tambourine*.

Tongs, *ambur*: *qand-gīr* (for sugar); *gāz* (blacksmith’s tongs or scissors); [*gāz giriſtan* “to pinch”]; *gul-gīr* (“snuffers”).

Tongue, *zabān*; *lisān* (also used met.; but pl. *alsina* only met.); *vide Language*; *mī-tarsam vagt-i murāfa'a zabān-am bi-gīrad*³ (I’m afraid that at the trial my tongue will fail me): *bi-tu hīch dakhīl-i na-dārad*, *tu hīch na-gū* (it’s nothing to do with you; just hold your tongue); *zabān yārī namī-dād ki javāb bi-dihām*—Prof. S. T. (my tongue was tied; refused to help me); *khāja shaw* (hold your tongue, shut up); *zabān-ash shul ast* (he can’t hold his tongue, he has no reticence, he can’t keep a secret; also he talks filth); *sar-i zabān-am ast*, or *nuk-i zabān-am ast* (it’s on the tip of my tongue); *sagf-i dahan-ash siyāh ast* (he is a true prophet of evil; has an evil-omened tongue; a malignant person whose curses prevail).

To-night, *imshab*.

Tonsils, *lavzatayn* (dual).

Too, *ziyāda* (too much); *ayz*^{an} (ditto); *ham* and *nīz* (also).

Tool, *āla* or *ālat* (but latter generally “penis”); *bā ālat-i dīgarān jīmā' kardān lazzat-i na-dārad*—Prov); *ālat* or *asbāb* (tools); *avzār* (also “loads”); *ālat-i 'st dar dast-i dīgarān* (he’s a mere tool).

Tooth, *dandān*; *dandān-i āsiyā* (grinder); *dandān-i pīsh-i dahan* (front tooth); *nīsh* (eye teeth; also fangs); *dandān-i shīr* (milk tooth); *dandān-i-aql* (wisdom tooth); *dandān-i marvārīdī* or *sadaṣī* (small pearly teeth); *dandān-i takhta sangī* (“tombstones”); *dandān-i gurāzī* (prominent

¹ *Shūsha* is that part of an abbreviated letter that supports the dot or dots.

² After the burial of a relative or friend, better-class Persians, during prayer, often bury the tips of the fingers of the right hand in the earth; on visiting a grave they place the tips of the fingers on the grave.

³ Note Intr. use of *giriſtan*.

teeth, tusks); *gāzū* (a person with prominent teeth); *dandān-ash kirm khurda ast* (he has a decayed tooth; *vide Decay*); *dandāna* (of saw; cogwheel); *dandān-i masnū'i* or '*āriya* (false teeth); *misvāk* *k.* (to brush the teeth); *misvāk* (tooth-brush); *dard-i dandān* (toothache); *dandān kandan* (to extract teeth); *dandān-i ḥufūliyyat* (*dar* or *bar āvardan*) (said of a dotard). *Vide Teeth, Artificial.*

Tooth-pick, *khilāl*¹ (*k.*).

Tooth-powder, *gardak-i dandān*; *ghasūl*.

Top, *sar*: *qulla* (of hill): *awj* (zenith); *firq* (top of the head): *firfira* (*gardānidan*) (the toy). *Vide Tip.*

Topaz, *zabarjad*.

Top-heavy, *sar-sangīn*.

Topic, *mawzū'*; *mas'ala*.

Topical, *mahallī*.

Top-knot, *kākul* (on a head otherwise clean shaven; also of birds). *Vide Hair.*

Topsy-turvy, *zir u rū*; *zir u zabr*; *zir u bālā*: *tak u bālā*: *tār u mār* (of a room; also dispersed of the enemy, etc.).

Torch, *bi-rūshnātī-yi mash'al safar kardīm*.

Torch-bearer, *mash'al-chī*.²

Torment, '*azāb* (*dādan*); *ta'zīb* (*k.*).

Tormented, *mu'azzab*.

Tormentor, '*azāb* *kunanda*.

Torn, to be, *pāra shudan*; *hama-ash tika pāra ast* (it's all in rags).

Torn, *darīda*; *pāra shuda*; *chāk*.

Torpedo, *mūshak-i daryātī*.

Torpid, *bī-hiss*.

Torpor, *bī-hissī*.

Torrent, *saylāb*; *ūrā bi-bād-i fuhs u dush-nām girift* (he covered him with a torrent of abuse)=*hay fuhs būd ki az dahan-ash bīrūn mī-āmad*.

Torrid zone, *mintaqā-yi hārra*.

Tortoise, *kāsa-pusht*; *lāk-pusht*; *sang-pusht*.

Torture, to, *shikanja k.*

Toss, *bi-sabab-i ṭalāṭum-i amvāj kashtī pāyīn u bālā mī-shud*: *bi-havā andākhtan* (in the air).

Total, *jumla*: *yagūn* (local); *jam'-i kull* or *mīzān-i kull* (grand total).

Totality, *hamagi*: *jumlagī*; *kullī*; *kulliyā*; *qātiiba-yi nās* (the whole of mankind).

Totally, *sar tā pā*; *tamāmān*; *bi-kullī*: *bi 'l-*

marra (completely; prop. in Ar. at one stroke).

Totter, to, *tazalzul k.*; *mutazalzil shudan*; *larzīdan*; *jumbish kh.*

Tottering, *mutazalzil*.

Touch, *angusht-i khud rā bi-in bi-zanīd* or *bi-guzārīd* (to put the finger on); *dast ma-zan* (don't touch); *jism-am bā jismash mass kard*: *kār madār* (don't touch this; don't meddle with this).

Touch-stone, *mihakk* or *sang-i mihakk* (for gold or silver); *ūrā bāyad bi-mihakk bi-zanīm* (we must put him to the test). *Vide Test, Tempt, Examine.*

Touch-wood, *qū* and *qaw T.*

Tough, *sakht* (of meat, etc.): *sakht-jān* (of animals); *nāshikan* (not easily broken).

Tour, *sayr k.* (for pleasure); *bulūk-gardī k.* (of a governor, etc., in his district). [In India *dawra k.*].

Tourist, *sayyāh*.

Tourniquet, *shiryān-band*.

Tout, *dallāl*.

Tow, *katān-i Hindī*.

Tow, to, *galas k.* (of one ship by another).

Towards, *taraf*; *sūy*; *samt*; *jānib*: *dar haqq-i ham-dīgar* (towards each other).

Towel, *lung* (join towel or apron, gen. red; worn in the *hammām* and also by barbers, butchers, and coffee-men or *qahva-chīs*); *hawla* (for face and hands); *āb-chīn* (large bath-towel); *qatīja* (any large towel or sheet).

Tower, *dakhma* (Zardushti 'tower of silence'); *burj*, pl. *burūj*.

Town, *shahr*; *balda*, pl. *bilād*.

Town-crier, *jār-chī* (mod.); *munādī* (old).

Townsman, *shahri*; *ahl-i shahr*.

Toy, *bāzīcha*; *lu'bat* (gen. doll, q.v.); *asbāb-i bāzīcha* (toys).

Toy, to, *bāzī kardan bā*—.

Trace, to, *garda z.* (by means of a perforated outline). *Vide Track.*

Traces, *aṣar*, pl. *āṣār*; *maṣqud*⁴ 'l-aṣar⁵ adj. (all traces lost).

Track, *radd-i pā*.

Track, to, *surāgh* *k.* (to trace up by enquiry); *radd-i pā bar dāshtan* (track footprints); *pay burdan*; *tā dam-i dar duzd rā pay burdam*, *pay-ash qatī* (or gum) shud

¹ "As thin as a tooth-pick" is a common expression in India and Persia.

² *Mash'al-chī* in India is a servant who looks after lamps in a house; and also amongst the English in India a "dish-washer."

³ *'Angā-yi ma'lūm* 'l-ism *ma'dūm* 'l-*aṣar*, or *mawjūd* 'l-ism *ma'dūm* 'l-*jism*. *Vide Fabulous.*

(I tracked him to the gate and there his tracks were lost).

Tracker, *pay-bar*; *radd-zan*.

Tract, *qit'a* (of land); *risāla* (a small book); [*kitāb-cha*, a small account-book].

Trade, *bāzār kāsid* (or *sust* or *sard* or *uštāda*) *ast* (trade is bad). Vide Profession.

Trade, to, *tijārat k.*; *mu'āmala k.*; *dar Bambā'i bāzār-i tijārat garm ast*.

Trader, *tājir*, pl. *tujār*.

Tradition, *rivāyat*; *ḥadīṣ*, pl. *ahādīṣ* (of the Prophet).

Traditioner, *muhaddis*.

Traffic, *āmad u shud*; *'ubūr u murūr*: *vaqt-i taraddud tamām shud*, *va dukān-hā rā bastand*—Prof. S. T. (the streets became empty of traffic and the shops were closed). Vide Trade.

Tragacanth, *katīrā*.

Tragedy, *trājīdī* (Eur.); *ta'ziya* (religious); [*shabīh dar āvardān* to perform a play]; *musībat* (misfortune).

Tragic, *dil-fīgār*.

Trail, *radd*; *asar*: *bū bar dāshtan* (to follow a scent).

Train, subs., *dāman* (skirt): *khatt* (of gunpowder); *qītār-i kāliska-yi bukhārī* (railway); *kushta* (a dead bird, etc., given to a hawk as a 'train' to enter it); *bāsh-qanāt* T. (a live bird given into the claws of a hawk as a 'train'); *mīkh-band* (a 'train' tied to a peg); *dast-par* (a bagged bird released by hand as a train for a hawk); *dakl u būlī*, or *marj u būlī* (any 'train' for hawk or hound).

Train, to, *rasāñdān* (hawks); *tarbiyat k.* or *ta'lim k.* or *d.* (gen.); *sawghān k.* (of horses for racing).

Trained, *dast-āmūz* (by hand; of birds, etc.); *sawghān girīṣta* (of horses for a race).

Trainer, *sawghān-gīr*; or *muzammir* (of horses); *rā'iz* (ditto).

Trait, *yak-i az khasā'il-i pasandīda-yi ahl-i Īrān in ast ki ragħbat-i tāmm bi-gul u bāghistān dārand* (one of the nice traits in the Persian character is a love of flowers).

Traitor, *namak bi-harām*; *khā'in*. Vide Treacherous.

Trajectory, *kamān* (*raftan*). [grant.

Tramp, *dar bi-dar*. Vide Vagabond, Va-

Trample on, *pāymāl k.*; *lagad-māl k.* (to mix or press with the feet).

Tramway, *trāmvay*.

Trance, *khalsa* (relig.).

Tranquil, *ārām* (adj. and subs.); *āsūda-*

khātīr (in mind): *amn* subs. and adj. (of country).

Tranquillity, *ārāmī*; *khāmūshī*: *amniyyat* or *amn* (of country).

Transact, *īshān ānjā shugħ-l-i mukħtalīf dārand* (they transact much business there; also they have many things to do); *ū dar pardākħlan-i kār-i tijāratī st* (he's transacting business); *ratq u jaqt-i umur k.* (to transact public business).

Transcendental, *ba'id-t-taṣavvur*.

Transfer, to, *in mablagħ rā az hisāb-i man vaz' kun va bi-kharj-i hisāb-i ū bi-yāvar* (transfer this from my account to his); *ū az Kirmān ma'zūl va bi-Shirāz ma'mūr shuda ast*: *rahn-i khāna rā bi-kas-i digar muntaqil kard wa pūl-i khud rā girift*. Vide Remove and Entrust.

Transferable, *ħavāla-shaw*.

Transfiguration, *tajallī* (relig.).

Transfix, *bar jā khushk mānd* (he was transfixed by fear); *bā nuk-i shamshīr bi-divār ūrā dūkħtam* (I pinned him to the wall with my sword); *chunān nayza bar sīna-ash zed ki az pushi bi-dar kard*.

Transformation, *maskh* (of men only, into a lower form; but in Ar. of animals also); *tagħyir-i shakl*; *naskh* (transmigration after death). Vide Transmigration.

Transformed, *mubaddal*; *tagħyir-i shakl paydā kard*; *mamsūkh*.

Transgress, Transgression, *mā az hukm-i Khudā tajāvuz karda īm*; vide Sin, Fault, and Disobey; *tajāvuz* (passing beyond).

Transgressing, *mujāviz* (or *mutajāviz*) *az-*.

Transgressor, *gunāh-kār*; *taqsīr-kār*.

Transient, *nā-pāyadār* (of world); *fānī*; *fānā-pazīr*; *sari'u z-zavāl*. Vide Transitory.

Transit, *haml u naql* (of goods); *'ubūr* (astr.); *haqq-i murūr* (—duty).

Transitive, *muta'addi* (gram.).

Transitory, *'aysh-i jahān i-tibār-i bi-ash nīst*; *sāya-yi ravān* (fleeting shadow); *panj-rūza* (= short-lived). Vide Transient.

Translation, *tarjuma*.

Translate, to, *tarjuma k.* (translate); *tarju-māni k.* (interpret); *ma'nī k.* (to give the meaning); *in rā bi-Fārsī tarjuma kun* or *—dar ār*. Vide Interpret.

Translator, *mutarjim*: *tarjumān* P. and *dilmāj* T. (interpreter). Vide Interpret.

Transmigration, *tanāsukh*; *tanāsukħi*, pl. *tanāsukhiyya* (one who believes in the doctrine). Vide Transformation.

Transmitting, *irsāl* or *infāz* (*dāshṭan* or *kardan*) (of things); *iblāgh* *k.* (of a message). *Vide* Send.

Transmutation, *kīmiyā-garī* (of metals into gold).

Transparent, *shaffāj*.

Transparentness, *shāffājī*.

Transoxania, *mā varā²* 'n-Nahr (lit. "what is beyond the river").

Transpire, to, *burūz* *k.*; *fāsh* *sh.*; *bar malā sh.* (of a secret).

Transplanted, *nīhālī*.

Transport, to, *naql* or *haml kardan* (of things); *tārd* *k.* (to expel from the district; of persons); *ikhrāj* *k.* (gen.); *ūrā bi-vilāyat-i dīgar bi-jihat-i habs-i abādī firistādand* or *ūrā bi-Nusrat-ābād firistādand* [Nusratabad¹] is a penal fort in the desert, between Sistan and Kirman; it was originally built as a connecting link between Bam and Sistan. Even a Baluch cannot escape and cross the desert without a camel]. *Vide* Expel.

Trap, *tala* (gin, etc., for animals); *dām* (snare); *tür* (net).

Trap-door, *darīcha*.

Trapper, *sayyād*; *shikār-chī*.

Travail, *dard-i zih* (of child-birth).

Travel, *safar k.*; *siyāhat k.*; *vagt-i ki rūz rā dar injā dīda* and *shab-ash rū du shabānārūz rāh tay karda piyāda bi-julān jā rafta ast*—Prof. S. T. (= he used to walk in a single night the journey of 48 hours); *sayr u safar k.* (travel for pleasure). *Vide* Pass.

Traveller, *musāfir* (any person on a journey); *sayyāḥ* (a traveller for pleasure, etc.); *daryā-nāvārd* (by sea); *ham-safar* (fellow-traveller).

Travelling, *musāfarat* (*k.*); *siyāhat* (*k.*).

Travels, *safar-nāma*; or *siyāhat-nāma* (book of).

Traverse, to, *urīb guzāshṭan*, tr. (lay across); *az-‘ubūr k.*, intr. (cross through).

Tray, *sīnī* or *majma'a* (round copper tray); *khwānčha* (large, wooden, gen. oblong); *gahva-sīnī* (any salver or small tray).

Treacherous, *khiyānat-kār* or *kāhāin* (gen.; also embezzler); *ghaddār* to State or Sovereign); *namak bi-harām* or *namak nā-shinās* (of subjects or servants).

Treachery, *namak bi-harāmī*; *khiyānat*: *ghadr* (of mutiny).

Treacle, *shīra-yi qand-i siyāh*.

Tread, to, *qadam guzāshṭan*; *chunān āhistā rāh mī-ravad ki sadā-yi pā-yash rā namī-shināvam²*; *pā-māl k.* (trample under foot).

Treason, *chūn u chirā dar kār-i Shāh kardan khiyānat ast* (it is treason to affirm that the Shah is controlled by checks).

Treasure, *khizāna* (ordinary; not as much as *ganj*); *khazīna* (also a tank in the *hawz* of a *hammām*; *vide* Stomach); *dar mugābil-i īn vil-kharjū-hā ganj-i Qārūn ham vafā namī-kunad*—Prof. S. T. (the wealth of Korah even would not have borne such extravagances); *dafīna* (buried).

Treasurer, *khazānhī*; *khazīna-dār*.

Treasury, *khazīna*; *khizāna-yi ‘āmira* (Royal); *bayt[“] l-māl* (the public Muslim treasury; religious).

Treat, to, *‘ilāj k.* (med.; *vide* Treatment): *birādarāna bā man pīsh āmad*; *sulūk k. bā—*; *vide* Behave.

Treatise, *risāla*.

Treatment, *mudāvāt* and *mu‘ālaja* (*k.*) (of disease); *sulūk*; or *raftār* (behaviour with).

Treaty, *sulh-nāma*; *musālaha-nāma*; *‘ahd-nāma* (the document); *mu‘āhada k.* (to make a treaty).

Trebizonde, *Tirābīzūn*.

Treble, *si-gūna*; *si-barābar*; *si-chand*; *si-mugābil*.

Tree, *darakht*; *shajār*, pl. *ashjār*; *nīhāl* or *nawcha* (sapling); *shajara* (genealogical).

Trefoil. *Vide* Lucerne.

Trellis, *shabaka*, Ar. (lit. net); *dār-bast* (for vines).

Tremble, *larzīdan*; *takān kh.* (gen.).

Trembling, subs., *larzhish* or *larza*; *ra‘sha*; *tazalzul*; *bi-tazalzul uštādan*: *mutazalzil*, part.

Tremor, *ra‘sha*; *iztirāb* (of heart).

Tremulously, *larzān larzān*.

Trench, *khandaq*.

Trencher, *khandaq-sāz* (man): *dawrī-yi chūbī* (dish) and *bushqāb-i chūbī* (smaller).

Trepidation, *iztirāb*; *khashyat* (fear, q.v.).

Trespass, to, *tajāvuz kardan* (go beyond); *takhalluf kardan* (violate a law); *bī izn dākhil shudan* (in a place).

Trial, *imrūz murāfa‘a-yi ū pīsh khwāhad*

¹ From Teheran, prisoners are sent to Ardabil.

² Or *shunīda nāmī-shavad* = "cannot be heard"; note this meaning of the Passive.

shud, or *ruju'* *bi-murāfa'a-yi* ū *khwāhad shud*; *imrūz bi-jihat-i qall-i fulān istinṭāq mī-shavad*¹; *az būta-yi imtihān vujūd-ash kāmil-iyār bar āmad* (the novice came through the trial). *Vide Proof, Examination.*

Triangle, *si-gūsha*; *musalla*.

Triangular, *si-gūsha-dār*; vulg. for *si-gūsha-i*; *musalla-i*.

Tribe, *qawm*, pl. *aqvām*; *qabīla*, pl. *qabā'il* (large) *īl*, pl. *īlāt* and *īliyāt* (nomad tribes); *bādiya-nishīn* and *chādar-nishīn* (ditto); *tā'iya* (a body); *sibīl*, pl. *asbāt* (family or sept; *dūvāzda asbāt* the twelve tribes of Israel).

Tribunal, *makhkama*; *dīvān*.

Tributary, *ahl-i zimmat* or *zimmī*, and *jizya-dih* (non-Muslims paying a capitulation tax); *bāj-dih* or *bāj u khirāj guzār* (of a state); *māya-dih* or *shākhā* or *shu'ba* (of river).

Tribute, *bāj* (d.): *khirāj* (d.). *Vide Tax.*

Trick, *gūl* (z.); *rang* (z.); *dūlāb-bāzī* (dar āvardan). *Vide Character.*

Trick, to, *kalak zadan*; *gūl* z.; *chi kük u kalak bi-ham bastī* (what new trick have you done?); ū *shīra bi-sar-ash mālīda bi-rāh-i ghalaṣī burd=naqsh-i zad* *va ū rā bi-rāh-i dīgar burd* (he tricked him and took him by a wrong route); *bi-yā rang u rishta-i bi-rīzīm ūrā ma'zūl kūnīm*: ū *barāy-i man bāzī dar āvard* (he played a trick on me). *Vide Deceive, Deceit, and Artifice.*

Trickery, *kük u kalak*: *makr*; *rūbāh-bāzī*.

Trickle, *chakīdan* or *ckikka k.* (also to drip).

Tricky, *pur-hiyal*; *makkār*.

Trifle, to, *marā na-sāz*² (don't make a fool of me).

Trigger, *māsha*; *shayṭānak*; *pāshna*.

Trilateral, *gulāsī*.

Trim, to, *islāh k.* (of beard); *par-chīn* (to trim trees, hedges, etc.); *zadan* (for trimmings).

Trimming, *yarāq*; *yarāq-i ḥīlā* (of gold braid); *sijāf* (piping); *maghza* (piping in uniform; blue for Art.; green for Cav.; red for Inf.; yellow for Post Office).

Trinity, 'Isavīyān *mu'taqid bi-taqīq and, az īn jihat muslimīn ānhā rā mushrik mī-dānand*.

Trip, to, *rū raftan* (intr.), *vide Stumble*; *ling z.* (tr.) (trip up), *vide Throw*

Tripe, *shikamba*.

Triple, *si-gūna*; *mu'āhada-yi musalla* (Triple Alliance).

TriPLICATE, *bi-si nuskha* (in triplicate).

Tripod, *si-pāya* (applied even to stool, etc., with four legs). *Vide Hook.*

Tripolis, *Tarabulus*.

Trite, *bāzārī shuda* (hackneyed, q.v.).

Triumph, to, *iftikhār k.*

Triumphal arch, *tāq-i nuṣrat*.

Triumphant, *muzaffar*; *mansūr*; *muzaffar va mansūr dākhil-i shahr shud*.

Triumphantly, *muzaffarāna*; *mansūrāna*.

Trivial, *īn 'amr juz'i st*, or *īn maṣlab-i nīst*, or *īn maṣlab ahammiyyat na-dārad*.

Troop, *jūq* (flock; of men, animals, birds); *jund* (a portion of an army); *zumra* (a band of people); *dasta*.

Troops, *qushūn*.

Trooper, *sarbāz-i savāra*.

Trope, *majāz*.

Trophy, 'alāmat-i *fath* (in war); 'alāmat-i *shikār-zānī* (sport).

Tropic, *khattī s-Sarātān* (of Cancer); *khattī l-Jadī* (of Capricorn). [sīrāt.

Tropical, *garm-sīr*, subs. and adj., pl. *garm-Trot*, *luk luk raftan*; *lukkar*.

Trouble, *zahmat* (d.); *vabāl* (burden); *ranj* (d.); *zahmat-i nīst rāhat ast* (no trouble I assure you; a pleasure); *az barāy-i kas-i zahmat kashīdan* (to take trouble for; but *az dast-i kas-i zahmat kashīdan* (to suffer—); *bi-zahmat-ash nāmī-arzad* (it is not worth the trouble); *bā hazār jān-kandan* (after much trouble); *zan-am vabāl-i gardan-am ast*. *Vide Bore.*

Troublesome, *bā zahmat ast=zahmat mī-dihad*.

Troublous, *pur-ghawghā*; *pur shūr u sharr*

Trough, *hawz* (no proper word).

Trousers, *shalvār* (sp. English pattern); *tumbān* (old Persian pattern, of men or of women; also a petticoat); *zīr-shalvār* (white under-drawers); *dulāgh* or *chāq-chūr* or *chāqshūr* (loose trousers and socks in one piece, worn by women out of doors); *shalvār-i gabī* (similar but without sock attachment; worn by Zardushti women).

¹ *Istinṭāq* a criminal court of enquiry the members of which are appointed by the Governor.

² Compare the Hindustani *kīst ko banānā*.

Trousseau, *jihāz* or *jahāz* (given to girls by her parents; includes furniture); *libās-i 'arūsi*.

Trout, *māhi-yi qizil* T.

Trowel, *bilcha* (garden); *māla* (mason's, for smoothing plaster).

Truant, *gurīz-pā* (of school-boy or slave: also used of a servant who is always changing masters).

Truce, *muhlat*; *sulh-i muvaqqatī*.

Truculent, *khal-damang*; *qul-chumāq* (bully, q.v.).

True, *rāst*; *sahīh*; *in khabar bi-sihhat pay-vast* (this news proved true).

Truism, *badāhat*; *amr-i badīhī*.

Truly, *bi-durustī*; *yaqīnⁱⁿ*; *rāstī*; *sahīhān*.

Trumpet, *shayfūr* or *shaypūr* (a military trumpet) (z.); *sūr-i Isrāfīl* (the last trump; *sūr* is like an ox's horn); *karnā* (z.) (straight, made of wood) *Vide Bugle*.

Trumpeter, *shaypūr-chī* (mil.); *karnā-chī* (at weddings, etc.).

Trunk, *sāq* or *tana* (of tree); *kunda* (a log); *khartūm* (of elephant); *tana* (human).

Truss, *fatq-band* (med.).

Truss, to, *bar sīkh zadan* (a fowl, etc.).

Trust, *i'timād* (k.); *i'tibār* (k.); *tavakkul* (d or k.) (on God): *dar amānat-i shumā hīch khyiānat na-kardam*—Prof. S. T. (I have been faithful to my trust); *hīch muzāyaga na-dāram ki bar ū i'timān bi-kunam* (I am not afraid to trust him).

Trusted, *mu'tamad*: *mu'tabar* or *bā i'tibār* (fit to be—).

Trustily, *mutadāyyināna*; *bā diyānat*.

Trustiness, *tadayyun*.

Trustworthy, Trusty, *mu'tamad*; *mu'tabar*: *dūst-i amin* (trusty friend).

Truth, *sidq*; *yaqīn mī-dānam ki ānchi mī-gūyad 'ayn-i rāstī' st; rāstī ki ān rūz ādam sar-i khud rā ham gum mī-kard* (in truth that day men lost their heads entirely); *in qawl bi-savāb agrab ast* (this statement is nearer to the truth or fact); *dar haqīqat*; or *rāstī*: or *haqīqatān* (in truth).

Truthful, *rāst-gū*; *sādiq*; *rāst*: *javān-i pākīza-yi durust-qawl dar hama-yi shahr magar hast*¹? (why there's not a straight truthful man in the whole city!).

Try, *sa'y* k.; *kūshish kardan-i dar in kār bī-fā'idā ast*: *ān za'i'a chi mī-khwāhad bi-gūyad* (what is that woman trying to say?); *murāfa'a* k. (in law): *vide Investigati-*

gate, Examine, Test; tajriba kun (try it).

Tryst, *mī'ād* (*guzāshtan*); *mī'ād-gāh* (trysting place).

Tub, *sall-i chūbī* (a portion of a barrel!); *tayhār* (of earthenware).

Tuba, *Tūbā* (a tree in Paradise).

Tube, *lūla* (gen.); *māshūla* (local; perhaps corruption of *māsūra*, a weaver's reed or shuttle); *lūla-yi gamlātīk* (Indian rubber tubing; corruption of 'gum lastic').

Tuberose, *gul-i maryam*.

Tuesday, *si-shamba*.

Tubing. *Vide Tube*.

Tuft, *guppa*.

Tuition, *ta'lim*; *lalagī* (nursery tuition in manners, etc.).

Tulip, *gul-i lāla*; [*lāla* in Persia, Afghanistan and the Panjab is a name of the common poppy and probably of other flowers].

Tumble, to, *rū-yi yak-dīgar uftādand*: *mu'allaq z.* (of pigeon, acrobat).

Tumbled. *Vide Soiled*.

Tumbler, *gilās* (of glass); *mu'allaq-zan* (acrobat).

Tumour, *dushpul*.

Tumult, *hāy u hū*; *gūr u dār*; *hangāma* (uproar of a crowd); *kharkhasha* (wrangling; also uproar of crowd); *āshūb*; *ānja hammām-i zanāna būd* (there was a great uproar there); *hamhama* (hum of a distant crowd). *Vide Turmoil, Disturbance*.

Tumultuous, *pur-shūrīsh*; *pur hangāma*.

Tumultuously, *bi-harj u marj*; *āshūb kunān*; *hāy u hū kunān*.

Tune, *navā*; or *āhang* (air); *āvāz-ash kamī khārij az sāz ast*=*ū khārij az sāz mī-khwānad* (he is singing out of tune).

Tune, to, *kūk k.* (also to wind up a clock or watch).

Tuneful, *khush-navā*.

Tunnel, *sābāt* (an arched way across a street, with or without a *bālā-khāna*); *sūrākh-i kūh* (railway).

Turban, *'imāma*: *dastār* (gen. applied to Afghan pattern).

Turbaned, *dastār bi-sar*; *mu'ammam*.

Turbid, *gil-ālūd*; *mukaddar*; [*ū az man mukaddar ast* 'he is rather offended with me']; *durd-ālūd* (of wine).

Turbulence, *'arbada-kunī* (being disorderly; of a single person); *ightishāsh* (k.) (of a

¹ Note that a question introduced by *magar* expects "no."

city, etc.). *Vide* Disturbance, Tumult, Turmoil.

Turbulent, *fitna-jū*; *āshūb-kār*.

Turk, 'Uṣmānī or 'Uṣmānlū (Western Turk); *Turk*, pl. *Atrāk* (any Turk); *ū pāk Turk shud* (= "he pretended ignorance, pretended not to understand"); but *ū Turk ast* "he is thick headed").

Turkey, *mulk i Rūm* (also the old Greek Empire); *mamlakat-i* 'Uṣmānī (modern Turkey only); *fil-murgh* (the bird); *bū galamūn* (properly the chameleon; the bird is so called from its changing colour in the wattles).

Turkish, *Turkī* adj. (also the E. T. language); 'Uṣmānī adj. W. T. or the language).

Turkistan, *Turkistān*.

Turkoman, *Turkamān* (in speaking gen. *Tarkamān*), pl. *Tarākima*; *Turkamānān-i Taka* (Tekke Turkomans).

Turmeric, *zard-chūba*.

Turmoil, *ma'raka-yi*¹ *gharib-i būd* (it was a curious turmoil). *Vide* Disturbance, Tumult.

Turn, subs., *qā'imā-yi rāh* (a turn or bend in the road); *nawba*; *nawbat bi-nawbat* (by turns); *dawr* (in walking). *Vide* Time.

Turn, to, *gardāndan*, tr. [Afghan *gashtāndan*] (to turn round); *charkhānidan*, tr. and *charkh kh.*, intr. (of wheel; a handle); *īn varaq rā bi-gardān* (turn over this leaf, lit. or met.); *hār kardan*² (to turn a person's head); *hālā haft-ash pur ast*, *pā tū-yi hasht guzāshua ast* (he has turned seven, and has commenced his eighth year); *pusht-i sar bar gashta guft* (turning his head he said -); *kharraṭi k.* (with lathe); *rū gardāndan* (to turn aside the face); *az rāh bar gashtan* (to turn aside); *bad bīrūn āmad* (he turned out ill); *hich chīz ūrā az maqṣad namī-andāzad* (nothing turns him aside from his object).

Turned, *bar-gardānīda* or *bar gashta* (turned back); *munṣarif* and *ma'tūf* (turned aside); *makhrūt* and *kharraṭi zada* (on a lathe); *yak havā kharraṭi shuda* (turned the same thickness).

Turner, *kharraṭ* (on lathe).

Turning, *khirāṭat* (k.) (lathe)

Turnip, *shaljham*; *shaljam*. *Vide* Beetroot.

Turnscrew, *pīch-gardān*; *āchār*; *pīch-kash*. Turpitude, *sagiyat*; *shanāt*. *Vide* Wickedness.

Turquoise,³ *fīrūza*; *fīrūza-i* adj. (turquoise-coloured).

Turret, *burj*; *kungara* (castellated top).

Turtle, *fākhta* vulg. for *fākhta* (dove). *Vide* Tortoise.

Tush. *Vide* Tusk.

Tusk, *nīsh* (of boar; also 'tush' of a horse; also a "sting"); *kal-i gurāz* (local; of boar); *dandān-i fil* (of elephant). *Vide* Ivory.

Tussle, *kash-ma-kash*.

Tutor, *mu'allim* (teacher); *murabbi* (educator or instructor); *atāliq* (private tutor); *lala* (a servant or nursery-teacher, in charge of a child; *lala-bīshī* a head *lala*); *ākhund* (any one with a big turban who is below a mullā).

Tutty, *tūtiyā*.

Twaddle, *charand* and *jafang* (*guftan*); *chi guh mī-khurad*!

Twang, *ving ving* (k.).

Tweezers, *mingash*.

Twelfth, *duvāzdahum*.

Twelve, *duvāzdah*: *dasta* (12 o'clock, i.e., when both the hands point to the handle or to XII; the watch is set at sunset, i.e., XII o'clock).

Twentieth, *bīstum*

Twenty, *bīst*.

Twenty-fold, *bīst-chand*; or *bīst barābar*, or *bīst muqābil*; *bīst tā* (in twenty folds).

Twice, *du-dā'a*: *du chand* (twice as much).

Twiddle. *Vide* Thumb.

Twig, *shākha*: *tarka* (switch, gen. of pomegranate, for bastinado).

Twilight, *shajāq* (of morning or evening); *vagī* or *havā-yi gurg u mīsh* (morning or evening) = *havā-yi tār ma-tār* vulg.

Twin, *du-qulī*; *tawā'am*; *ū barādar-i jumbalīyi man ast* (in m.c. often *jumulī*); *ān zan du-qulī zā'id*.

Twin, (adj.), *ham-zād* (also a 'double').

Twine, *dawr pīchidān* (to wind round); *tāftan*, rt. *tāb*, and *tābidān* (ropes, etc.).

Twinge, *sīkīh-i zad* (of pain).

Twinkling (of an eye), *chashm barham zadan*, or *bi-ham zadan-i chashm*: *tarjat* 'l-ayn; *kurmukuri* (k.) (of star).

¹ When a dervish, a professional story-teller, etc. tries to collect a crowd Persians say *ma'raka mi-kunad*.

² *Hār* "mad" of a dog.

³ In India, better class Shi'as frequently wear a turquoise set in silver, not in gold.

- Twirl, *pir dādan* (also spin, q.v.).
 Twist, *pīch*; *pīch u khām* (twists and turns).
 Twist, *tāftan*; *īn tānāb rā bi-ham bi-tāb*.
Vide Twine.
 Twisted, *pīchīda*; *maftūl* (in m.c. this word generally means twisted wire).
 Twit, *tū rū z.*
 Twitch, *qīyār* (for horses).
 Twitter, *jīq jīq k.*; *chit chit k.* (of birds).
 Two, *du*; *bi-du pāra kard* (he tore it in two);
du nīm kard.
 Two-edged, *du-dama*.
 Two-fold, *du-chand* (double); *du-tā* (in two folds).
 Two-handed, *du-dastī* (ambi-dextrous).
 Two-hundred, *duvīst*.
 Type, *hūrūjī surbī* (type; *chāp-i surbī* is opposed to *chāp-i sangī* or 'lithography').
 Typhoid, *tab-i muhriga*; or *hasba*.
 Tyrannical, *ta'addī-kār*; *zālim*; *jaṣā-pīsha*; *sitam-kār*.
 Tyranny, *zulm*: *ta'addī*; *taṭāvul* and *dast-darāzī* (on subjects); *jawr u jaṣā*; *sitam*; *ijhāf*.
 Tyrant, *sitam-gar*; *jaṣā-kār*; *zulm-pīsha*: *khūn-khwār*; or *saffāk* (blood-spiller).

U

- Udder, *mamma* vulg.; *māya* (of animals; m.c. and perhaps corrup. of *mamma*); *pistān*.
 Ugliness, *bad-gilī* (of people, sometimes of things); *zishī* (of people); *karāhat-i manzar* (hideousness; living things); *bad-tarkibī* (of shape).
 Ugly, *bad-gil* (of people, sometimes of things); *bad 'ibārat*, (local; metaphorically of people); *īn navishtayi bad-tarkib-i ast* (this is bad writing); *manhūs* (prop. 'ill-omened' but in m.c. ugly); *ū chi-qadar bad-gil ast!* *Khudā 'Umar rā biyāmur-zad*: *zisht* (of people or things); *bad-quvāra* (ill-shaped, of people only); *bad-manzar* (gen.); *bad-numā* (of things); *karīhⁿ 'l-manzar* (hideous).
 Ulcer, *qarh*, pl. *qurūh*.
 Ultimately, *āqībat*, etc. *Vide Last*.
 Ultimatum, *altimātam* (Eur.).
 Umbrage, *bad-ash āmad*; *harf-i man bi-ū ranjish dād*. *Vide Shade*.
 Umbrella, *shamsiyya* (mod.); *chatr-am rā dar*

- khāna jā guzāshtam* vulg. (I left my umbrella at home) = 'aqab *guzāshtam*.
 Umpire, *musaddiq* (vulg.; prop. approver); *hakam*; *śālis*.
 Un (in comp.), *nā-*; *bī-*; *ghayr-i-*.
 Unable, *'ājiz az-*; *tīgh-ash na-burīd*, *na-tavānist* (met.).
 Unacceptable, *nā-pasandīda*; *nā-maqbul*; *nā-marghūb*.
 Unacquainted, *bī-ittilā'*; *nā-āshnā*; *masbūq na-*; *nā-vāqif*: *nā-balad* (with the road).
 Unaids, *yaka*, or *dast-i yaka* (alone); *kumak nā-yāfta*; *az khud* (or *tanhā*) *īn kār rā kardam* [*az khud* also means 'of my own accord']. *Vide Alone*.
 Unaimed fire. *Vide Aim*.
 Unanimated, *bī-rūh* (of people or speech); [*bā-rūh* not used].
 Unanimity, *yak-zabānī*; *yak-rātī*; *ittihād-i ārāt*, or *ittīfāq-i ārāt*.
 Unanimous, *yak-zabān*, *yak-rāy*; *mattafiq*.
 Unanswerable, *lā-javāb*; *radd na-shudānī*; *javāb na-dārad*.
 Unapproachable, *rasātī nazd-ash mushkil ast*.
 Unarmed, *bī-silāh*; *nā-musallah*; *dast-i khālī jangīdānd* (of a few people; not mil.); *yarāq-i dar bar na-dāshtan*.
 Unasked, *nā-khwānda āmad* (he came uninvited = *az khud āmad*).
 Unattainable, *nā-yāb*; *nā-muyassar*; *bi-dast na-yāmadānī*; *dast-ras na-dārad*.
 Unattractive, *hīch kashish* (or *jāzibā¹*) *na-dārad* (she has no attractions).
 Unavenged, *qisās-i² tu bi-zamīn na-khwāhad mānd* (you shall not go unavenged).
 Unavoidable, *nā-quzīr*; *lā-budd*.
 Unavoidably, *majbūr^{an}*.
 Unaware, *bī-khabar*; *'ilm-i īn rā na-dāshtam*.
Vide Informed.
 Unawares, *ghafīlat^{an}*; *bayhtat^{an}*.
 Unbearable, *tahammul-pazīr na*; *mā jawq-i tāqat*.
 Unbecoming, *nā-munāsib*; *shāyista na*: *dukhtar-bachchahā rā zibanda nīst hamchu harf pīsh-i buzurg-i³ shān bi-zanand* (it is unbecoming in young girls to speak like this to their elders). *Vide Unseemly and Unsuitable*.
 Unbeliever, *kāfir* pl. *kuffār* (infidel); *dahrī*, or rarely *tabī'i* (who believes in the eternity of matter); *mushrik* (polytheist); *sust-imān* (weak in the faith); *bī-dīn* or *lā-*

¹ Incorrect for Ar. *jāzibiyat*.² *Qisās* retaliation; the law of 'an eye for an eye.'³ Or *buzurgān-i-shān*.

mazhab (without religion); *munkir* (denying, gen.; and also for *munkir-i Khudā*); *mulhid* (one that denies God, but in m.c. in Persia a heretic); *zindiq* (prop. one that believes in the *Zand*; one that outwardly only is a Muslim). *Vide Infidel, Atheist.*

Unbiased, *bī-ta'assub*; *bī-taraf* (neutral).

Unbidden, *nā-khwānda*; *bī-da'vat*. *Vide Un-called.*

Unbind, to, *vāz k.*: *gushūdan*.

Unblemished, *bī-'ayb*; or *bī-lakka*: '*irz-i ma-sūn* (unblemished reputation).

Unborn, *nā-zā'idā*.

Unbounded, *bī-hadd*; *bī-intihā*; *nā-mahsūr*.

Unbridled, *afsār-gusikhta* (lit. and met., of living things); '*inān bi-shahvat dādan*.

Unburden, *az fikr dil-i khud rā khātī kard* (—mind; also he made up his mind not to care).

Uncalled, *nā-ṭalabida*; or *ghayr-i maw'ūd*, vulg. for *ghayr-i mad'ū* (unbidden to a feast). *Vide Unbidden.*

Unceasing, *lā-yaqatī*; *muttasil*; *musalsal*; *bi-dūn-i inqīā'* (unceasingly).

Uncertain, *yaqīn nīst ki bīrūn bi-ravam yā na* (it's not certain whether I'll go out or not). *Vide Doubtful.*

Unceremoniousness, *bī-ta'āruṣī*; *bī-takallufī*: *yak-rangi* (amiability).

Uncertainty, *shakk u shubha* (doubt); *tazab-zub* or *taraddud* (hesitation); '*adam-i tayaqqun*.

Unchanegable, *bī-taghyīr*; *bī-tabdil*; *fajāt Khudā dā'im va qā'im ast* = *Khudā bāqī ast va bas, or lam yazal va lā yazāl ast*.

Unchecked, *bi-dūn-i muzāḥim*; *nā-mumtani'*; *bi-dūn-i 'āfiq or -māni'*.

Uncivil, *bā-durushī* (of persons, answers); *nā-muhazzab*; *ta'āruṣ sar-i shān namī-shavad* (they don't know how to be polite).

Uncivilized, *vahshī*; *ghayr-i mutamaddin*.

Uncle, '*ammū* (paternal); *dāy* T., or *khātū* (maternal).

Unclean, *najis* (relig.); *junub* (ceremonially—); *nā-pāk*. *Vide Gaffer.*

Uncleanness, *nā-pāki*; *najis būdan*: *najāsat* (filth; also polite for ordure); *kāṣāṭat* (ordinary dirtiness). *Vide Dirt.*

Unclouded, *āsmān sāf u rūshan ast*; *havā bi-abr ast*.

Uncoloured, *bayān-i bī-shākh u barg* (of statements); *bī-mubālagha* (without exaggeration); *sāf u sāda* (plain).

Uncomfortable, *bī-ārām*; *bī-rāhat*; *nā-āsūdī*.

Uncommon, *kam-yāb*: *ghayr-i 'umūmī*; *ghayr-i ma'mūl*. *Vide Rare, Unique.*

Unconcerned, *bī-parvā*; and *bī-fikr* (without care); *lā-ubālī*; and *bī-mubālāt* (careless).

Unconditionally, *bi-dūn-i shart*.

Unconfirmed, *taṣdīq na-yāṣṭa* (of rumour); *imqāṣ na-yāṣṭa* (appointment).

Uncongenial, *muṭābiq-i ṭabī'at nīst*.

Unconnected, *bī-rābiṭa*; *ghayr-i marbūṭ*.

Unconscious, *bī-khud*; or *bī-hāl*; or *bī-hūsh*; *ghayr-i muṭali'i* (unaware q.v.).

Uncovered, *bī-parda*: *bī-kulāh* (without hat); *munkashif* (disclosed). *Vide Naked.*

Uncreated, *nā-āṣārīda*: *qā'im bi-zāt* or *azalī* (of God).

Uncultivated, *bā'ir*: *nā-mazrū'* (also not fit for cultivation); *matrūk* (abandoned); *nā-hanjār*; or *nā-larāshīda*; or *aldang* (of men). *Vide Desert and Unpolished.*

Undamaged, *zarar na-rasīda*; *āb na-rasīda* (by water at sea); '*ayb na-karda*.

Undeniable, *inkār-pāzīr-na*; *īn maṭlab shubha bar namī-dārad*.

Undeniably, *bi-dūn-i inkār*; *bi-lā i'tirāz*.

Under, *zīr*; *taht*: *zīr-i lab* or *āhiṣta* (under the breath; in an undertone).

Undercurrent, *saylāb-i zīrīn*; *saylāb-i ni-hāni*.

Undergo, *kashīdan*; *bar-dāshīt k.*; *tahammul n.* *Vide Endure.*

Underground, *zīr-zamīnī* adj.

Undermine, *zīr-āb k.* (met.); *zīr-ash rā khālī karda ast* (of water, etc.).

Underneath, *taht*: [*mā taht* jokingly "the buttocks"]; *dar zīr*; *pā'īn*.

Understand, *fahmīdan*; *dar-yāftan*: *ma'lūm k.*; *maṭlaṣit na-shudīd* (lit. you did not pay attention; polite for 'you did not understand'); *maqṣūd-i shumā rā namī-fahmam*; *maṭlab-am rā hālī shud* (he understood my meaning); *mī-rasī?*, or *tū yi bāgh shudī?* (do you follow me?); *yāṣṭī chi guftam* (have you grasped what I have said?); *Fārsī rū bihtar mī-fahmam tā harf zadan* (I understand Persian better than I can talk it).

Understanding, *fahm*; *nīkī-yi zāt u ḥusn-i idrāk* (excellence of his disposition and understanding); *shu'ür* (perception); *quvā-yi mudrika*; or *ta'agqul* (power of—).

Understood *muqaddar* (in gram.; not expressed); *maṣhūm*; *ma'lūm*. *Vide Taken.*

Undertake, to, *bar* or *dar* 'uhda girīftan'; *bi-chashm-i khud girīftan* (local); *intizām-i*

in kār rā bi-zimma-yi khud mī-gīrīd (will you undertake this?); *tavaqqū' dāram īn kār rā mahz-i khātir-i man gardan bi-gīrī* (for my sake I hope you will undertake this).

Undertaker, *ta'ziya-gardān* (an undertaker for the Muḥarram procession); *murda-shūr* (one who washes and buries the dead.)

Undertaking, *'azm* (subs.); *muta'ahhid* (sh. part.).

Undeserving, *nā-lāyiq*; *ghayr-i mustahiqq*.

Undignified, *bī-vaqār*: *nā-muraqqar*.

Undiscerning, *bī-idrāk*; *bī-baṣīrat*.

Undisciplined, *bī-naẓm*; *ta'lim na-yāfta*; *nā-munazzam*: *tarbiyat-na-yāfta* (vulg.).

Undiscovered, *nā-makshūf*; *pūshīda* (hidden).

Undiminished, *bī-kam u kāst*.

Undo, *vā kardan* (a knot); *bāṭil kardan* (by people; undo good, make void, etc.); *takhrīb k.* (destroy q.v.). *Vide Ruin, Destroy, Annul.*

Undress, *libās kandan*; *jāma dar āvardan*.

Undulate, to, *mawj khurdan* (of water; of crops).

Undulating, *mawj-dār* or *mawj mawj*; [*mawj-dār* also = "watered," of silk].

Undutiful, *nā-khalaf* (of children).

Undying, *bughz-i muṭabbad* (undying hatred); *shuhrat-i muṭabbad*; *nām-ash tā abad zinda ast*.

Uneasiness, *bī-qarāri* (agitation, restlessness); *qalaq*: *iżtirāḥ* (agitation); *tashvīsh* (uneasiness in mind).

Uneasy, *bī-qarār*; *muztarib*

Uneducated, *bī-savād*; *‘āmmī*; *ummī*.

Unemployed, *bī-kār*; *bī shughl*.

Unencumbered, *subuk bār*; *subuk-dūsh*.

Unendurable, *bīrūn az tahammul* (or — *hawṣala*) *ast*.

Unequalled, *bī-miṣāl*; *bī-nazīr*; *bī-hamtā*.

Uneven, *nū-hamvār*: *māhūr* (up and down land, whether sand-hills or hard ground).

Unexpectedly, *nā-ghāfil* (m.c. and vulg.); *bī-khabar*; *ghaflatān*: *nā-gahān* (of calamity only); *baṭṭatān* (suddenly q.v.); *daf'atān* (all at once).

Unfair, *kāfir-mājarātī kardan* (to act unfairly; also to quarrel); *jā'iz nīst*. *Vide Unjust.*

Unfermented, *jūshna-khurda*.

Unfinished, *nū-tamām*; *nāqis*; *nā-mukam-mal*.

Unfit, *nāqis* (unserviceable, of things, men or horses); *kār-i ki bi-ū muṭavvaż shuda ast kulliyatān qābiliyyat-i ān rā na-dārad*. **Unforeseen**, *ghayr-i mutarassad*: *ghaybī* (event).

Unforgiving, *kīna-dil*; *haqūd*.

Unforgotten, *az khātir na-rafta*.

Unfortunate, *kūr-bakht*; *bad-tāli'*; *bakht bar gashta*; *bakht-khwābīda*; *sīyāh-rūz*; *āyā sīyāh-bakht-i yā sabz-bakht!* (have you a good spouse; are you happily married?); *balā-zada*. *Vide Unlucky.*

Unfortunately, *az kam-sā-ādañ*.

Unfounded, *bī-aṣl*; *bī-bunyād*.

Unfurnished, *in khāna aṣāṣ' l-bayt* (or *mubl Fr.*) *na-dārad*.

Ungainly, *bad tarkīb*; *bad quwāra*; *pakhma*.

Ungathered, *nā-chīda*.

Ungentlemanly, *misl-i ādam-i ma'qūl na*.

Ungrammatical, *maghlūt*; *nā-marbūt*. *Vide Mumble; Break off sentences.*

Ungrateful, *nā-sipās*; *haqq nā-shinās¹*; *kāfir ni'mat*; *ū kufrān-i ni'mat mī-kunad* (he is ungrateful).

Ungrudgingly, *bī-darīgh*.

Unguent, *marham* (with oil); *zimād* (also poultice).

Unhappy, *ranjīda*; *awqāt-ash talkh ast*; *bī-sa'ādat*; *mukaddar* (depressed); *'aysh-ash munaghhas ast* (enjoys nothing); *'abūs* (morose). *Vide Sad, Ennuyé.*

Unhealthy, *nā-sāz(a)gār*; or *nā-sālim* (of country); *nā-guvāra* (of food or water).

Unhesitatingly, *bī chūn u chirā*; *bi-dūn-i taraddud*; *bī-tā ammul*. *Vide Anxiety, Compunction, and Hesitation.*

Unhurt, *bi-fażl-i Khudā bi-mā ṣadma-i narāsid*

Uniform, *libās-i nīzāmī* (mil.); *libās-i rasmī* (official dress, or calling-clothes).

Uniformly, *'alā's-savā*.

Unimportant, *āhammiyyat na-dārad*; *in matā-libi juz'i st.*

Uninflammable, *nā-sūkhtānī*; *nā-mushta'il*.

Uniformed, *bī-khabar*; *bī-ittilā'*; *bī-'ilm*; *az —masbūq na*.

Uninhabited, *ghayr-i maskūn* (of houses); *ghayr-i-ābād* or *vīrān* (of islands, etc.).

Unintentionally, *sahvān*; *ishtibāhān*; *bi-dūn i qaṣd*.

Uninteresting, *murda-dil* (dull, apathetic, etc.); opp. to *zinda-dil*); *sard*; *yakī*

¹ Class. *nā-haqq-shinās* is also used: this, however, might stand for *Khudā na-shinās*.

- (ditto); *bī-maza* or *nā-muṣid* (not amusing).
 Uninterruptedly, *bī-dūn-i tavaqquf*.
 Union, *ittihād*; and *ittisāq*: *ittisāl* (junction).
 Unique, *bī-adūl* (gen.); *vāhid* (of men only); *bī-nazīr* (gen.); *ū dar 'ilm-i taskhīr farīd-i 'aṣr ast* (he is unrivalled in the art of charming spirits).
 Units, *āḥād* (from 1 to 9; also individuals).
 Unitarianism, *vahdāniyyat* (the oneness of God); *tawhīd* (monotheism).
 Unite, *payvastan*, tr. and intr. (gen.); *muttafiq shudan* (of people); *bī-ham bastan* (to join q.v.).
 United, *rāy-i mā muttafiq ast bar īn ki—*.
 United States, *Atāzūnī* (Fr.).
 Unity, *yogānagī*; and *vahdāniyyat* (of God). *Vide* Union.
 Universal, '*umūmī*'; [*umūm*, subs., universality].
 Universally, *muṭlaq^a*; *qālibat^a*.
 Universe, '*ālam*'; [dunyā the earth]; *kull-i kā'ināt*; *jumla-yi mukhlūqāt*; *kawn u makān*; *kull-i mawjūdāt*. *Vide* Creation.
 University, *Dār 'l-'ulūm*.
 Unjust, *bī-insāf*. *Vide* Tyrant.
 unkempt, *zhūlida* (also slovenly); *shāna na kashida*.
 Unkind, *nā-mīhrabān*; *bī iltijāt*.
 Unknown, *nā-mā'lūm*; *majhūl*; *gum-nām*; *ghayr-i ma'rūf*; *bī-is̄m u rasm*.
 Unlawful, *nā-mashrū'*; or *khilāf-i shar'*; or *harām* (opposed to Muslim religious law): *khilāf-i qānūn-i dawlatī* (opposed to law of the State).
 Unlearned, *ummī*; *bī-savād*; *'ammī*; *bī-'ilm*.
 Unleavened, *fātīrī*.
 Unless, *magar īn ki—*; *juz īn ki—*; *illā*; *tā īn ki—*.
 Unlevel, *nā-sāf*; *nā-hamvār*.
 Unlike, *ghayr-i mushābih*.
 Unlikeness, '*adam-i shabāhat*'.
 Unlimited, *nā-mahdūd*; *ghayr-i mutanāhī*; *bī-hadd*.
 Unload, *az matā' khālī k.* (of ship); *bār pāyīn āvardan* (animal); *dil subuk sākhtan* (of mind). *Vide* Unburden.
- Unlock, to, *quſl-i dar rā bāz kun* or *bi-gushā*.
 Unlucky, *dast-ash bad ast* (things he makes or does bring ill luck); *nāmī-dānam əubh rū-yi kirā didam¹ ki rūz bidīn bādī guzashī*; *ān qadr bī-tāli' ast ki agar barā-yi āb khurdan bi-ravad² jūb mī-khushkad* (so unlucky is he that were he to go to the river to drink, it would dry up); *bad-bakht-i azalī* (unlucky from his birth).
Haft rūz-i nāhs bāshad dar māh-i.
Zān hazar kun tā na-bīnī hīch ranj
Si va panj u sīzda bā shānzda
Bist u yak bā bist u chār u bist u panj.
 Unmarried, *pīsar* m.c. (of son); *dukhātar* m.c. (of girl); *mujarrad* (bachelor); [the word 'azab bachelor, in m.c., has generally the meaning of "lustful"]³.
 Unmask, *az rū hijāb bar dāshtam*; *parda az rū-yi kār-ash bar dāshtam* (I exposed him).
 Unmeaning, *pūch*; *bī-mā'nī*; *bīhūda*.
 Unmerited, *bī-dūn-i istihqāq*; *nā-haqq*.
 Unmoved, *ghayr-i muta'assir*; *dil-ash nā-sūkt* (of emotion).
 Unnatural, *khilāf-i fitrat*; *khilāf-i ḥabī'at*.
 Unnecessary, *ghayr-i lāzim*. *Vide* Imperinent.
 Unobservant, *kūr rāh mī-ravad*; *kūr ast*.
 Unofficial, *ghayr-i rasmi*.
 Unopened, *sar-basta* (of letter).
 Unpaid, *adā nā-shuda*: *bī-muzd* (without wage). *Vide* Gratis.
 Unpardonable, '*afv nā-pazīr*'; *nā-bakhshidānī*.
 Unperceived, *bī-nazar na-yāmada*. *Vide* Secretly.
 Unpierced, *nā-suṣṭa*.
 Unpleasant, *nā-khush-āyand*; *nā-marghūb*; *nā-maṣlūb*.
 Unpolished, *nā-masqūl* (of metal); *nā-tarā-shīda*; or *khāshin* (of people).
 Unpopular, *mahbūb^a 'l-qulūb nīst*: *hama ūrā bad mī-dānand* (coll.); *az nazar-i mardum ustāda* (has lost his reputation).
 Unprecedented, *bī-nazīr*.
 Unprincipled, *bī-bāk*.
 Unprofitable, *bī-hāsil*; *nā-sūdmānd*; *bī-na'*.
 Unpropitious, *nāhs*; *nā-mubārak*; *nā-mā-sū'ud*.
 Unpunctual, *bī-mulāḥaza-yi vaqt*; *hīch sar-i vaqt* (or *sar-i va'da*) *nāmī-āyad*.

¹ The luck of the day depends greatly on the first person seen in the morning. Sayyids and good people are unlucky in the early morning, or when the new moon is first seen, or when one is starting on a journey, because "*siūrā-yi shān buland ast va az digarān rā mī zanand*" : (az *dīgarān rā* m.e. for *az ān-i digarān rā*).

² The Imperfects *mī-rajt* and *mī-khushkhīd* would not be so colloquial: the *ast* shows that past time is not intended.

³ In the Panjab *muṭlis* is used for bachelor.

Unpunctuality, *khulf-i va'da* (*k.*) (to come late; or not to come at all).

Unquenchable, *khāmush na-shaw* or *iʃʃā-pazīr na* (of fire); *taskīn na-shaw* (of thirst); *taskīn-yāb na*.

Unravel, *pīch* or *girih vā k.* (of thread); *hall k.* (difficulty).

Unreasonable, *idda'ā-yi shān bī-pā* (or *bī-jā*) ^{ast}, or *jāz nīst*; *zūr¹ na-gū* (don't talk unreasonably); *nā-ma'qūl*, *khilāf-i 'aql*. *Vide Improper, Excessive.*

Unrecorded, *qalam-band na gardīda*; *sabt na-shuda*.

Unrefreshed, *subh-i zūd bā kasālat-i bī-khwābī-yi shab bar khāsta bi-ta'jīl rakht pūshidim*—Shah's Diary (We² rose early unrefreshed after a sleepless night and dressed in haste).

Unreliable, *nā-mu'tabar* (of people); *bī-sabāt*; and *bī-baqā* (of the world).

Unripe, *nā-rasīda* (of fruit or a boil); *kark* (very unripe); *kāl* T. (local); *chaghāla* (of peaches, apricots and almonds only, i.e. of fruits from which 'almonds' are obtained); *khām* (India, of fruit; also of persons); *nā-ras* (of fruit or a boil); *nā-rasīda* (of a boil).

Unsearchable, *tariqa-hā-yi Khudā khārij az idrāk-i mā-st*.

Unseemly, *nā-shāyista*; *nā-barāzanda*; *nā-zībanda*; *in harakāt az salāṭīn bad-numā ast*³—Prof. S. T. (it is unseemly in kings to act thus); *in harakat az-ash zūr mī-āmad* or *mī-namūd*. *Vide Unbecoming, Unsuitable.*

Unseen, *nā-dīda*; *ghaybī*; *nā-mashhūd*.

Unselfish, *khud-gharaż na*; *bī-gharaz*; *īṣār-i bi naṣṣ k.* (to be—); *bā mahabbat* (often used in the sense of unselfish). [na—].

Unserviceable, *bī-kār shuda*; *qābil-i isti'māl*

Unsettled, *havā inqilāb dāshi* (the weather was unsettled). *Vide Restless.*

Unshaken, *pā bar-jā*; *bī-tazalzul*; *bar qarār*.

Unsheathe, *birūn kashīdan*; *az ghilāf bar āvardan*.

Unsheathed, *barahna*; *kashīda*.

Unsightliness, *zisht-manzārī*.

Unskilful, *khām-kār*; *ghayr-i māhir*; *nā-balad* (m.c.); *ustād nīst*.

Unskilfully, *bī-hunar*; *bī-ustādāna*.

Unsociable, *mu'āsharat-dūst na*; *az mardum mī-gurizad*; *mustawhish* (rare).

Unsound, 'ayb-dār (of horse); *bā 'ayb*.

Unspeakable, *khārij az hadd-i bayān*; *nā-guftani*.

Unspecified, *ghayr-i mu'ayyan*.

Unsuccessful, *nā-murād*; *nā-kām*; *mahrūm*; *bī-natīja*.

Unsuitable, *nā-shāyist*; *nā-munāsib*; *lā'iq-i rīsh-i man nīst*. *Vide Unbecoming and Unseemly.*

Unsurpassed, *az ū kas-i tajāvuz na-karda*.

Unswept, *nā-rūfta*.

Unsymmetrical, *tanāsub na-dārad* (of living things); *qat'-ash khūb nīst* (of a house).

Untidiness, *kasāfat* (m.c. in this sense); *bī-tartībī*.

Untidy, *kaṣīf* (m.c. in this sense); *bī-tartīb*; *mīz-i khud rā kaṣīf guzāṣtam* (I have kept my table very untidy). *Vide Slut and Sloven.*

Until, *tā*; *mā-dām-i ki* (also "as, since, this being so, seeing that"); *tā-vaqt-i ki*—.

Untimely, *bī-vaqt*; *bī-mahall*: *marg-i qabl az vaqt*; or *javān-marg shud* (of untimely death).

Untouched, *dast na-khurda*; *dast na-zada*.

Untraceable, *mafqūd⁴ 'l-agār*.

Untravelled, *safar na-karda*; *jahān na-dīda*; *khām* (inexperienced).

Untried, *nā-āzmūda*; *nā-mujarrab*; *tajriba na-shuda* (or *—na-rasīda*). [False.]

Untrue, *nā-rāst*; *nā-haqq* (vulg.). *Vide Untruth, nā-rāstī.*

Unusual, *khilāf-i qā'ida*; *ghayr-i ma'mūl*.

Unveiled, *rū-bāz* (bare-faced); *bī-hijāb*; *bī-niqāb*.

Unwary, *ghāfil*.

Unwashed, *nā-shusta*, or *nā-shūr*.

Unwelcome, *bad-qadam* (inauspicious); *nā-maṣlūb* (gen. of things); *'azīz na* (of guest).

Unwholesome, *muzirr* (of food). *Vide Unhealthy, Indigestible, and Agree.*

Unwilling, *bī-kulli namī-khwāham* (or *rāzi-nīstam*) *ki ānjā bi-ravam*.

Unwillingly, *bi-ragħbat* or *bi-riżāyat na-āmadam*: *bi-kirahat āmadam* (I came very much against my wish); *zūr-am āmad ki īnjā bi-yāyam*.

Unwitnessed, *nā-mashhūd* (of an occurrence).

Unworthy, *in harakat khilāf-i sha'ñ-i shumābūd*; *in sazavār-i shumā nīst*; *az raftārash zāhir shuda ki liyāqat-i himāyat-i** *shumā rā na-dārad*.

¹ Zūr P. "force" and zūr Ar. "deceit."

² Better *bī-nazar khush namī-āyad*.

⁴ Note ambiguity: the genitive may be either subjective or objective.

² Royal plural.

Up, *bālā*; *fawq*; *bālā u pāyīn* (up and down); *ilq*; or *tā* (up to).

Uphill, *sar-bālā*.

Upon, *rū-yi*—: *rū-yi ham rā/ta* or *rū-yi ham*—(upon the whole, or an average). *Vide On.*

Upper, *bālā-khāna* or *uṣāq-i fawqāni* (upper room); *imārat-i fawqāni* or *martaabā-yi bālā* (upper storey); [opp. to *tahtāni* lower].

Upright, *rāst-kār*; *dar mu‘āmala-yi khud-i shān amin hāstand*: ‘*amūd-vār* or *istāda* (perpendicular).

uproar, *ghawgħā*; *shurish*; *hāy hū*; *hangāma*.

uproarious, *sharāb khurda mastī mī-kard*; *pur ghawgħā* (clamorous, of a number); *ghawgħā-i* (of one person).

Upset, *chi awzā ast?* (what is the upset?).

Upset, to, *vāzhgūn*, etc., *k.* (to turn upside down on purpose); *murakkab-hā*¹ *rīkht* (vulg.); *tadbir-am rā barham zada*: *zanhā bi-yak chīz-i juz’i az jā dar mī-ravand* (women get upset at the least thing); *zīr u rū k.* (to turn things over in a search); but *zīr u zabar k.* (to overturn, destroy). *Vide Disarranged.*

Upside-down, *vārūna*; *sar-nigūn*.

Urethra, *majrā-yi bawl*; *mamarri-i bawl*.

Urge, *pīla k.* (gen.); *targħib k.* (to good); and *taħrik k.* (gen., to incite to good or evil); *tashvīq k.* (good things). *Vide Excite, Incite.*

urgency, *luzūm*; *in kār taqāza na-dārad*.

Urgent, *luzūm dārad*; *ahammīyyat dārad* (prop. important); *ittilā-i zərūrī* (important notice, not urgent notice).

Urinal, *qārūra* (vide Urinometer); *mabāl*.

Urinary. *Vide Passage and Urethra.*

Urine, *pīshāb k.*; *idrār k.* (polite); *zahrāb* (*k.* or *rīkhtan*); *bawl k.*: *shāsh k.* (vulg.): *shāshū* (children’s word): *ħabs*² *l-bawl* (retention of—).

Urinometer, *qārūra* (the urine of a patient in a bottle).

Urmuz, *Hurmuz*.

Urn (tea), *samāvar* or *samāvār* (Rus.).

Us, *az mā nīst* (he is not one of us): *har chahār tā-yi mān* (m.c.) (all four of us).

Usage, *rasm*, pl. *rusūm*; *qā’ida*³; *rusūmāt* or *ādāb* (the usages of society): *khilaf-i vāz* (contrary to usage). *Vide Treatment.*

Use, *bi-chi dard mī-khurad?* = *bi-chi kār mī-āyad?*, or *chi sūd mī-bakhshad?* (of what use is this?); *gīrya chi chīz ast* (what’s the use of crying?): *bi-maṣraf-i digar mī-āyad* (it’ll come in for other uses). *Vide Advantage, Custom, Practice.*

Use, to, *bi-kār burdan*; *isti‘māl k.*

Used, *musta‘mal*.

Useful, *kār-āmad*; *muṣid*; *bā-maṣraf*; *sūd-mānd*: *naṣī dārad*.

Useless, *bī-maṣraf*; *bī-kār*; *bī-fā’ida*. etc.: *kilāta* (local?); *bī-qamar*.

Usual, *ma‘mūl*; *muta‘ārif*, Ar. *muta‘āraf* (also common, ordinary q.v.): *fawq*⁴ *l-‘ādah* (more than usual); *mutadāvil* (customary, current).

Usually, *‘umūmān*; *‘ādatān*; *bar hasb-i ‘ādat*.

Usurer, *tanzīl-khur*⁵; *pūl bi-tanzīl-dih*; *ribā-khur*; *sūd-khur*.

Usurpation, *ghasb* (*k.*).

Usurper, *ghasb-kun*; *ghāsib*.

Usury, *tanzīl*⁶; *ribā*; *farī* (interest; a polite word).

Utensil, *żarf*, pl. *żurūj*.

Uterine, *barādar-i baṭnī* (uterine brother); *az yak mādar u du pidar and* (m.c.).

Utmost, *ghāyat* subs.; *bi-ghāyat*; or *bi-niħāyat*; or *tā intiħā-yi marātib* (with the utmost—). *Vide Ability.*

Utter, to, *bar*, or *bi-zabān āvardan*; *bar-zabān rāndan*. *Vide Speak.*

Utterance, *talaffuz*; *tanattuq*; *ħurūfāt rā durust adā namū-kunad* (his utterance is indistinct) = *għift-ash khūb nist* (vulg.).

Utterly, *kullān* va *qālibatān*; *bi ‘l-marrah*; *az sar tā pā*.

Uttermost, *aqṣa ‘l-ghāyat* (—degree); *tā aqṣa bilād-i ‘ālam* (to the uttermost parts of the earth).

Uvula, *zabān-kuchikū* (m.c.); *malāz*, or *malāzha P.*

Uxorious, *zan-parast*; *mahv-i zan-ash ast*.

Uzbek, *Uzbak*.

V

Vacancy, *jū nīst*, or *lāzim nīst* (there is no vacancy; of an appointment).

Vacant, *khāli* (gen.); *tuhī* (of things); *chashm-ash rāh kashida ast* (local?; a “vacant stare”).

Vacation. *Vide Holiday.*

Vaccinate, *ābla kūbīdan*.

¹ Note m.c. pl. to signify the whole.

² *Dastūr* Ar. and Pers. “ permission ” is in India “ custom, usage.”

³ *Tanzīl* m.c. “ interest ” is properly “ discount.” Usury is forbidden by Muslim law.

Vaccination, *ābla-kūbī*.

Vaccine, *siram* (Eur.; serum).

Vacillate, to, *dil dil k.*; *pas u pīsh k.*; *shish u bish k.* Vide Hesitate,

Vacillating, *sust 'unsur*, or *sust-māya* (weak); *du-dila*.

Vacuum, *khalāz*.

Vagabond, *hār-jāzī*; *āvāra*; *vil-gard* (not necessarily of bad character); *awbāsh* (blackguard q.v.). Vide Vagrant.

Vagina, *rāh-i farj*.

Vagrancy, *dar bi-dari*; *āvāragī*; *harza-gardī*.

Vagrant, *harza-gard* (bad character); *bī-khān ū mān* (homeless); *dar bi-dar* (wanderer from door to door). Vide Vagabond.

Vain, *az khud rāzī* (self-satisfied); *fīsū*; vide Conceited: 'abas'; or *bī-fā'ida* and *bī-hūda* (in vain); *muft* (prop. gratis).

Valediction, *khuṣba-yi vidā'* (valedictory sermon to big people). Vide Adieu and Farewell.

Valet, *şandūq-dār* (in charge of clothes).

Valliant. Vide Brave.

Valid, *muhkam*; *bi-imzāz-i shar'* (signed by Mujtahid); *musajjal* or *sijill-dār* (sealed; signed).

Valley, *julga* (open land at foot of or between two hills): *darra* (a narrow pass or valley): *vādī* (prop. dry bed of a river). Vide Defile, Pass.

Valour. Vide Bravery.

Valuable, *qirān-bāhā*: *qīmat-dār*; *qīmatī*; *pur-qīmat*; *bīsh-qīmat* (of great cost); *bi-qīmat sangīn bi-vazan subuk* (small but precious): *hamchu mī-dānistam īn khāna-kharāb¹ māl-i ma'qūl-i bā khud mi-burd* (I fancied this cursed fellow was travelling with goods worth having).

Valuation, *tagmīn* (k.) (rare): *bar-āvard* (k.); *mumayyiz īn zamīn rā bāz-did kard* ('vide infra'). Vide Estimate.

Valuator, *mumayyiz* (for buildings or for crops): *ahl-i khibra* (expert for other things). Vide Expert.

Value, *bāhā*; *qīmat-i īn marvārid chīst?* (what is the value of this pearl?); *arzish*; *mān qadr-i dustī-yash rā mī-dānam*.

Value, to, *qīmat* k. Vide Estimate, Valuation.

Vanguard, *qarāvul*; *pīsh-lashkar*; *muqaddamat² 'l-jaysh*. Vide Advanced-Guard and Guard.

Vanish, to, *az nażar ghātīb shudan*: *majqūd shudan* (to be lost); *kāfūr sh.³* (of things and of people). Vide Evaporate.

Vanity, *hama-yi īn dunyā bāzil ast*. Vide Conceit.

Vanquish, *fātīh* k.; *ghalaba yāftan bar-*; *zājar yāftan*. Vide Conquer and Defeat.

Vanquished, *maghlūb* (k. and sh.) (of individuals or army); *musakhkhar* (k. and sh.) (of city: fort, etc.).

Vanquisher, *fātīh*; *taskhīr-kun*.

Vantage-ground, *mahall-i bartarī*; *mashraf*, and coll. *jā-yi mashraf*.

Vapid, *bī-rūh* (of speech); *sard* (of speech or soda-water, etc.).

Vapour, *bukhār*, pl. *bukhārāt*; *taf* (vulg.).

Vapour-bath, *hammām-i bukhār*.

Variance, *īn munāfi bā 'adl ast* (this is at variance with justice); *bar zidd-i* or *mukhālif-i* (at variance with).

Variation, *ikhtilāf*.

Variegated, *rang-ā-rang*; *mukhtalif⁴ 'l-alvān*; *mulavvan*.

Variety, *ikhtilāf* (difference).

Various, *gūn-ā-gūn*; *rang-ā-rang*: *ikhtilāf-i ārāf ast* (there is variety of opinion): *umūr-i mukhtalifa* (various matters).

Varnish, to, *rawghan zadan*: *lu'āb dādan* (to glaze earthenware).

Varnished, *īn sandalī rā rawghan na-zada* and.

Vary, to, *taghyīr* d., tr.

Vast, *vasī'* (spacious on the ground level); *bī-pāyān*.

Vault, *chāla* (repository for grain). Vide Dome.

Vaunt, *qul rajtan* (to brag of what one will do): *mubāhāt* k. (of lineage, strength, learning, beauty).

Vaunting, *qul-ravī*; *lāj-zanī* (boasting); *khud-sitārī* (self-praise.) Vide Boast.

Vauntingly, *lāj-zanān*.

Vegetable (subs.), *nabāt*, pl. *nabātāt* (gen.); [*nabāt* also means sugar-candy]: *sabzī*, pl. *sabzī ālāt* (edible vegetables).

Vegetable (adj.), *nabātī*.

Vegetation, *rustānī*.

Vehemence, *shiddat*; *hiddat*.

Vehement, *shādīd*; *bā hiddat*.

Veil,⁵ *rū-band* (small, white); *niqāb* (the *niqāb* is not now used in Persia; it is a part of the *burqa*); *burqa'* (is a garment

¹ For *khāna-ash kharāb bī shavad*; not so strong as *pidar-sūkhta*.

² In India *Kāfūr honā* 'to run away suddenly.'

³ European women in Persia should wear a light veil, otherwise indecent remarks are bandied.

- with a network for the face): *parda* (net).
- Jeiled*, *pūshīda-rūy* (opp. to *rū-bāz*); *nīqāb-dār* (rare); *mastūr* (concealed, not veiled, of the face or things); *az nazar-am mastūr gasht* (I have not seen him for an age, or he is concealed from my sight).
- Veiling*, *sitr* (covering); *sitr-i 'aurat* (concealing the privities).
- Vein*, *rag*: *shiryān* (artery): *shāh-rag* (jugular); *dīmāgh* (humour).
- Veined*, *rag-dār*.
- Vellum*, *pūst-i āhū*.
- Velvet*, *makhmal*.
- Veneer*, *għiläfa* (k.).
- Venerable*, *Venerated*, *pīr-i muhtaram*; *muhtaram-i musinn*; *żikr-i ū dar a/vāh bi-iktirām mazkūr ast* (his memory is venerated).
- Veneration*, *ikrām* (k.); *iħtirām* (k.).
- Venereal*, *sūzāk*; or *sūzanak* (m.c.) (gonorrhoea): *ātashak* or *kūft* or '*sifliss*' (syphilis).
- Vengeance*, *qisās* (blood retaliation). *Vide Avenge*): *intiqām* (revenge): *khün-khwāhi* (asking for—): *nā'ira-yi għażab-ash zabāna-kashida kħirman-sūz-i jān u māl-i ahħali-yi shahr gasht* (he wreaked his vengeance on the townsfolk).
- Venial*, *a/v-pazir*.
- Venom*, *zahr*; *samm*. *Vide Spite*.
- Venomous*, *zah-r-dār*; *samm-dār*: *zahr-ālūd* or *zahr-āb dāda* (poisoned; swords, arrows).
- Ventilated*, *hay-d-għir*: *khush-havā* (also = "has good air,") / i a garden). *Vide Airy*.
- Ventilator*, *d-għir* (high. tower for producing a current of air): *kulħar-farangi* (local for a small skylight etc.; generally = summer-house).
- Ventured*, *bi-qismat-i khud i'timād karda tamām-i māl-i khud rā dar khażar andākht.*
- Venus*, *Zuhra* (the star; "Raqqās-i Falak ast").
- Veracious*, *sādiq** 'l-qawl; *sādiq** 'l-va'd (of persons).
- Veracity*, *rāsli*; *sadīqat*
- Verandah*, *ṣuġġa* (a verandah without pillars; only found in old-fashioned houses; also a platform for sitting on); *bar-āmada*. *Vide Couch*, *Sofa*.
- Verb*, *fi'l*.
- Verbal*, *zabānī*; *shifāhī* (oral); *la/zi*.
- Verbally*, *shifāħ** (orally q.v.); *bi-ħarġ gujt na bi-ishħara*.
- Verbatim*, *la/żi bi-la/żi*; *kalima bi-kalima*.
- Verbena*, *shāh-pasand*.
- Verbose*, *laffāż* or *pur-gū* (in speech). *Vide Prolix*.
- Verbosely*, *bā iżnāb*, or *bā taṭvil-i lā fā'il* (with circumlocution q.v.). *Vide Prolixity*.
- Verbosity*, *laffāżi*; *pur-gū**; *iżnāb*: [in Arabic *is, hāb*].
- Verdant*, *tar u tāza*: *khush u khurram*.
- Verdict*, *ħukm* (of Shah or governor): *fatva* (of Mujtahid): *rāy* or *ra'y* (of Jury).
- Verdigris*, *zangār*.
- Verdure*, *sabzi*; *khurrami*; *tar u tāzagħi*: *kużrat* (rare).
- Verge*. *Vide Eve*.
- Verification*, *taṣdiq* (k.); *tahqiq* (k.).
- Verified*, to be, *muhaqqaq*; *musaddaq*.
- Verify*, to, *misgħaq būdan*.
- Verily*, *yaqīn**; *fi l-vaqi'*. *Vide Certainly*.
- Vermilion*, *shanjarf* (subs.): *shanjarf-rang* (adj.): *qirmiz*: *surk* [Persians do not usually discriminate between red, scarlet, vermilion, etc.].
- Vermin*, *shab-gaz* (any night-biting insect, including ticks): *shipishū=pur riskt u shipish* (lousy; a man covered with vermin): *ħasharāt* (all things that crawl, includes reptiles).
- Vernal*, *bahāri*; *rabi'i*: *i'tidāl-i rabi'i* (vernal equinox).
- Verse*, *bayt*, pl. *abyāt* (of poetry): *āya*, pl. *āyāt* (of Qur'an): *naqm* (poetry): *bayt-i kitābat* (vulg. for *kitābat-i bayt*) (the remuneration per certain number of words for copying): *bayt-i chand mī-sitān?* [how much will you charge per two lines (i.e., one *bayt*) for copying ?]: *rubā'i* (quatrain).
- Versified*, *mangūma*.
- Vertebra*, *muhra-yi pusht*.
- Vertebrate*, *hayvān-i ustukħwān-i kamar-dār*, or *hayvān-i māz-a-dār*.
- Vertical*, *qā'im*; *'amūdī*.
- Vertigo*, *għiċċi* (shudan); *sar-għiċċi* (*rajsian*); *dawrān* (or *duvār*)-i *sar* (*dāsħtan*); *sar-pirak* (*għijsitan*) (vulg.).
- Very*, *bisxār*; *khayli* or *khaill*; *bas 'ālk* (very magnificent): *ħarf-am rā pur bad jaħmida-i* (you have understood what I said very ill): *az-żejjem muhtaram* (very much honoured): *dar hamān rüz* (on that very day). *Vide Same*.
- Vessel*, *zarj*, pl. *zurūj* (plates, etc.): *kayl* (for measuring). *Vide Ship*.
- Vest*, *pīrāhan-i kash*, or *żirpīrāhanī* (under-vest): *arkħal luq* (a long undercoat); *jilitqa* or *zhilitka* (waistcoat); *banyān* (Indian; under-vest).

Vestige, *nishān*: *aşar*, pl. *āşär*.

Vetch, *nukhūd*.

Veterinary, *baytārī*. Vide Farrier.

Vex, *ranjānidan*; *jirr āvurdan*; *īzā d*

Vexation, *tasdī* (d.) (lit. head-ache); *kudūrat* (d.); *dard-i sar* (d.).

Vexatious, 'ajab 'azāb-i *giriftār shudam* (m.c.; it's really most vexatious; *dar* understood).

Vexed, *ranjāda*-*khātir*; *dil-khur*.

Viands, *khurāki-hā* (vulg.); *ma'kūlāt*; *aṭ-ia-ma*, pl. of *ṭa'ām*; *khurdanīhā*.

Vibration, *larzhish* (k.); *hū hū k.* (?); *ṭanīn* (of sounding metal); *harakat* (of pendulum); *irti-āsh* (in air or water).

Vice, 'ayb, pl. 'uyūb: *fisq u fujūr*; *hīch farq mā-bayn-i nīk u bad* (or *khayr u shar*) *namī-guzārand*: *gīra* (blacksmith's vice); *gīra-dast* (small hand vice).

Viceroy, *Farmān-farmā*: *Khadīv* (of Egypt): *nā'ib* 's-salṭana (regent): [*nā'ib* 'l-hukūma, Lieutenant-Governor].

Vicinity, *nazdīkī*; *jivār*; *qurb u jivār*; *ḥavātī* (neighbourhood): *man dar jivār-i sarkār-am* ("I'm your neighbour": polite).

Vicious, *fājir u fāsiq* (of people); *gandakār*: *bad-adā* (of horse): *mūzī* (injurious, of animals, etc.); *shamūs* (vulg. *chamūs*) (of horses, mules, donkeys); *gazanda* (biting).

Vicissitudes, *inqilābāt-i dunyāvī*; *taghyārāt-i falakī*; *past u bulandi-yī zamāna*.

Victorious, *zafar-mand*; *firūzman*.

Victim, *qurbāni* or *nahṛ* (animal for sacrifice).

Victor, *fātih*: *ghālib*.

Victory, *fāth*, pl. *futūhāt*; *zafar* (*yāftan*): *dast-burd* (getting the better of): *dast yāftan bar*—(to gain the victory).

Victuals, *khurdanīha*; *ma'kūlāt*. Vide Viands.

Videlicet, *ya' nī*.

Vie with, to, *bā*—*lāf-i barābarī zadan* (gen.); *ham-sarī k.* (of people).

View, *dar madd-i nażar dāştan* (have an object in view): *chashm-andāz-i khūb-i dārad* (it has a fine view): *chashm-andāz-i īn mahtābī*¹ *dar 'ālam nażir na-dārad*.—

Shah's Diary (the terrace has an unrivalled view): *manżar* (the place viewed).

Vigilance, *bīdārī*; *bā-ihtiyyātī*.

Vigilant, *bāyad dar ijtīnāb-i az bādī hūshyār bāshīm*: *bīdār*; *bā-ihtiyyātī*: *kishik-chī bāyad bā hūsh u gūsh bāshad*.

Vigorous, *tavānā*; *bā-bunya*: *bā-vujūd kibar-i sinn pā-yash u chashm-ash bi-jā aṣaqūd* (in spite of his age he is vigorous, having possession of his faculties).

Vigour, *tavānātī*; *bunya*.

Vile, *khabis* (in Persian of men; not of things).

Vileness, *khabāsat*.

Villa, *kūshk* (villa or summer residence, kiosk).

Village, *dīh* (small); *qaşaba* (big); *qaşabcha* (small = *dīh*): *rūstā* (country or village as opposed to town): *ham-dīh* (adj. of the same village): *zābit* (head of one or more villages): *kad-khudā* (head of one village and under a *zābit*).

Villager, *dīhātī*; *rūstātī*: *dīhqān* (also cultivator). Vide Bumpkin.

Villain, *khabis*; *shaqī*.

Vindication, *i'tizār*; *raf-i ilzām*.

Vindicate, *barā-yi raftār-i khud 'uzr-i masmū'*² -i namī-tavānad *bi-yāvarad*.

Vindictive, *kīna-var*; *shutur-kīna*.

Vindictiveness, *shutur-kīnagī*; *kīna-varī*.

Vine, *maw* (local); *raz*: *tāk*: *darakht-i raz rū-yi darakht-i girdū kashīda shuda ast*.

Vinegar, *sirkā*: [*sirkā-rū*, vinegar-faced, sour-faced].

Vineyard, *bāgh-i rāzī*; *angūr-ūr*.

Vintage, *angūr-chīnī* or *angūr-chīn*: *hāsil-i rāzi*.

Vinter, *shīr-chī*; *bāda-farūsh*.

Violate, *shikastan* (a law): *haik-i 'irz k.*, or *bī-sūrat k.* (a virgin): *vakārat burdan* (with or without consent): *na-bāyad ki zīr-i hukm-i dawlat bi-zānī*: *tajāvuz k.* (of a treaty): *qasam rā shikastan* (of oath): *fashk-i qawl k.* Vide Rape and Violating.

Violating, *Afāghina ba'd az giriftān-i shahr-i Kirmān bā zanhā-yash bī-'ismatī kardānd*: *parda-dārī* (k.) (also to disclose a secret): *bī-nāmūsi*.

Violence, *shiddat*; *ishtidād*: *jafā* (Oppression): *sadamāt-i bād* (of wind). Vide Virulence.

Violent, *ātash-mizāj*; *dīvāna* (mad).

Violet, *banafsha*³: *rang-i banafsha* adj.

Violin, *kamāncha* (the instrument and the bow; but if used together the latter is called *kamān*, not *kamāncha*).

Viper, *mār-i shākh-dār* (Cerastes; a small viper found in sand).

Virgin, *bākira*: *dūshīza* (rare); *duktar* (m.c.):

¹ *Mahīb*, without "moonlight."

² *Masmū'* Ar. past partic. ; lit. "heard."

³ A name often given to female negro slaves.

- khayālāt-i bikr* (virgin and hence original thoughts): *ghazal-i bikr* (virgin ode).
- Virginity, *dukhtaragi* or *dukhtari*; *dūshizagi*; *bakārat*
- Virgo, *sumbula* (lit. a ear of corn).
- Virile, *mard-sijat* (also of a woman=mascu-line): *ṣahib-rujūliyyat*.
- Virility, *mardī*; *rujūliyyat*: *quvva-yi bāh* (in copulation only).
- Virtue, ‘ismat or ‘iftat (chastity): *khāssiyyat* (quality, peculiarity): *bi-i‘ibār-i ‘uhda-i ki dārad* (by virtue of his office): *fazā‘il* (opp. to *razā‘il*).
- Virtuous, *pāk-dāman*: *bā-‘ismat*.
- Virulence, *shiddat*; *tundī*; *hiddat*.
- Virulent, *shadid*; *tund*; *bā-hiddat*.
- Visage, *manzār* (outward appearance as opposed to *makhabar*, the mind): *liqā‘*.
- Visé, to, *vīza* k. or *qūl kashidān* (to visé a passport, etc.).
- Viscid, *lazij*.
- Visible, *az ānjā daryūcha khūb paydā ast*.—Shah’s Diary (the lake is clearly visible from there): *namūdār*; *numāyān*.
- Visibly, *zāhir-an* (as opp. to *bātin-an*): *vāzih-an*. *Vide* Evidently, Clearly.
- Vision, *khayāl*; *ru‘yā* (sp. a true vision, but also a false dream). *Vide* Dream.
- Visionary, *pur-khayāl*; *muhāl-andish*.
- Visit, *mulāqāt* (k.); *iyādat* (k. or *raftan*) (sick persons): *ziyārat* (k.) (tombs of saints, friends, etc.). *Vide* Call, Enquire.
- Visit, to, *hīch bi-sar-i vaqt-i mā namī-āyī* (are you never coming to see us ?): *mī-khwāham didān-i ū bi-ravam*, or—*didānī az ū bikunam*: *qadam-ranja farmāyid imrūz banda rā sar-afrāz kunid* (uncommon): *imrūz zahmat kashid bi-banda-manzil tashrif bi-yavārid* (common): *muharir-i awrāq rā du daf-i iqāmat-i Kalkatta ittisāq uftād* (the present writer twice visited Calcutta).
- Visiting, *dīd u bāz-dīd* (visiting and return-visiting): *ziyārat-i ahbāb va gasht-i bāgh u gulzār* (visiting friends and strolling in gardens).
- Visiting-card, *kārt* (Fr.).
- Visitor, *dīdāni-kun* (vulg.): *mihmān* (guest): *sayyāh* (to a place; also tourist): *dar īn mawsim mārdum az khārij khayli mī-āyand*.
- Visual, *chashmī* (vulg.); *nazari*: *shahādat-i ‘aynī* (visual evidence).
- Vital, *maraz-i muhlik* (vital disease): *maqtal* (rare) (vital spot). [die].
- Vitality, *īn mār sag-jān ast* (this snake won’t
- Vitiated, *fāsid* (k. or sh.).
- Vivacious, *ziring*.
- Viva voce, *zabānī*; *shifāhī*.
- Vivid, *khayāl-rūshan dārad* (vivid imagination): *‘ibār-ash pīsh-i chashm-i khwānanda mujassam mī-shavad* (vivid writer or speaker).
- Vizier, *vazīr*, pl. *vuzarā**.
- Vladikavkas, *Valdādīqāf-qāz*.
- Vocabulary, *lughat* (dict. or its contents): *farhang* (glossary).
- Vocal, *ṣawī*: *sadātī*: *mūsiqī ham ṣawī būd va ham sāzī* (vocal and instrumental music).
- Vociferate, *dād z.*; *faryād z.*
- Vociferous, *shūrīshī*: *ghawghātī* (of birds).
- Voice, *āvāz*; *āvāz-i khush u shīrīn* (sweet voice); *āvāz-i narm u hāzin* (low and mournful voice): *hanjar-i khush-i* (a sweet voice): *hātif makhlūq-i ‘st ki takallum mī-kunad va ilhām mī-rasānad valī dīda namī-shavad* (the *Hātif* is a being that is heard, not seen; it conveys warnings): *bā ghalāzat-i naqas* (speaking with a clergyman’s voice).
- Void, *‘arī*; *khālī*: *fazā‘* (space between earth and heaven); *khālāt* (the void; ditto): *tu bi-qadr-i du tā pūl ‘aql na-dāri = bi-qadr-i khar-i namī-fahmī* (=you have no more intelligence than an egg; void of brains). *Vide* Dull and Ass.
- Volatile, *parīdanī*; *zūd juzv-i havā mī-shavad*.
- Volcano, *kūh-i ātash-fishān*.
- Nolens volens, *khwāh ma-khwāh*; *taw‘an* va *kurhān*.
- Volga, *Rūd-i Vulgā*.
- Volley, *tīr-bārān* (k.); *shīlik* (k.).
- Voluble, *zabān-ash migl-i qaychī mī-ravad* or *migl-i migrāz mī-gardad*: *tund ḥarf mī-zanad*: *hay ḥarf ast ki az dahan-ast bīrūn mī-āyad*.
- Volume, *jīld*; *īn kitāb yak jīld ast yā du?*; (*yak jīld dārad yā du?* might mean “one cover or both ?).
- Voluntarily, *khud bi-khud*; *bi-mayl-i khud*; *az rū-yi ikhtiyār*; *az pīsh-i khud*: *ān khāna bī-jīhat ātash girift* (that house caught fire of its own accord).
- Volunteer, *daw-talab*: *chirīk* (Inf. volunteers enlisted by force and lent arms and uniform): *mujāhidīn* (modern newspaper word for “volunteers”).
- Voluptuary, *ayyāsh*: *tan-parast*.
- Vomit, to, *qay k.*: *istifrāgh k.*
- Vomitive, *muqayyīn*.

Voracious, *hirṣ-zan* vulg. (gen. of people): *pur-khur* (greedy): ‘*abd*’ *l-baṭn* (slave to his belly): *shikamū* or *shikam-shul* (m.c.) (one always wanting to eat): *akūl* (glutton): *daranda* (of animals): *gurg-i ādāmī-khwār* (voracious wolf): *bal-anda* (swallowing whole; of a dragon or demon).

Votary, *kūchak-abdāl* (a votary and confederate of a dervish; *vide* Confederate and Pilgrim): *mujāvir*, pl. *mujāvirīn* (those that dwell for religious motives at a sacred spot).

Vow, *nazr* (k.); ‘*ahd* (k. or b.).

Vowel, *harf-i illat* (the weak consonants *aliʃ*, *vāv*, and *yā*): *i'rāb* (*guzāshṭan*) (the three short vowel points); *harakāt* (ditto).

Voyage, *siyāhat-i daryā*: *Sindbād haft bār safar-i daryā kard*.

Voyager, *daryā-navard*.

Vulgar, *bāzārī*: ‘*avāmm īn ḥaur mī-gūyand*: *īn bāzārī 'st* (he is a low fellow): *bi-sar u pā* (not respectable; *vide* Aimless): *ū tabī'atān bi-nawkar bīshṭar mī-barad*. *Vide Hackneyed*.

Vulture, *lāsha-khwār* (gen. term): *dāl*: *kachal-charkis* (Egyptian vulture): *kirgis*.

W

Wadding, *kuhna* or *jul* (for gun).

Waddle, to, *kaj u chūla*¹ *rāh raftan* (also to limp): *muramma* k., or —*rāh raftan* (of a duck; also to roll, of a ship).

Wade, *dar kitāb-i inshā-yi Abu'l-Fazl bi-dīqqaṭ murūr kardam* (I waded through Abu'l Fazl's letters with difficulty): *dar āb raftan*. *Vide Ford*.

Wafted, *bā havā āmadan* (to be—). [(rare)].

Wager, to, *shart*— or *giraw bastan*; *nazr* b. **Wages**, *muwājib* (gen.): *muzd* or *ujrat* (daily or weekly); *māhiyāna* (monthly): [*du pūl hammātī bi-dih=give the coolly two pice for carrying these things*].

Waggle, *qirbaylī* k. (to shake the buttocks when walking; affected gait). *Vide Coquetry*.

Wagon, *vāgūn* (Eur.); *bār-kash*² (also a beast of burden); ‘*arrāda* (cart).

Wagoner, ‘*arrāda-chī*.

Wagtail, *dum-jumbānak*; *dam-i chāh* and *dum-sija*; ‘*arūs-khāla*.

Wahabi, *Vahhābī*, pl. *Vahhābiyya*.

Wailing, *shīvan* (k.) (noise; for dead): *nawha-gārī* (k.) (conventional wailing for the dead): *giryā u zārī* (k.) (any wailing): *nāla* (k.) (sp. for pain): ‘*azā* (k.) (sp. in Muḥarram). *Vide Weep*.

Wailingly, *nāla-kunān*.

Waist, *kamar*; *miyān*.

Waistcoat, *jalīdqa* or *jalatqa*: *nīm-tana*³ (a short coat with sleeves); *chabkan*⁴ (a long sleeveless garment, worn by Muslim and Zardushti infants): *yal* (a short coat with sleeves, worn by Muslims). *Vide Vest*.

Wait, *māndan*; *intīzār kashīdan*; *muntazir b.*: *bi-gū dar īn utāq sabr kunad*: *qadrī sabr kun al-ān*⁴ *mī āyam*: *tā du sā'at intīzār-i shumā rā kashīdam*: *dīda* (or *chashm*) *bi-rāh būdan* (to wait or expect the arrival of): *barā-yi javāb mu'attal ast* (he's waiting for an answer): *bi-kamīn-i man nīshasta ast* (she's lying in wait to catch me; *vide Ambush*): *bi-sar-i tīr āvardan* (to lie in wait till the game crosses the point on which the rifle has been previously laid and aimed): *bāsh bāsh rasīdam* (wait, wait, I'm just coming).

‘**Wait on**,’ *dawrī* k. (to make a falcon ‘wait on’); *shāhīn-i dawrī* (a shahin trained to ‘wait on’).

Waiter, *pīsh-khidmat* (table servant): *pā-daw* (one that brings pipes and coffee at the *hammām*, also any boy or ‘tweenie’); *jāma-dār* (one who has charge of the clothes at a bath and on departure brings the looking glass⁵): *āb-gīr* (one who draws washing water in a jug); *dallāk* (shampooer and barber, etc.).

Waiting, *pas chirā mu'attal-i*? = *muntazir-i chi hastī?* (well, what are you waiting for?).

Wake, *bīdar shudan*: *bāyad ki subh-i zūd az*

¹ *Chūla*, a hollow: as though a man kept on putting one leg in a hollow.

² There are, it is said, a few wagons in Teheran

³ Open on the left side for a short distance below the armhole, and fastened by tapes: now old-fashioned. In India the word is applied to a different pattern garment.

⁴ Lay stress on the word *al-ān*.

⁵ The fee for the bath (from 2 shahis according to the status of the customer) is placed on the box at the exit. A better-class man, attended by a servant, would send the money by the servant. A tip to the *pā-daw* may or may not be given, but a tip to the *dallāk* from three shahis, and to the *jāma-dār* from one shahi is almost *de rigueur*. Poor people do not employ the *dallāk* as a shampooer, nor do they tip the *jāma-dār*.

rakht-i khwāb pā shavīd (you must get up early to-morrow) : bar-khīz (get up !). Wakefulness, bīdār or bīdār-khwābī (kashīdan) ; tamām-i shab khwāb az sar-am raft (I spent a sleepless night).

Wale, dāgh bar dāshṭan, intr.

Walk, gardish (k.) ; tafarruj (walking) : khiyābān (garden path). Vide Gait and Walking.

Walk, to, rāh-raftan : kharāmidan or qadam zadan (stroll; in a garden, etc.) ; mī-khwahīd piyāda bi-rāvīd yā savāra? : chamīdan (to walk affectedly) : bāng bar qadam zadan (to walk quickly) : qadam qadam r. (of a horse).

Walker. Vide Stride and Wanderer.

Walking, gardish (k.) (walking or riding) : tafarruj k. : sayr (k.) (sight-seeing or travelling for amusement; sayr-i daryā k., "to go for a sail"). Vide Walk.

Wall, divār : jidār (gen. of garden) : bārū (of fort or city) : hisār (fort, or fortified wall of a city) : muḥavvata (any boundary wall) : divār-i bāgh pāyīn āmada ast or ghalīda¹ ast (the garden wall has fallen down) : tajīr or qanāt (wall of a tent; latter also means an underground water-course) : divār-i muštarak (a party-wall between two houses). Vide Blade.

Wall up, to, dar divār chīdan (to wall up a person alive).

Wallet, khurjīn (either of carpet or of gilīm) : jul bandī (wallet, hold-all, portfolio) : chinta (of dervishes). Vide Bag.

Wall-eyed, safid-chashm ; bad-chashm ; chashm-i bābā-qūrī².

Wall-flower, gul-i khīrī (m.c.) ; amongst druggists the holly-hock or khatmī is so named).

Walnut, girdū : jawz-i chahār-maghz (by druggists). [cane].

Wand, ta'īmī (of magician; also a swagger-Wander, to, āvāra shudan (to be a vagabond) ;

in taraf u ān taraf raftan : az hama taraf gardish karda am ; tamām-i rub'³-i maskūn rā safar karda am (I have wandered over the whole world) : mā chahār ashkhās az gardish-i āsmān va inqilāb-i layl u nahār dar bi-dar va khāk bi-sar būda az muddat-i madid-i gardish mī-kunīm—Prof. S. T. (we

four, driven forth by Fate, have long wandered wretchedly) : sar-gardān sh. (in a jungle, etc.) : vide Delirious : az maṭlab dūr uftādīd (you have wandered from the point). Vide Lose.

Wanderer, kūcha-gard (street walker, an idle man, a prostitute). Vide Vagabond. Wane, to, kāstan, rt. kāh, tr. and intr.

Want. Vide Desire, Need, Deficiency, and Poverty : ' adam-i-(want of— ; lacking).

Want, to, mayl dāshṭan (feel an inclination for) ; dil-am khaylī mī-khwāhad ki ūrā bi-bīnam=khaylī mushtaq-i dīdan-i ū hastam (I much want to see him) : ūrā az hīch chīz mu'attal ma-dār (let him want for nothing) : mī-khwāhī chi kūnī (what do you want or intend to do ?) ; man ki dar qayd-i dunyā nīstam (I don't desire money) : bi-rāw gum shaw man ki dar qayd-i mārd nīstam⁴ (said by a coquette to a fickle lover) : mī-i safarī lāzīm na-dāram (I don't want a camp table) : kām-i dil-i man bi-duh⁵ (give me what I want) : dil-am mī-khwāhad girya kunam na khanda (I want to cry, not laugh) : chi tāvr magar? (well, what do you want ?) : gāh-i az mā'kūl u mashrūb tangī na-kashīda and (they have never been in want of food). Vide To Need.

Wanton, harza-khayāl.

War, jang (k.) : ⁶ māhāraba (k.) (rare in m.c.) : nīzā'-hā-yī dākhiliyya u mulkiyya (civil war) : bā sarān-i havātī kalla mī-zad (he was often engaged in petty wars with the neighbouring chiefs) : jihād (against non-muslims, but properly against infidels kufār) : i'lān-i jang (proclamation of—) : markaz-i jang (seat of war).

Warble, rīza-khwānī k.

Warbler, bulbul (several species of warbler are so styled : vide Nightingale) : barādar-i bulbul (a warbler closely resembling the nightingale).

Warder, hāfiẓ (keeper) : sarāy-dār (owner or custodian of a sarā) : nigāh-bān (in a prison).

Wardrobe, sandūq-khāna (store-room for clothes and jewels).

Wards (of a key), shigāf (of a key; the ridges or projections of the lock and the point of the key are called zabāna).

¹ Ghalīdan, prop. "to roll; also to fall down, of an animal or man." Rumbidān "to fall down (of a wall)."'

² Bābā-qūrī "onyx." The Afghans call a wall-eye chashm-i sulaymānī.

³ Only one quarter of the globe is supposed to be inhabited, three quarters being water.

⁴ Or magar qālī-i mārd ast ?

⁵ A phrase better avoided.

⁶ But jānādān "to quarrel."

Wares, *jins*, pl. *ajnās* : *khurda-rīz* (small).
Warehouse, *maghāza* or *makhzan* (a large shop) : *ambār-khāna* (store).
Warily, *nazar karda* ; *bi-ihtiyāt*.
Warlike, *jangi* ; *razm-pīsha* ; *jang-jū*.
Warm, *garm* : *garm-sīr* (of country) : *malūl* (lukewarm).
Warm, to, *garm k.* ; *taftidān*.
Warmth, *garmī* ; *harārat*.
Warn, to, *khabar-dār sākhtan* or *mutanabbih k.* (to caution) : *az khayāl-i bad-i ū shumārā āgāh mī-kunam*—*az ū bar hāzar bāyad bāshid* (I warn you against him) : *gufit az khayālāt-i fāsida bar hāzar bāshand* (he warned them against harbouring evil designs).
Warning, *dīgarān az īn zan ‘ibrat bi-gīrand*. *Vide Advice*.
Warp, *īn takhta kaj u kūr¹ shuda ast*, or *tāb bar dāshtha ast*, or *pīchida ast* (this plank is warped) :
Warp and woof, *tār u pūd* ; [*tār*, also *tūn*, are the upright threads in a loom and *pūd* the cross ones]. *Vide Carpet*.
Warrant, (subs.). *iltizām* (a written guarantee for good behaviour or for completion of a contract²).
Warrant, to, *zamānat k.* or *zāmin shudan* (guarantee) ; *barāy-i īn jins ki aṣl ast zimma mī-gīram* ; *vide Authorize and Justify* : *man zāmin-am* (I warrant it ; said by shopkeepers).
Warranted, *muta’ahhid shuda and ki īn asp bī ‘ayb ast* : ‘uhda giriftan (to be responsible).
Warranter, *multazim*. *Vide Warrant*.
Warrior, *muhārib* : *ghāzi* (religious) : *jihād-kun* (of a *jihād*) : *shamshīr-zan*.
Wart, *tūtūl* or *tutulī* (small) ; *gandama* (large).
Wash, to, *shustan*, rt. *shū*, tr. (gen.) : *shust u shū k.* (the body ; dishes, etc.) : *ghusl k.* (of body ; gen. for ceremonial impurity) : *jān rā shustan* (at the bath) : *vuzūf k.* (the ablutions before prayer) ; *tayammum* (*k.*) (ditto with earth or sand, in the absence of water) : *rūd-burda shudan* (to be washed

away) : *dast az jān shustan* (to give up hope of life). *Vide Despair*.
Washerman,³ *shāl-shūr* (for shawl-work) : *rakht-shū* or *gāzur* : *murda-shūr* and *ghassāl* (of dead) : *murda-shūr-at bi-barad!* (a curse).
Washerwoman,³ *ghassāla* (of dead). *Vide Laundress*.
Wash-house, *ghassāl-khāna* (for corpses).⁴
Washing, *āb-i ākhirat* (the last washing of water given to a corpse).
Wasp, *zārū* (the yellow wasp) : *zāmbūr* (hornet) : *khāna-yi* or *ghāl-i zāmbūr* (wasp's or hornet's nest).
Waste, to, *talaf k.* (also to destroy) : *chirā ‘umr-i tān rā zāyi⁵ mī-kunid* ?: *bi-hadar raft* (to go to naught) : *ān sham’ ashk mī-rizad* (that candle is wasting) : *chirā dar māl tafrīt⁶ mī-kunī* (vulg. ; why do you waste your money ?) ; *vide Money*. For Waste Time *vide Prove*.
Waste away, *kāhīdan*, tr. and intr. : *muz-mahīll sh.* (of human beings).
Wasteful, *mubazzir* (or a person) ; *vil-kharj*.
Wasting, *tażīf⁷ (k.)*
Watch, *sā’at-i bagħalī* (watch) ; *sā’at* (gen. ; watch or clock) ; *sā’at-i zang-dār* (repeater) : *sā’at-am khūb kār mī-kunad* (my watch goes well) ; *mu’tabar ast* (it is to be relied on) : ‘agraba (hands) ; *raqqās* (the balance wheel of a watch, or escapement) ; *dasta* (the knob and hence the figure 12 on a watch ; *vide Hand*) ; *qāb* (case) : *sā’at-zadan* or *bagħal giriftan* (wear a watch) ; *vide Clock* : *pās* (a period of 3 hours).
Watch, to, *fursat-i barā-yi raftan-i ānjā mī-jūyam* = *mutarassid hastam ki ānjā bi-ravam* : *bi-pā kas-i īnjā nayāyad* (watch that none comes here) ; *pātīdan* (m.c.) : *bi-namāz shab zinda mī-dārad* (watch and pray) :—*tā muvāzib-i harakāt-i ū bāshad* (—to watch, spy, on him) : *kishik kashīdan* (to guard) : *mutaraṣṣid-i fursat būdan* (opportunity).
Watchman, *pāsbān* or *kishik-chī* (gen.) : *dida-bān* (any look-out man posted on a high place, in a tower, etc.) : ‘asas (night-watch = *gazma*, etc. ; *vide Police, Patrol*).

¹ *Kūr* has here no meaning.

² *Multazim*, one who gives an *iltizām*. The form is *multazim* va *muta’ahhid gardīd fulān shakh agar*.

³ In Persia the women, not the men, wash clothes ; there are no *dhobis*.

⁴ Clothes are washed in a stream.

⁵ In Ar. ضائع ; in Pers. ضایع

⁶ *Tafrīt* is properly “ deficiency,” opp. to *iṛāt*, “ excess.” *Chirā dar khurdan tafrīt mī-kunī* (why do you eat too little ?).

Watchword, *ism-i shab*¹ (countersign).

Water,² *āb*, vulg. *aw*: *āb-i guvāra* (good drinking water): *āb-i mugattar* (prop. distilled water but in m.c. filtered): *āb-i ma'danī* (mineral) : *yak chakla* (or *chakka*) -*yi āb bi-dih bi-khuram* (vulg.; just give me a drop of water to drink) : *hāyāt rā āb-pāshī bi-kun* (water, i.e. sprinkle the courtyard) : *chand naʃar az bachcha hā-yi man ābyārī-yi kisht-zār mī-kurdand ki ghaʃlaq³ hāhīj-i nīdā dar dād* (some of my men were watering the fields when suddenly a voice from the unseen shouted to them) : *āb-i ravān* or -*jārī* (running water); *gandāb*; *murdāb* (stagnant): *āb-i chā'īda* and *āb i yakh* (cold water): *āb mayl bi-sifl mī-kunad* (water seeks the lowest level); *la'l-i khush āb u rang* (a ruby of fine water):

Water, to,² *āb* *dar* *dahan āmadan* (of the mouth): *ābyārī k.* (plants, by sprinkling): *tavvāra rīkhtan* (with watering pot): *āb lādan* (horse, etc.); *āb-pāshī k.* (streets, etc.). *Vide Irrigate.*

Water-carrier, *saqqā bi-zamīn khurd va mashkash pāra shud* (the water-carrier burst his 'nusuck' by falling).

Water-closet, *mabāl*: *mabraz* (rare); *ba'yūt⁴ l-khalā* (rare): *raʃta ast dast bi-āb bi-rasānad* (he has gone to 'wash his hands'; polite formula): *kinār-i āb raʃta ast* (he has gone to the W.C.; polite): *raʃta ast talab-gār-ash rā javāb bi-dihad* (vulgar = *ya'ni fužla māl-i talab-gār shavad*): *pīsh-i ussā⁵ raʃta ast* (amongst Shiah children).

Water-course, *jurda* (a small water-course): *kārīz* or *qanāt* (underground).

Watered, *mawj-dār* (of silks): *kaṣīr⁶ 'l-anhār* (well watered; of country).

Waterfall, *āb-shār-i bisyār sāf-i khūb-i az bālā-yi kūh mī-rizad* (a waterfall of pure drinking water falls from the hill).

Water-hollow. *Vide Hollow.*

Water-melon, *hinduvāna*. *Vide Date.*

Watering-place, *mashrabā*.

Water-skin. *Vide Skin.*

Water-wagtail. *Vide Wagtail.*

Water-wheel, *charkh-i dūlāb⁷* or *charkh-i gāv-gard⁸*.

Watery, *ābakī* (in m.c. also = liquid). *Vide Thin, Liquid, and Diluted.*

Wattle, *āvīz* (of turkey).

Wave, *mawj*, pl. *amwāj*: *mawj rūy bi-bāz gashītan dāshī ki*—(the wave was on the point of rolling back when—).

Wave to, *takān dādan*.

Waving, *mutamavij* (sp. of water, but also of tall grass in the wind).

Wavy, *pur-shikan* (of hair). *Vide Curly.*

Wax, *mūm*: *in sham'-hā kāʃūrī* (or *gachī*) 'st? (are these wax candles?): *khayr, az pīh* (or *pīhī*) *ast* (no, they are tallow): *lāk* (sealing-wax): *chirk* (of ears).

Wax-cloth, *mushamma'*.

Wax-works, *mujassama-yi mūmī*.

Waxen, *mūmī*: *kāʃūrī* (of candle).

Way, *rāh* or *rah*; *rāh balad nīstam* (I don't know the way): *khaylī rāh būd* (it was a long way): *az rāh u nīma rāh* (all the way): *haqq-i murūr* (right of way): *vide Road and Method*: *bi-har sūrat*; or *bi-hīch jīhat* (in any way): *har jūr ast* (in some way or other): *hīch javāb-i hast u nīst nadād*, or *hīch hā u na na-kard* (he gave no answer one way or the other): *in bā qā'ida ast* (this is the proper way): *in rasm-i sulūk nīst* (= this is not the way to treat a gentleman).

Wayfarer, *rāh-raw*, *rāh-guzar*: *mutaraddīn* or *ābirin* (passers-by in the streets). *Vide Traveller.*

Waylay, *dar kamīn nīshastan* (with evil intent): *dar bayn-i rāh girīstan* (not with evil intent).

We, *mā*; *māhā⁹* (double plural).

Weak, *nā-tavān*; *kam-zūr*; *kam-bunya*; *za-īf*: 'ājīz (helpless, etc.): *sabuk*, *kamrang* or *ābakī* (of tea): *sust* or *kam-nashā¹⁰* (of wine): *dalīl-i sust* (a weak argument): *dahan-bīn* (one that is always swayed by the last speaker): *gūshī* (one that does whatever he hears): *har kas cham-i dārad*, or *bi-chīz-i dil-bastagī dārad* (= every one has his weak point): *bīkī-i dum-ash sust ast* (easily influenced). *Vide Follow and 'Tea.'*

¹ No one is allowed out in the streets without permission from four hours after sunset. The *ismi-shab* is given to trustworthy persons only. The *Arg* has a different *ismi-shab* from the city.

² When a person drinks it is customary to say 'āfiyat bāshad'.

³ *Ussā* = *ustād* = 'Umar.

⁴ *Dūlāb* is a garden watered by a well with a Persian wheel. *Gāv-gard* is the covered place in which the well-bullock circles.

⁵ *Māyān*. Af. and Ind.

⁶ *Nashā'* P. for *nashwah* Ar., or *nashā'h* Ar. col.

Weakening, *za'if*, etc. *k.*; *az quvvat andākh-tan*; *z-uʃ-āvar būdan*.

Weakness, *za'f* or *zu'ʃ*; *nā-tavānī*; *kam-bunyagī* (of body): *sustī-yi rāy* (in mind). *Vide Inability.*

Weal, *sīhhat u suqm* (weal or woe).

Wealth, *dawlat va ḡarvat*: *tamavvul-i Ingīs-hā ma'rūf-i dunyā* 'st *zarūr bi-narvishtan nīst*—Shah's Diary (the wealth of the English is known to all the world; there is no necessity to describe it).

Wealthy, *tavāngar*; *dawlatmand*; *māl-dār*; *ghāni*; *mutamavvil*; *sāhib ḡarvat* or *dawlat*; *bā ḡarvat*: *pūl u pilla-ī ziyād dārad* (vulg.).

Wean, *bachcha rā az shīr bāz giriftand*¹ (or *buridand*) (the child was weaned).

Weaned, *az shīr girifta* or *burīda*.

Weapon, *harba* (gen.): *silāh*, pl. *asliha* (of war only); *ālat-i jang*.

Wear, *to, pūshidān* (to put on): *hār rūz yak dast libās-i tāza bar-am mī-kunam* (I wear a fresh suit every day); *gīva pā mī-kunad* (or *mī-pūshad*) (he wears rag shoes); *angushtar-i dar dast dārad* (he wears a ring); *kulāh bar sar mī-guzārad* (he wears a *kulāh*); *chirā sā'at namī-zanīd* (why don't you wear a watch?); *shamshīr bastan* (to wear a sword, etc.); *kuhna sh.* (to wear out).

Wearing, *jān-jarsā* (wearing out the life); *bunyān kan-i sabr u sukūn* (wearing out the patience).

Wearied out, *bi-jān* or *bi-sutūh āmadan* (in mind); *khasta* or *zilla shudan* (in body); *kūfta* (ditto).

Weariness, *khastagi*; *kasālat*: *māndagī* (rare in Persia); *kūftāgi*.

Wearisome, *malāl-angīz*: *malālat āvardan* (to be——); *in qissa dīgar ḡawṣala rā tang mī-kunad*.

Wearily, *khasta*; *zilla*; *kūfta*: *sīkh shuda* (stiff).

Weasel, *khazz*, Ar. *kazz*: (formerly *khazz* was a garment made of silk and wool; later one made of *kurk*).

Weather, *havā*; 'vide' Climate and Season: *imrūz havā sāf ast* (it's a fine, i.e. sunny, day); *dirūz havā pur mīh va tārik būd* (yesterday was dull); *havā gard-ālūd ast* (of dust-fog); *havā az gard u ḡhubār tīra va tār shud* (there was a violent dust

storm and it became dark): *vide Air*: *havā ihtiyāt dārad* (the weather is unpromising); *havā-shinās* (weather-wise).

Weather-cock, *bād-numā*; *murgh-i bād*.

Weave, *dar Kirmān qālī-hā-yi mumtāz mī-bāfand* (they make excellent carpets in Kerman; not *mī-sāzand*).

Weaver, *bāfanda*; *nassāj* (rare): *qālī-bāj* (carpet weaver); *shāl-bāj* (shawl weaver); *haṣir-bāj* (of mats).

Web. *Vide Spider*, Warp and Woof, and Carpet. [footed].

Webbed, *pā-yi parda-dār*; *parda-pā* (web-Wedding, *arūsī*).

Wedge, *gāz* or *mīkh* (a little triangle or anything driven in to tighten).

Wednesday, *chahār-shamba*.

Weed, 'alaf or *gīyāh-i khud-rū*: 'alaf-i harza'; *khas u khār* (brambles); *khas u khāshik* (loose brambles, chips); *salām 'alayk* (a troublesome grass; as soon as cut down it rises up and says "Here we are again").

Weed out, *to, az miyān dūr k.* or *bar chīden*.

Week, *tā yak hāfta-yi dīgar bar mī-qardad* (he will return within a week).

Weekly, *hāfta-vār*: *hāftāgi*.

Weep, *to, gīrya k.*; *zār zār gīrya k.*² (weep bitterly); *gīrīstan*, rt. *gīrī*: *marā bī-ikhiyār gīrya āmad*—Prof. S. T. (I burst into tears); *bi-hāy hāy gīrya kardan* (to weep loudly and bitterly); *ashk bārīdan* (shed tears); *nāla k.* (groan).

Weeping, *gīrya u zārī (k.)*: *ashk-bārī (k.)*.

Weevil, *sūla*.

Weigh, *vazn kardan* and *shudan* (weigh in any manner); *qand rā kashidam* (I have weighed the loaf sugar); *mīzān* or *tarāzū k.* (in scales); *qapān k.* (by steel-yard): *vide Scales*; *langar bar dāshīan* (of anchor).

Weighed, *vazn-shuda*: *qapān shuda* (by steel-yard). *Vide Scales*.

Weight, *vazn*, pl. *awzān*: *sang* (a weight for weighing); *vazn-i īn sang chīst?* (what is the weight of this stone?): *kam-farūsh*³ (one who gives short weight); *sukhan-ash dar-raw ast* (his words have weight with people); *vazn-i tamām* (good weight); *dar vazn duzdī kard* (short weight; *vide Cheat*); *pār-sang* (make weight; anything added to one part of a scale that is faulty).

¹ Gen. at 2 years of age.

² Classically *khush giristan*.

³ Most bakers, butchers and *baqqāls* systematically give short weight. They, however, frequently inscribe outside their shops *Bar kam-farūsh la'nat*= 'God's curse on him that gives short weight.'

Weighty, *girān*; *sangīn*; *vazīn* (heavy): *muhimm*, or *ahammiyyat dārad* (important).

Welcome! interj., *khush āmadīd*, *qafā āvurdīd*: *marhabā*, Ar., “welcome,” is in m.c. gen. “well-done!” : *ahlān* va *sahlān* (rare).

Welcome, adj., *mihmān-i 'aziz ast* (he's a welcome guest).

Welcome, to, *bā mahabbat pazīrā'i k.*; *bā garm-jūshī pish āmadan*.

Weld, *chakush-kārī k.*

Welfare, *salāmatī-yi hālāt rā pursīdan* or *jūyā shudan* (to ask after the———).

Well (subs.) *chāh*: *laba-yi chāh* (the raised parapet round a well): *sann-āb* (reservoir near well): *chāq*; or *tan-durust*; or *bi-salāmat* (in health).

Well, (adj. and adv.) *khüb!* *bi-ravīm* (well! let's go), or—*bār-i bi-ravīn* (*bār-i* must connect with a previous sentence; it cannot commence a paragraph): *chi-tawr magar* (well, what then?): *bāz* (well!): *khulāsa* (lit. in short): *hālat-i na-dāram* (I do not feel well); *dimāgh-ash chāq ast*, (he is in good health): *khüb shud iṭṭilā'* *bi-ū dādam* (it was well I told him); *khush-bakht* (well to do): “*Chi-tawr hastū?*”—“*Bi-du'ā yi dūstān mashghūl-am*” (“How are you?” “Quite well, thank you”); “*Ahvāl-i sharīf?*”—“*Al-hamd*” *lī'llāh du'ā-gū hastam*.

Well done! *shābāsh* (vulg.); *bah bah!* (for *bih* *bih*?): *āʃarīn'* *bar tu!* : *ahsant!*; *marhabā*: *bi-nāzam bi-in ūstādī ki imrūz bi kharj burdam* (well done me for to-day's smartness: well may I be proud of—): *Bārakā' llāh*.

Well informed, *bā iṭṭilā'*.

Well-made, *khush-tarkib* (gen.); *khush-andām* or *khush-qavāra* (of living things).

Well-mannered, *khush-ātvār*: *bā adab*.

Well to do, *zāhir-i hāl-ash dalālat bar vus'at mī-kunad* (he appears to be well to do; prosperous): *muraffa'"l-hāl*.

Well-spoken, *khush-sukhan* (or persons): *bā-mahall*, or *bi-jā gufta* (of speech).

Well-wisher, *havā-khwāh*; *khayr-khwāh*; *dū'ā-gū*.

Welt, *chunān bi-rahmāna chūb zad ki dast-am alif dā gh kashid*. Vide *Weal*.

Wen, *ghudda*.

West, *maghrīb* or *gharb*.

Westerly, *maghrībī* or *gharbī*.

Wet, *nam* (damp) subs. or adj.; *tari* and *namī* (subs.): *in kāghaz tar ast* or *nam dārad* (this paper has become wet): *ruṭubāl dārad* (is naturally damp ; of house, land, etc.): *khīsida* (soaked).

Wet, to, *āb zadan*.

Wether, *gūsfand-i khaṣī*; *qūch-i akhta*.

Whale, *hūt* (the fish that swallowed Jonah): *nahang* (shark q.v.; also alligator, etc.).

Wharf, *sakū-yi daryā*: *takhta-bandī* (jetty): *askala* Fr. (pier, jetty): *furza* (prop. harbour).

What, *ū chi-kāra-yi shūmā ast* (what is he to you, i.e., relation, friend, servant?): *ahmaq*, *agar bi-tu tarsū mī-guflānd chi mī-shud ki khud-at rā bi-mālaka andākhlī* (ass! even if they did call you a funk what was there in that to make you go and rush into peril?): *bi-mā chi!* (what's that got to do with me?): *in-rā chi kunam* (what shall I do with this?): *chi jā-yi khanda ast* (what is there to laugh at?): *chi jā-yi in sukhān ast* (why should you say such a thing?).

Whatever, *harchi* or *harchi-ki*; *ānchi*: *har ānchi*: *bi-har ṭarīq ki* (in whatever way): *mā hāzar* (whatever is present; light refreshment).

Wheat, *gandum*.

Wheel, *charkh*: *charkha* (spinning wheel): *charkh-i dūlāb* (Persian wheel; vide Water-wheel): *chambara* (nave): *parra* (spoke): *dā'ira* (felloe).

Wheel, to, *dawr khurdan* intr. (mil.). Vide Circle.

When, *kay* or *chi-vaqt?* (interr.): *chūn* or *vaqt-i ki* or *hīn-i ki* (temp.).

Whence, *az kujā?* : *az kujā ki man zīr-i jalak na-ravam* (and how does one know when one won't find oneself under the bastinado?).

Whenever, *har-vaqt ki*: *har-gāh* (in m.c. generally “if”).

Where, *kū* or *kujā* (interr.): *jāt-i ki*—*khayāl-i kujā dārī* (where do you intend to go; also where are you off to?): [*tā kujā* or *tā kay*, “how long”].

Whereas, *hāl-ān-ki*.

Wherefore, *az chi jihat?*; vide Why?: *az barā-yi in*; *az in jihat* (for this reason; vide Therefore).

Wherever, *har kujā ki*; *har jāt-i ki*.

Whet, to, *ishtiḥā angīkhtan* (the appetite). Vide Sharpen.

Whether, *yā—yā*; *chi—chi*; *khwāh—khwāh*.
Whetstone, *sang-i sāb*: *fāsān*.

Whey, *āb-i zīr-i panīr*.

Which, *kudām*¹ or *kudām yak?* (inter.): *chi?* : *ānhāt-i ki* (those which): *ānchi* (that which).

Whiff, *pūj*; *du si nafas* (or *dam* or *mik*)² *qalīgān kashīdām* (I took two or three pulls at the pipe).

While, Whilst, *dar vaqt-i ki*; *mā dām-i ki* (as long as, and also the case being so): *dar juzv* (between whiles, at the same time): *namī-tavānad zinda zinda munkir-ash bishavad* (he cannot deny it whilst³ he's alive). *Vide* Although and Time.

Whim, *vahm*; *khayāl*.

Whine, to, *giryā k.* (of a dog).

Whip, *shallāq* or *tāziyāna* (z.⁴); *qamchī* (z.) (rare).

Whipper-snapper, *du-pishkīlī* (lit. two pellets of goat's dung). *Vide* Insignificant and Dwarf.

Whirl, *charkh khurdan* (intr., of a ship in a whirlpool, etc.): *charkhāndan*, tr. *Vide* Spin.

Whirling, *pir-khurī* (spinning of top, dervishes; wheeling of birds in the sky).

Whirlpool, *gird-āb*; *varṭa*.

Whirl-wind, *gird-bād* or *lūla-bād*; *marghūla* or *bād-i marghūl*.

Whiskers, *khatt-i rīsh* (local?) (close trimmed). *Vide* Roll up.

Whiskey, *viski*.

Whisper, to, *ān sukhān rā āhistā bi-gūsh-ash guftam=ān harf rā bi-sargūshī* (or *bi-najvā*) *bi-ū guftam* (I whispered it to him): *najvā guftan khilaf-i shar' ast*:⁵ *chut chut k.*, or *fiś fiś k.* (of the noise): *chigūnāgī rā tū-yi gūsh-ash khwāndām* (I whispered to her all about it).

Whisperer, *sargūshī-gū*: *najvā-kunanda*.

Whistle,⁶ *fūtak zadan* (vulg. ; often done when watering animals): *shāfūt zadan* (with the lips): *safr* (z.) (rare) : *shūtak* (z.) or *sūt zadan* (through the fingers).

Whistling, *man shāñdām kas-i fūtak mi-*

zānād (I heard some one whistling): *viz* viz (of wind).

White, *safid* (adj.): *safida* or *safidi* (subs., white of egg): *safida-yi chashm* (—of the eye): *rīsh-ash jaw gandum* (or *filfil namakī*) *ast* (his beard is grizzled).

Whiteness, *safidī*.

White-wash, to, *āhak z.*; *safid k.*

Whitlow, *gaz-dumak*;⁷ *gazhdumak*.

Who, *ki*, pl. *kudām kas-hā*, and vulg. *ki-hā?* : *kīst?* (who is it?): for "who's there?" *Vide* Door.

Whoever, *har ki*—; *har ān ki*—; *har kas-i ki*—: *kas-i ki*—(he who—).

Whole, *hama*; *agar mayl dārī hama rā* (or *tamām-ash rā*) *bi-gīr* (take the whole if you like): *shish-dāng*⁸ (the whole of a thing): *Vide* All.

Wholesale, *bār-farūsh* and *tamām-farūsh* (wholesale dealer): *jumla-farūsh*; *kullī farūsh*.

Wholesome, *sālim* (of climate): *guvāra* (of food or water). *Vide* Digestible.

Wholly, *bi-kullī*; *mutlaqān*; *tamāmān*: *rū-yi ham rafta* (on the whole, on an average).

Whooping-cough, *siyāh-surfa*.

Whore, *qahba*⁹; *fāhisha* (a polite term): *kusū* (vulgar).

Whore, to, *kus dādan* (crude; of a woman): *zinā dādan* (of woman, and *zinā kardan* of man): *jinda-bāzī k.* (of man): *qahbagī k.* (of woman). *Vide* Adultery and Fornication.

Whoremonger, *jinda-bāz*: *zanaka-bāz* (local).

Whose, *māl-i ki?*; *kirā* (dat. of *ki*; 'to whom?'): *az ān-i ki?*; *az ki ast?*

Why, *chirā?* (and affir.= "of course"): *bi-chi jihat?*; *vāsa-yi chi?* (vulg.): *chūn u chirā* (subs. the why and the wherefore): *chigūnāgī-yi hāl* (the why of, or the circumstances of the case). *Vide* Cause.

Wick, *fatīla*.

Wicked, *sharīr* (for Ar. *shirrīr*) (naughty, mischievous etc.): *khabis* (evil; a stronger word than *sharīr*); *bad* (bad); *nā-durust* (also blackguard in a joking sense): *bad-*

¹ Amongst the Afghans *kudām* is also an indefinite pronoun=Hindus. *ko, i.*

² From *makidan*.

³ Note the reduplication to signify continuation.

⁴ Supposed anciently to be made of fine wire.

⁵ Still even *mujtahids*, whisper.

⁶ Whistling is considered indecorous by Muslims.

⁷ Said to be caused by working during the 'īd-i *ghadīr*, 'Alī's festival.

⁸ Shish vulg. for *shash*. Land, houses, etc., are divided into six imaginary parts or *dāng*; therefore *chahār-dāng* would equal $\frac{1}{4}$ or $\frac{1}{3}$ of anything. *Tū-yi shish dāng-rafta ast* (= "he's quite drunk").

⁹ From an Arabic root signifying "to cough."

zāt (gen. of children or servants, also applied jokingly). *Vide* Rogue.

Wickedness, *bādī* (badness); *bad-zātī*; *sharārat* (mischief, etc.): *khabāsat*: *sū** (opp. to *husn**, in compounds, as *sū-i hāzīm* indigestion).

Wicker-work, *sabād-bāfī*: *gīra-sāzī* (local).

Wide, *pahn* or *pur-pahnā* (k.): 'arīz (k.): *farākh* or *gushād* (k.) (wide or loose, of clothes): *pārcha-i pur-pahnā-tar*¹ (or 'arīz-tar) *az īn mī-khyāham*: *dahan-ash bisyār farākh ast* (he opens his mouth wide; asks too much).

Wide-awake, *chashm-bāz* (lit and fig.; opp. to *chashm-dūkhī*): *chashm u gūsh-ash hamīsha bāz mī-dārad* (fig.).

Widen, to, *vus'at dādan* (of a road, etc., but sp. applied to business): 'arīz k.

Widow, *bīva*, opp. to *shawhar-dār*; *zan-i bīshawhar*: *arāmil* (pl. of Ar. *armala*; but the sing. is not used in Persian).

Widower, *zan-murda*; *bīva* (widow; in m.c. incorrectly used for widower also).

Widowhood, *bīvagī*.

Width, *pahnā*; 'arz : *farākhī* and *gushādagī* (width or looseness, of clothes, a cap, etc.): 'arz² (adv. in width).

Wield, to, *gardāndan* (of sword or pen).

Wieldy, *bāb-i dast*.

Wife,³ *zan* (also woman q.v.); *zan-i 'aqdī* (married by *nikāh*); *ham-khwāba*: *sīgha* (a temporary wife married by *mut'ah*): *chand andarūn dārad!* vulg. (how many wives has he?): *'iyāl* (prop. family): *hū* (rival or co-wife q. v.): *zan-i buzurg* (chief wife): *zan u shawhar* (man and wife): *bīzanī girifstan* (to take to wife).

Wig, *mū-yi 'amatī*; *mū-yi 'ivazī*: 'araq-chīn-i *mū-dār* (gen. for scald-headed children).

Wild, *dashtī*; *sahrātī*; *vahshī*: *bulbul ast mī-khyānad?* *Nakhayr māl-i darakht ast*⁴ (is it the cage-bulbul that is singing? No it's some wild bird).

Wild-beasts, *vhūsh* (in pl. only, but *bāgh-i vahsh* = Zoo).

Wilderness, *biyābān* (does not now mean one without water): *dasht u biyābān*: *biyābān-i laqq u daqq* (howling wilderness).

Wildness, *vahshī būdan*.

Wile, *rang* (*zadan*); *hīla* (k.); *makr.* (k.): *kayd* (k.). *Vide* Deceit, Artifice, Trick.

Wilful, *khud-sar*; *khud-ra'yī*.

Wilfully, *qasdān*; *amdān*; *dīda u dānistā*.

Wiliness, *ziringī*. *Vide* Wile.

Will (subs.) *ikhtiyyār*; *man bī-in zūdī bī-khwāhish-i khud 'arūsī na-khwāham kard magar zūr bāshad* (I won't of my own will marry so soon unless I am obliged): *nashiyat* (of God): *vasiyyat-nāma* (testament): *karhān*; or 'alā 'r-raghm (against one's will).

Will, to, *vide* Desire: *vasiyyat* k. (to bequeath): *īn qadr qavī 'st ki yak dāfa'a dīdī turā zamin zad* (he's so strong that one day you may see that he will throw you on the ground): *bāyad dar raft, shāyad tufang rā bi-ṭaraj-i man darāz kard*⁵ *an-dākht* (I must clear out of this, or perhaps he'll point the gun and fire at me): *har ki dil-ash bi-khwāhad mulk rā-bi-ğirad*—Prof. S T. (let who will rule, I care not).

William, *Giliyūm*.

Willing, *rāzī*: *khwāhī na-khyāhī*; or *tawān va karhān* (nolens volens): *agar Khudā bī-khwāhad* (D.V.).

Willingly, *bi-chashm!* (interj.): *az dil u jān; galbān; bā-mayl-i tamām; bā ragħbat-i tamām*.

Willingness, *mayl*; *raġħbat*; *riżāyat*.

Will-o-the wisp, *fānūs-i shaytān*.

Willow, *bīd*; *bīd-i majnūn* (weeping willow); *bīd-i mishk* (Egyptian willow).

Wily, *pur makr*; *bā tazvīr*, etc., etc. (cheating others): *ziring* (not to be tricked).

Vide Artful, Tricky, Deceitful, Clever.

Win, *ghālib sh.* (rare); *ki burd?* or *kī bāzī rā burd?* (which won?): *jilaw āmadan* (in a race).

Wince, *hul kh.* (corrup. of *hawl*): *tākān kh.* *Vide* Flinch.

Wind, to, *kūk k.* (a watch, etc.; tune an instrument): *tābīdan* (also to twist); *dawr gardāndan*; *pīchēdan*: *az pā-yi īn kūh pīchēda mī-ravad* (winds along the foot of the hill): *hisāb pardākhātan* (wind up an

¹ Note the formation of this adjective and its comparative.

² An old lady will sometimes go through the form of *mut'ah* with the infant son of a head servant so that the father may be *mahrām* to her. A Muslim may have four lawful (Pers. 'aqdī and Ar. *mankūha*) wives, and as many concubine slaves as he pleases. The Shi'as do not count a *sīgha* wife amongst the four lawful wives. As a wife, a virgin is preferred, but a divorcee is preferred to a widow: the former can be reproached: the latter may draw unfavourable comparisons.

³ Vulg. for *murgh-i dar darakht ast* or *chiz-i dar darakht*.

⁴ Note this m.c. use of the Pret. for the Fut.: *dīda* = *mī-bini* for *shāyad bi-bini*.

estate): *dast-gāh-i tijārat var-chīd* (he wound up his business)

Wind, *bād*: [*havā*¹ ‘air’]: *rīh* or *bād* (vulg. *gūz*) (flatulence): *samūm* (hot wind): *chi taur bi-bād mi-ravad* (how he swaggers): *chi taur bād mī-zanad* (how he boasts): *du asp-i chālāk-i ki dar raftan az bād sabqat mī-giriştand*—Prof. S. T.: *bād az jilaw ast* (it's a head wind): *vaqlī ki īn bād dar hayajān ast* (when this wind prevails—): *bād-i murād* (favourable wind): *bālā-yi bād* (up wind): *pusht-i bād* or *zir-i bād* (down wind). *Vide Windward.*

Windfall, *pūl-i havā-i* and *bād-āvurd* (of money only): *īn muft dast-am āmad*: *rīkhta* (of fruit).

Winding-sheet, *kafan*.

Windmill, *āsyā-bād* (for *āsiyā-yi bādī*): *firfirā* (toy; of paper: also a spinning top).

Window, *pinjra* (lattice): *urusī* (with stained glass, opening down to the ground): *darīcha*: *dast-andāz* (a railing; a window ledge): *kūcha-numā* (adj., giving on to a street; of a window): *rawzan* (light-hole): *ghurfa* (a ladies' peep-hole, overhooking a reception-room).

Windpipe, *hanjara*: *qarnāt* (m.c. only): *nāy* or *nāy-i gulū*.

Windward, *havā-rukh*: *sīna bi-bād dādan* (to fly a hawk into the wind). *Vide Wind.*

Windy, *pur-bād*: *pur bād u khāk* (of a day).

Wind-gall, *asp rawghan āvurda ast*.

Wine,² *sharāb*; *khamr*; *may*; *bāda*; *shira*: *may-gūn* (wine-coloured): *vide Wolf*: *sharāb-i kafsh kuhna*³ (a facetious term for bad wine): *nasha⁴ bi-sar-i man gul karda ast* (the wine has slightly gone to my head): *vide Drunk*: *nāb* or *khālis* (pure, of wine): *sharāb-i talkh* (strong wine): *sharāb-i tāhūr* (of Paradise): *sharāb kashidān* (to make wine): *piyāla z.* (drink wine). *Vide Strong.*

Wine-press, *shira-khāna*.

Wine-shop, *may-khāna*; *sharāb-khāna*.

Wing, *bāl* (also feather): *bāzū*; *janāh*, pl.

ajniha, Ar. (rare); *shāh-par-i tūlī rā bi-chīn* ‘cut the parrot's wing’; *vide Feather*: *janāh* (of army); *maymana* (right wing of an army) and *maysara* (left wing): *rū-yi havā* (when flying; on the wing): *dar parvāz* or *dar tayarān* (passing away in flight).

Winged, *bāl-dār*.

Wink, *kirishma* (of a coquette only): *ū marā chashmak zad* (he gave me a wink; by closing either one or both eyes): *ū gūshayi chashm bi-man khwābānīd* (he gave me an Irish wink; by imperceptibly moving an eyelid): *pilk z.* (to flinch); *bi-yak pilk zadan* (in the twinkling of an eye).

Winner, *bāzī rā ū burda* (he is the winner).

Winnow, *bi-bād dādan*; *ābshīn k.*

Winnowing-fork, *shāna*.

Winter, *zamistān*; *sarma* (vulg.).

Winter-quarters, *qishlāq*. *Vide Summer, and Migrate.*

Wintry, *zamistānī*.

Wipe, to, *pāk k.*: *khushkānīdan* (to dry). *Vide Erase, Efface.*

Wire, *sīm*:⁵ *maftūl* (twisted wire-rope; hence rigging of a ship): *sīm-i talgrāfi* or *sīm-i bargī* (telegraph).

Wisdom, *dānātī*; *dānish*; *khirad*.

Wisdom-tooth, *dandān-i aql*. *Vide Dotage.*

Wise, *dānā*; and *dānishmand*; and *khiradmand* P.: ‘*āqīl*, Ar. (also intelligent). *Vide Manner.*

Wish, *khwāhish*; *murād*: *ikhtiyār bā shumā ast* (as you wish). *Vide Desire, Object.*

Wish, to, *khwāstan*, rt. *khwāh*; *mayl-i ziyyād dāshīan*: *agar dil-at bi-khwāhad* (if you wish): *mī-khwāhand īn-jā bi-mānand* (they want to stay here). *Vide Will.*

Wisher, *tālib* (desiring): *khayr-khwāh* (well-wisher).

Wishful, *mushtāq*; *khwāhān*. *Vide Desirous.*

Wit, *latīja-gū* or *bazla-gū* (a wit; person): *khush-mazagi*; or *latīja-gū-i*; or *bāzla-gū-i* (pleasantry).

¹ In India *havā* is used also for wind.

² As a rule Persian Muslims that habitually drink wine, abandon it during *Ramazān*. Others will, after a family death, abstain from it till three Fridays have elapsed.

It is a Persian custom to take with *'araq* a little orange, lemon, or pickle, and with red wine a lump of sugar or some sweetmeat.

Wine is generally sold by Jews, and sometimes by Zardushtis. In the Arabian Nights it is Christians who sell it.

³ *Kafsh-kuhna* no izafat.

⁴ For. Ar. *شَسْ* *nash'a* (coll.).

⁵ *Sīm* in old Persian and still in Indian, means ‘silver’; but *sīm u zar* m.c., “silver and gold; money.”

Wits, 'aql rā gum k. (lose one's wits, become mad or lose one's head).

Witch, aśhira; zan-i jādū-gar.

Witchcraft, jādū; sihr.

With, hampā, vulg. for ham-rāh (in company with); ma'; bā: bi; az (of instrument).

Withdraw, kinār rajtan, intr. (from table, etc.): bāz or pas or vāpas girifstan, tr. (to take back): pas kashidan (the head from a window, etc.): mustaridd burdan (of things, but—kardan for opinion, vote, etc.). *Vide Retreat.*

Wither, pazhmurda shudan (from heat or cold; of flowers and also of people): khushk shudan (to die; of plants).

Withers, sar-i kitf.

Withhold, bāz dāshitan; *vide Restrain*: ummid dāram dar īn rūz-i tangī iānat-i khud rū az man mužayaqa na-kunī or dāriḡ na-dārī¹ (I hope you won't withhold your help in my present distress): jān-i khud rā az shumā darīgh na-khwāham dāshī² (I will not spare even my life in serving you). [Inside.

Within, dākhil; darūn; andarūn. *Vide In*, Without, bī; or bi-dūn; or bi-ghayr (prep.): bīrūn; or khārij (adv.; outside): man namā-ravam tā ān ki shumā hamrāh-i man na-yāyid or bi-yāyid³ (I won't go unless you accompany me): bi-ū iktiyāj-i na-dārim (we can do without him).

Withstand, istādagī k.; —tāb-i muqāvamat kujā ārand? (they can never withstand him). *Vide Repulse.*

Witness, gavāh (rare); shāhid, pl. shuhūd: shuhūd iqāmat k (produce witnesses): shahādat dādan (to bear witness); *vide*

Evidence: shunīda kay buvad mānand-i dīda?: shāhid-i 'aynī or shāhid-i bi-'ayn (eye-witness).

Witticisms, maskharagī-hā; rīsh-khandagī-hā. Witty, laṭīf; zanī; javāb-i khush-maza⁴-i dād (he returned a witty answer).

Wizard, jādū-gar; sāhir; aſſūn-gar (male only).

Woe; *vide Grief*: vāy bar man (woe is me). *Vide Weal.*

Wolf, gurg: [sag-gurg, a mixture of wine and 'araq]: gurg-i ādam-khyār (a ravenous wolf). gurg dar libās-i mīsh (wolf in sheep's clothing): havāyi gurg u mīsh (twilight of morning or evening): sim' (the offspring of a female hyena and a male wolf).

Woman,* zan; or za'iſa: kad-bānū (a housewife; or woman who manages well) : agar imshab 'aysh-i har du rā 'azā na-kardam⁵ dar dunyā zan nīstam—Prof. S. T. (if I don't this evening change the joy of both into mourning, I'm no woman): ay pati-yāra bi-raw, gum haw ("get out, you horror;" said to a wicked woman; *vide Beldame*): tā'iſa-yi nīsvān⁶ (pl., women; the sex): pīr-i zāl or pīr-i zana and 'ajūza (old woman): zan-i mankuha (lawfully married by nikāh; *vide note to Wife*): mashshāta (tire-woman; *vide Maid*): zan-i zāhū (a woman in child-bed). *Vide Deficient.*

Womanly, zanāna (belonging to woman): zan-sīfat (effeminate).

Womb, zīhdān: bachcha-dān (vulg.); riḥm Per. for Ar. rahm.

Wonder, ta'ajjub (k.): jā-yi 'ajab nīst (it's no wonder). *Vide Miracle and Wonderful.*

Wonder, to, muta'ajjib būdan; hayrat-zada sh.; muta'ayyir sh.: māt-am burd (I wondered).

Wonderful, 'ajīb; qharīb: ma'raka ast (he's a wonder); ma'raka mī-kunad (he does wonders).

Wont, *vide Custom*: tu nīz mī-rī,⁷—na? vulg. (you'll go too—won't you?): mu'tad (accustomed to).

Wood, hāzum or hima (brushwood, etc., for burning): chūb (gen.): jangal or bisha (forest). *Vide Brushwood.*

¹ Na-dārī or na-khwāhī dāshī. *Vide note 2 below.*

² Or nami-dāram, but not na-dāram. *Vide note 1 above.*

³ Na-yāyid or bi-yāyid: the meaning is the same, but the intonation in speaking differs: better tā shumā na-yāyid man nami-ravam.

⁴ Women are deficient in sense (nāqis⁸"l·aql) but possess an extraordinary degree of cunning and many are the tales that illustrate this.

It is related that the Prophet said, 'I stood at the gate of Paradise and saw that most of its inmates were the poor: I stood at the gate of Hell and most of its inmates were women.'

When in doubt a Muslim may consult his wife and act exactly contrary to her advice.

⁵ Note Pret. assuming the completion of the condition: bi-kunam might be substituted.

⁶ Nīswān, nīsū and nīswat Ar. pl. "women"; no singular of this word.

⁷ Mī-rī, vulg. for mī-ravī.

Woodcock, *yalva-qūshī*, T.: *murgh-i zīrak* (Shiraz): *chullūq*, T.

Wood-cutter, *hīma-shikan* (with axe): *hīma-bur* (with saw). *Vide* Woodman.

Wooden, *chūbī*; *az chūb*.

Woodlouse, *khar-i khākī*.

Woodman, 'allāf (seller of wood and grass): *hīzum-kash* (that collects and sells fire-wood): *khār-kash* (sells brushwood). *Vide* Wood-cutter.

Wood-pecker, *dār-kūb*; *darakht-kut-kun*; *dār-muk*; *dār-kutān*.

Woof, *pūd*. *Vide* Warp and Woollen.

Wool,¹ *pashm*. *Vide* Hair

Wool-gathering, *shutur mī-charānād*.

Woollen, *pashmī*: *pashm andar pashm* (of a carpet; i.e. web and woof, both woollen).

Word, *sukhun*; *kalima*; *kalām*; *lafz*, pl. *aljāz*: *vide* Promise and Speech: *takya-yi kalām* (a particular word always used by a person; a trick of speech): *bad-qawl shudan* or *khulj-i va'da k.* (to break one's word; *vide* Promise): *az harf-i khud hargiz bar namī-gardam* (I never go back on my word): *vide* In Short: *bi-'ibāratīn ukhra* (in other words): *lafz bi-lafz* or *kalima bi-kalima* (word by word).

Wordy, *pur-harf*; *laffāz*.

Work, *kār*; *kār u bār*; *shughl*: *taṣīf* (composition, also compilation): [*taṣnīf*, pl. *taṣ-nījāt* (but in m.c. generally a song by a *lūhī* or a topical song)]: *yak rūz kār dārad* (it's the work of one day only): *kār-ash khwābīda ast* (his work, or business has stopped): *in qālī khwābīda ast* (work on this carpet has ceased): *dast bi-kār sh.* (to set to work).

Works, *charkhā-yi*² *sā'at* (of watch): *kul-liyyāt* (collected works of an author): *diwān* (the collected poetical works only): *khay-rāt* or *mabarrāt* (good works): *shānīyi-i a'māl* (evil deeds): *husn-i 'amal* (acting well; as opposed to *sū'i* 'amal).

Work, to, *mīhnat kashīdān*; *kār k.*

Workman, *kār-kun*: *muzdūr* or *ājīr* or '*amala*'³ (hired—): *kārigar* (skilled—); *vide* Master.

Workmanship, *sākht*: *san'at-kārī* (fine work-

manship): *kanda-kārī u munabbat-kārī shāhid bar mahārat-i shān ast* (their carvings display admirable workmanship): *ustādī*.

Workshop, *kār-khāna*; [*kār-gāh* is a frame for *qullāb-dūzī* 'wool-work', or *yarāq-bāfi*, 'gold and silver embroidery']: *dast-gāh* (workshop and plant).

World, *ālam*; *dunyā*: *dunyā u ākhirat* (this world and the next): *jahān*: *agar īn marhamat-i bi-farmāyīd ānrā sa'ādat-i har du jahān*⁴ *khvāham pindāshīt*: *dar tamām-i rū-yi zamin* (in the whole world = *dar tamām-i āfāq*): *Kirmān jāz-i nīst ki dastras bāshad* (= Kerman is altogether out of the world, out of the way): *insān az 'adam bi-vujūd āmad* (man came into the world from non-existence): *man bā ū hīch sar u kār-i na-dāram, abad*⁵ (I've nothing in the world to do with him): *ū rū-yi kār āmada ast* (he's rising in the world): *ū az daraja-yi i'tibār sāqīt shuda ast* (he's down in the world): '*ālam-i ghayb* (the invisible world).

Worldly, *dunyā-dūst* (of people): *dunyavī* (of things): *lahv u la'b* (worldly amusement): '*ilm-i rasmī* (worldly knowledge). *Vide* Designing and Ambitious.

World-wide, *ma'rūf-i dunyā*.

Worm, *kirm* (also insect, etc.): *kharātīn* (prop. Ar. pl.; Pers. pl. *kharātīn-ha*) (earthworm); *kirm-i shab-tāb* (glow-worm): *kirm-pīla* (silk-worm): "A worm disclosed the death of Solomon by eating through the staff on which his corpse leaned" (*kirm-i marg-i Sulaymān rā bi-vāsīta-yi khurdan-i 'asā-i ki na'sh-i*⁶ *ū bar ān takya mī-dād āshakār kard*): *pīch* (of a screw); *kirm-i kitāb ast* (a book-worm, met.); *kirm-i kār* (very industrious): *kadū-dāna* or *tukhm-i kadū* (tape-worm): *kirm* (thread-worm). *Vide* Tape-worm and Guinea-worm.

Worm-eaten, *kirm-zada*; *kirm-khurda*.

Worn, *mundaris* (worn out (gen.)): *sābīda* (of stones, metals): *musta'mal* (used): *khasta shudam, bī-dast u pā shudam* (I'm just worn out). *Vide* Handled and Weary.

¹ Clothes of wool, specially of camel wool, are *mubārak*. Though silk is forbidden, a Muslim can pray in an '*abā* made of a mixture of silk and wool.

² In India *purza*, "works or small bits of machinery."

³ '*Amala* Ar. pl. of '*āmīl* is, in Persian m.c., used as a singular.

⁴ Both worlds, i.e., this world and the next.

⁵ When Solomon died he remained standing for a year, leaning on his staff, while the *Jinn* thinking their master still alive continued their appointed tasks.

Worse, bad-tar ; batar : *bālā-tar az siyāh rang-i nīst* (what is worse than misfortune?; things cannot be worse): *badā bi-hāl-i shumā* (so much the worse for you).

Worship, to, parastish k. : *'ibādat k. : shīṣṭa būdan* (meta.): vide Prostration: *'ibādat-khāna* (place of worship): [*siṣda-gāh* the block of holy earth for the forehead; used by Shi'as at prayers].

Worshipper, parastanda ; parastish-kunanda : —parast (in compounds).

Worth. Vide Value, Price, Merit, etc.

Worth, to be, arzidān ; qīmat dāsh̄tan : *mu'ādil būdan* (to be equivalent to): *bi-zahmat-ash namī-arzad* (it's not worth the trouble).

Worthless, bī-kāra : bī-qābiliyyat or bī-masraf (of men or of things): *pūch : az kār uṣtāda ast* (become useless): *muṣṭ (gratis, for nothing)*.

Worthlessness, 'adam-i hunar (of people); *bī-'ūrzaqī* or *bī-kiṣāyatī* (of people).

Worthy, sazāvār ; mustaḥiqq ; qābil ; sazā ; shāyista ; lāyiq-i ān qadr mihrānī nīstam :¹ lāyiq-i nīsh-i man ast? (=I could not do this).

Would that, kāsh, or ay kāsh, or kāshkī (or —kī).

Wound, zakhm (k.) ; jarāḥat : *zakhm-i kārī*, or *zakhm-i muhlīk*, or *zakhm-i munkar* (z.) (mortal wound): *zakhm bakhya k.* (to stitch up a wound): *jā-yi zakhm-am chi bad dard mī-kunad gūyā ki kārd-ash mī-zanand* (how my wound pains; it feels as though a knife were being put into it).

Wounded, zakhdār (k.) ; majrūh (k.) : *pāra-i az sarbāz-hā-yi mā zakhm bar dāsh-tand* or *khurdand*: *majrūhīn va maqtūlīn* (=killed and wounded).

Woven, bāfta ; mansūj.

Wrangler, mujādil ; nizā'-dūst.

Wrangling, jidāl ; or jahl vulg. : *ān du hamīsha dast u pā-yi ham dīgar rā mī-jāvand*, those two are always wrangling).

Wrap, to, malfūj k. ; vide Roll up ; khud rā dar 'abā pīchīd : *ū ki dar band-i kār-i khud-ash ast* (Oh, he is wrapped up in his own affairs).

Wrath, ghazab (k.) ; qahr (k.) : *dīr-ghazab* (slow to—).

Wreak, to, vide Vengeance.

Wreath, tāj-i gul.

Wrecked, to be, shikastan, rt. shikan : jahāz talaj shud:² ḡharq shud (sank) : bi-kūh khurd (struck a rock).

Wrench off, bar kandan.

Wrestle, to, kushṭi girīstan ; muṣāra'at k. (rare) ; du-lashma³ shudan (to struggle together without either part getting a proper grip): dast u bāzū shudānd, or bi-ham dar-āvīktand (they seized hold of each other) : bi-kushṭi andākhtan (caus.).

Wrestler, pahlavān (proff.) ; kushṭi-gar or kushṭi-gīr.

Wrestling, kushṭi-gari ; kushṭi girīstan.

Wretch, shaqī ; manhūs ; haqīr. Vide Writhe

Wretched, qham-zada ; (sorrow-sticken) : dar hālat-i zīshī or—zabūn ; maslūk (stricken).

Wretchedly, bā-khwārī. Vide Wander.

Wriggle, to, pīchīdan (writhe) : qirr d. (of the buttocks, in dancing or walking). Vide Coquetry, Walk.

Wring, to, īn rā qāyim bi-chilān or bi-fishār (wring out the water from this): *ka/ mālīdan⁴* (to 'wring' the hands from grief).

Wrinkle, shikanj (fold, wrinkle) : chīn (on forehead or on cloth).

Wrinkle, to, chīn jabīn na-shaw (don't wrinkle up your forehead).

Wrinkled, chīn-dār ; pur-chin ; chīn chīn ; vide Crumpled : shikan-i rukhēār or rukh-sār-i pur shikan (a wrinkled face).

Wrist, band-i dast ; sū'id ; much-i dast vulg. : much-pīch (wrist-band).

Write, navishtan, rt. navīs ; nigāshstan, rt. nigār ; [but nigārīsh dādān, paint, adorn] ; tasvīd k. ; tahrīr k. : bi-binam bi-khūbī-yi shumā mī-tavānām bi-navīsam : gabī k. or qalam-band k. (record in writing). Vide Compose.

Writer, navīsanda or rāqim : kātib (scribe) : mirzā or mīrzā and muharrir (clerk) : mugannīf (composer) : khush-navīs (calligraphist) : adīb-i arīb va labīb (a good writer). Vide Author.

Writhe, vaqī-i ki īn khabar bi-ān mal'ūn rasīd miṣl-i mār-gazīda bi-khud⁵ pīchīd— Prof. S. T. (when that wretch heard this, he writhed through vexation like one bitten by a snake) : pīch u tāb khurdan.

Writing, khatt (hand-writing) : tahrīr (also style) : qalam-i jaṭī (large bold writing) : qalam-i khafīf, or khatt-i rīza (small writ-

¹ This has either a subjective or objective application.

² In India *tabāh shud* might be substituted, but in Persia *tabāh* is only used for persons, etc.

³ Lashm P., "smooth-bodied."

⁴ Classically *sūdan*.

⁵ Or *bar khud*.

ing): *khatt-i chalīpā* (slanting writing¹ written crossways across the paper or on the margins; prop. used only to inferiors): *khatt-i rīza va khafī* (fine and small): *naskh* (Ar. hand): *nasta'līq* (Pers. hand): *shikasta* (a difficult running hand): *tahrir*² adv. (in writing).

Writings, *navishtajāt* (records): *kalām* (of author).

Written, *navishta*; *marqūm*; *maktūb*.

Wrong, *zulm*; or *sadma* (iniquity); vide Tyranny: *shumātukhm-i ghalaī* (or *az qism-i dīgar*) *āvardād* (you have brought the wrong kind of seed): *sahvān kālīd-i 'ivāzī bi-quṣl andākhtam* (I tried the wrong key by mistake): *hama dar haqq-i man bad-khayālī karda and, hālā nishān-i shān mī-dihām ki chand-marda hallāj-am* (they have all formed a wrong idea of me; I'll now show them what I'm made of). Vide Error.

Wrong-headed, *bad-ra³y*.

Wrought, *chakush-karda* (of iron, etc.; opp. to *rīkhta*).

Wry, *kaj*; *kaj u kūj* (stronger than former): *yak var*: *dahan kaj k.* (to make a wry face).

Y

Yard, *gaz* and *vār* (the Persian ell of about 40 inches); *zirā* or *arj* or *dast* (from the elbow to the tip of the middle finger, i.e. about 20 inches), vide Courtyard. Vulgarly *zar* is used for *gaz*.

Yaw, to, *yak-bara raftan* (of horse). Vide Bore.

Yawn, *khamyāza* (*kashīdan*) (to yawn and stretch oneself, or to yawn); *guvāf k.* (vulg.) and *dahan darrā k.* (to yawn): "There is a tradition that Muhammad said God loves sneezing but hates yawning:—'As for yawning it is of the Devil. Verily when any one yawns and opens his mouth the Devil laughs. Let a yawner, if he cannot suppress the yawn, cover his mouth with the back of his left hand'" (*dar hadīs āmada ki² Muham-mad farīda ast² Khudā 'atsa rā³ dūst mī-dārad valī az khamyāza nafrat mī-kunad*

zirā khamyāza az Shaytān ast. Har āina har vaqt kasī khamyāza bi-kashad va dahan-ash rā bāz kunad Iblīs mī-khandad li-hāza hargāh shakhī na-tavānād. dājī-i khamyāza kashīdan rā³ kunad bihtar ān ast dahan-i khwīsh rā bā pusht-i dast-i chap-i khud bi-pūshānād.

Yazdagird, *Yazdgird* (name of the last Zardushti king; of the Sassanian line).

Year, *sāl*: *sana*; *dah sāl dārad=dah sāla* ast (he is ten years old): *az yak sāl ziyādar-tar mī-kashad* (it will take longer than a year): *sar-i sāl mī-āyam* (I'll come at the end of this year): *sālhā-yi sāl* (long years): *imsāl* (this year): *pār-sāl* (last year): *pirār-sāl* (the year before last): *sāl-i āyanda* or *sāl-i dīgar* (next year): *sāl-i kabīsa* (leap year; Muslim): *dar avval sālāgi* (in his first year). The Turks have a cycle of 12 solar years, each known by the name of an animal. In Persian official documents and bonds, etc., the Turki year and the old Persian solar year are mentioned as well as the Muslim lunar year; thus *yawm-i Panj-shāmba pānzda-hum-i Muḥarram¹'l-harām sana-yi 1490 hijrī muṭābiq-i 14 Isfand-i māh-i Jalālī, sāl-i yūnt İl-i Turki.*

Yearling, *yak-sāla*.

Yearly, *sāliyāna*; or *sanavī* (adj.): *sāl bi-sāl* (year by year): *har-sāl* (every year).

Yearn for, to, *dil-ash barā-yi didan-i pisar jūsh mī-khurad* or *mī-tapad*.

Yeast, *khamīr* or *khamīr-māya* (for bread): [*māya* = dough]: *panīr-māya* or *māya-panīr* (rennet for cheese).

Yell, *gharīv k.*; *ṣayha kashīdan*: *jīr z.* (of a beaten boy).

Yellow, *zard* (also pale from sickness or fear); *rang-i shakarī* (light yellow like sugar-candy): *rang-i shīr shakarī* (white and shakarī-yellow, mixed in threads, as in pepper and salt or *filfil-namakī*): *ān zard mī-numāyad* (that looks, shows, yellow): *zardī*, subs.; [*zarda*, yolk of an egg].

Yellowish, *bi-zardī māyīl*.

Yellowness, *zardī* (also = paleness from sickness).

¹ The writing paper is generally folded with a double margin, that on the right-hand being broad. The centre of the paper is first filled with writing, the paper is then turned upside down and the margins (the broad one first) written on crossways or slanting. Letters sent to big people should not have the margins written on.

² Note the omission of *ki* after *ast* to avoid a repetition of the same sound.

³ Note the *rā*.

Yemen, Yaman.

Yes, *bale* or *balī*; *ārī*; *na'am* (rare); *bi-* *chashm* (to superiors, signifying obedience).

Yesterday, *dīrūz*: *parī-ruz* (day before yesterday): *pas parī-rūz* (the day before the day-before-yesterday, three days ago).

Yesternight, *dīshab*; *dūsh* (gen. in poetry); *shab-i guzashta*: *parī-shab* (two nights ago; i.e. *imshab*, *dīshab* va *parī-shab*): *pas parī-shab* (four nights ago).

Yet, *hanūz*; *tā kunūn* (till now): *ammā* (but): *balki* ("moreover, rather, nay"; in m.c., also "perhaps").

Yezd, *Yazd rā Dār* 'l-'ibād *mī-gūyand*.

Yoke (oxen), *yūgh* or *jūgh*.

Yoke, to, *juft bastan* (of cattle; or of a pair in a carriage).

Yolk (of egg), *zarda-yi tukhm*.

You, *shumā*; pl. *shumāhā*: *bi-tān* (to you).

Your, Yours, *māl-i shumā*; *az shumā*; *az ān-i shumā*: *bar sabil-i 'ajala az mukhlis-i shumā* (= 'yours in haste,' at the end of a letter): *sukhan bisyār u fursat kam u mukhāṭab nā-padid* (at the end of a letter): *khud-i shumā* (yourself) or *shumā khud*.

Young, *bachcha* (subs.): *javān* (16 to 40 years); but *tāza-jāvān* = just about 16: *shaykh u shāb*; or *pīr u burnā*; or *buzurg u kūchak* (young and old): *ū naw-javān ast* (he's quite a youth, i.e., about 16): *ū javān-marg shud* (he died in youth): *jāhil* (vulg. for young). *Vide* Youth, Youthful, Boy, and Child.

Youth, *javān* (a youth): *javānak-i 'st* (he's a mere boy): *ayyām-i javānī*; or *javānī*; or *shabāb* (time of youth): *shākh-i gul-i nastaran-ash khizān ast* (her youth and beauty are gone).

Youthful, *tāza-'umr*: *javān u jāhil*: *kam-tajriba* (lit. of small experience). *Vide* Young

Youthfulness, *bī-tajribāgī*: *jahālat vulg.*: *kam-'umrī*.

Z

Zacharia, *Zakariyya*.

Zal, *Zāl*

Zanzibar, *Zangbār*; [*zangi*, a man of Zanzibar, a negro].

Zeal, *sar-garmī*: *ū bi-dil-garmī* (or *bā ghayrat-i tamām*) *kār mī-kunad*: *husn-i irādat* (of a disciple).

Zealous, *sar-garm*.

Zebra, *gūr-asp*.

Zend, *Zand*.

Zendavesta, *Zandavasta* (the sacred book of the Zardushtis).

Zenith, *awj*: —*ki fi wasṭī 's-samā'ī iqtiḍār būd* (when in the zenith of his power).

Zephyr, *nasīm-i kam-i mī-vazad* or *mī-āyad*.

Zero, *ṣifr*.

Zest, *zawq*; *shawq*.

Ziz-zag, no proper term: *pīch u kham*; *kaj u kūj*: *in rāh mār-pīch rafṣa ast* (of a hill-side road).

Zinc, *rūy*, vulg. *rūh* (subs.): *rū'īn* (adj.).

Zodiac, *mintaq** 'l-*burūj*: *burj*, pl. *burūj* (sign of—).

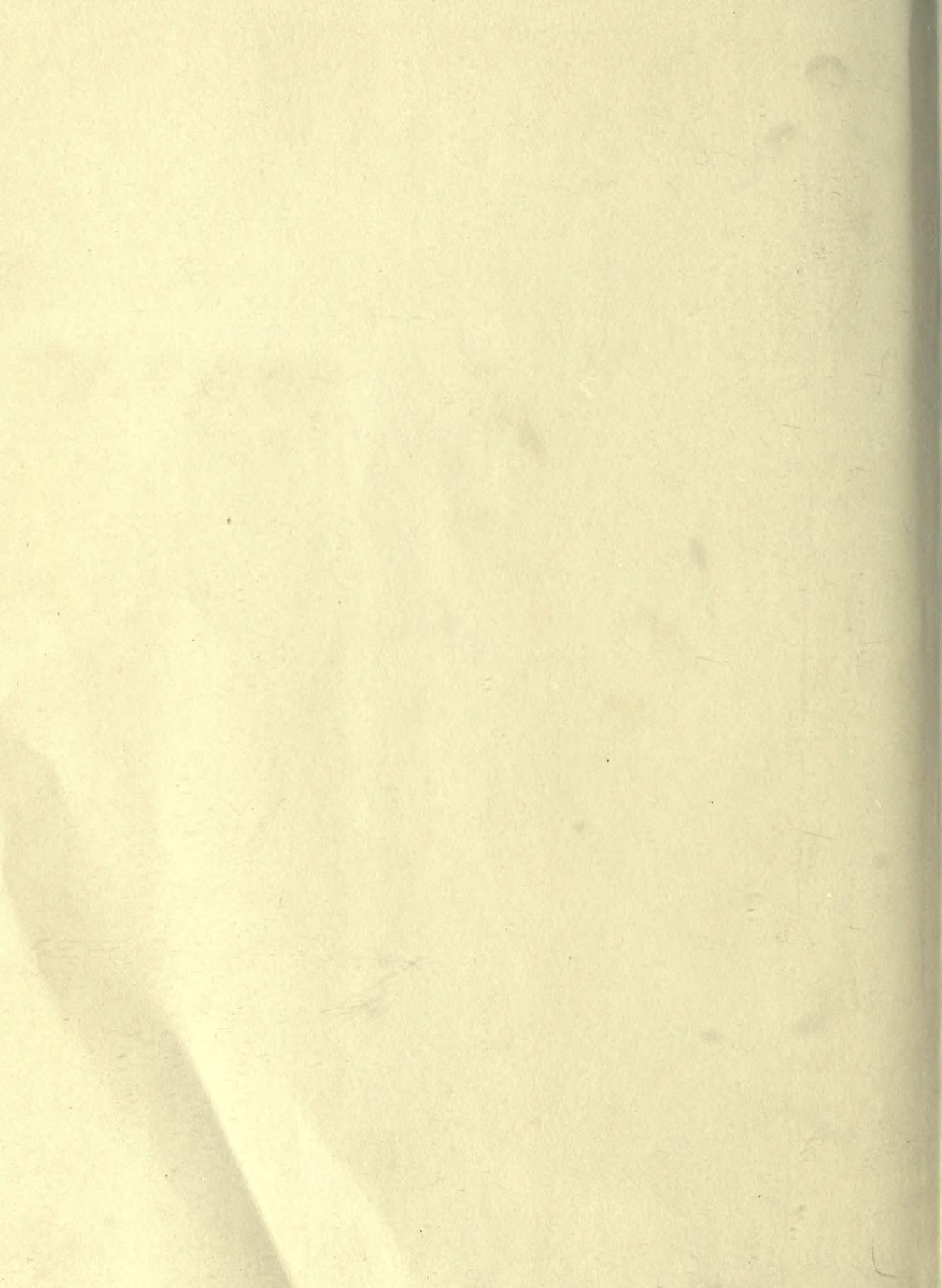
Zone, *mintaqā*.

Zoological Gardens, *Bāgh-i vahsh*.

Zoology, *'ilm-i hayvānāt*.

Zoraster, *Zartusht*, *Zardusht*, *Zardakusht*, *Zarshust*, or *Zarātusht*.

Zoroastrian, *Zardushtī*; *Pārēi* (sp. in India): *gabr*, vulg. *gaur* (a term now objected to by the Zardushtis): [*majūsī*, pl. *majūs* by the Arabs; Magian].



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Phillott, Douglas Craven
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